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NOTES AND QUERIES:

ser. 4, v. 10

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FOR

LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

FOURTH SERIES.—VOLUME TENTH.

JULY—DECEMBER 1872.

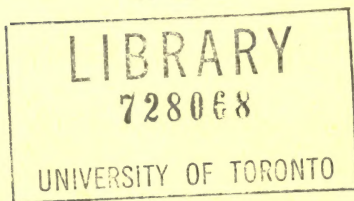
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Notes.

THE DEATH-WARRANT OF CHARLES I.:
ANOTHER HISTORIC DOUBT.

If there be one event in English history respecting which, looking to its unparalleled character, the momentous results which flowed from it, and the sensation which it created throughout Europe, we should expect our information to be full, clear, and beyond dispute, it would surely be the execution of Charles I.

Yet, what is really the case? Beyond the one great fact, that the 30th of January 1649 * saw

"Charles our dread sovereign murder'd at his gate," every incident connected with that fearful tragedy is involved in more or less obscurity. The very spot where the execution took place is matter of controversy, and the identity of the executioner is as much disputed as that of the Man in the Iron Mask, or the writer of the *Letters of Junius*.

Few historical documents have been made so familiar to the public by means of facsimile as the Warrant for the execution of the unhappy monarch. A strip of parchment, measuring some eighteen inches wide and ten inches deep, on which there are about a dozen lines of writing, and some threescore seals and signatures, destroyed

* The year then ending March, all the documents connected with the trial and execution bear the date of 1648.

monarchy in England, to be by that very destruction more firmly established.

Often as this remarkable document has been quoted and referred to, I do not know that the original has ever been examined by any of our historians. Sure am I that if the learned author of *The Curiosities of Literature*, when preparing for publication his interesting *Commentaries on the Life and Reign of Charles the First*, had had the original Warrant under his eyes, he would have anticipated me in pointing out the "grave doubts," to use the mildest phrase, which an examination of it throws upon the truthfulness of what has hitherto been supposed to be an authentic as well as authorized report of the King's trial—namely, the *True Copy of the Journal of the High Court of Justice for the Trial of King Charles I.*

There is no doubt that the Warrant in question is the one under which the King suffered. It came from the possession of Colonel Hacker, one of the three officers to whom it was addressed, when he was arrested in 1660, and by whom it was produced before the House of Lords, where it has ever since remained. Yet this remarkable document, almost the only original document connected with this great event which has been preserved—a Warrant for the execution of one who rightly described himself as "not an ordinary prisoner"—is in many of its most important parts written on erasures, and by a different hand.

Before entering into a consideration of these erasures, and what they seem to point to, it will be necessary to sketch briefly the incidents of the so-called Trial of the King.

On January 4 Master Garland presented to the House of Commons a new Ordinance for erecting a High Court of Justice for the trial of the King (the Lords having rejected the former one), which Ordinance was read a first, second, and third time, assented to and passed the same day; and it was ordered that no copy be delivered: and the House resolved, That the people are (under God) the original of all just power. That themselves being chosen by and representing the people have the Supreme Power in the nation; that whatsoever is enacted or declared for law by the Commons in Parliament hath the force of a law and the people concluded thereby; though consent of king and peers be not had thereunto.

The following is a List of the Commissioners appointed by this Ordinance, not in the order in which their names are recited in it, but alphabetically, for convenience of reference hereafter.

The respective shares which the Commissioners took in the subsequent proceedings are indicated as follows:—The dates after the names show on what days of the trial, viz. 20th, 22nd, 23rd, and 27th January, they were present in Court. The names of those who signed the Warrant are printed in italics. The letter S marks those who were

present when the sentence was agreed to; and the letter W those who attended in the Painted Chamber when the Warrant professes to have been executed.

Allanson, Sir W.
S Allen, Francis. 20, 22, 23, 27. **W**
S Alured, John. 20, 22, 27.
S Andrews, Th. 22, 23, 27.
 Anlaby, John. **W**
 Armynt, Sir W.
 Atkins, Th.
 Bainton, Sir Edwd.
 Barrington, Sir John.
S Berkstead, John. 20, 22, 27. **W**
 Berners, Josias.
S Blagrove, Dan. 20, 22, 23, 27. **W**
S Blakistone, John. 20, 22, 23, 27. **W**
 Blunt, Th.
 Bond, Dennis.
 Boon, Th.
 Bosville, Godfrey.
S Bouchier, Sir J. 20, 22, 23, 27. **W**
S Bradshaw, John. 20, 22, 23, 27. **W**
 Brereton, Sir W.
S Brown, John. 20.
 Burrell, Abram.
S Carey, John. 20, 22, 23, 27.
S Cawley, Wm. 20, 22, 23, 27. **W**
 Challoner, Jas. 20, 22.
S Challoner, Th. 20, 22, 23.
S Clement, Gregory. 20, 22, 23, 27.
S Constable, Sir W. 20, 22, 23, 27. **W**
 Corbet, John.
S Corbet, Miles. 23.
S Cromwell, Oliver. 20, 22, 23, 27. **W**
S Danvers, Sir John. 20, 22, 23, 27.
 Darley, Richard.
S Deam, Richard. 20, 22, 23, 27. **W**
 Desborough, John.
S Dixwell, John. 20, 22, 23, 27. **W**
 Dove, John.
S Downs, John. 20, 22, 23, 27.
 Duckinfield, Rob.
S Edwards, Humph. 20, 22, 23, 27. **W**
S Ever, Isaac. 20. **W**
 Fagg, John.
 Fairfax, Th. Lord.
 Fenwick, Geo.
S Fleetwood, Geo. 27.
 Fowks, John.
 Fry, John. 20, 22, 23.
S Garland, Aug. 20, 22, 23, 27. **W**
S Goff, Wm. 20, 22, 27. **W**
 Gourdon, John.

Gratwick, Rog.
S Grey of Grooby, Th. Ld. 20, 22, 23, 27. **W**
S Hammond, Th. 20, 22, 23, 27.
 Harrington, Sir Jas. 23.
S Harrison, Th. 20, 22, 23, 27. **W**
S Harvey, Edm. 20, 22, 23, 27.
 Hazlerig, Sir Ar.
S Heveningham, Wm. 22, 23, 27.
 Hill, Roger.
S Holland, Cornels. 20, 22, 23, 27.
 Honeywood, Sir Th.
S Horton, Th. 20, 22, 27. **W**
S Huson, John. 20, 22, 23, 27. **W**
S Hutchinson, John. 20, 22, 23, 27. **W**
 Ingoldsby, Rich. **W**
S Ireton, Henry. 20, 22, 23, 27. **W**
S Jones, John. 20, 22, 23, 27. **W**
 Lambert, John.
 Lassels, Francis. 20, 22.
 Lenthall, John.
S Lilbourn, Rob. 20, 22, 23, 27.
S Lisle, John. 20, 22, 23, 27. **W**
 Lisle, Philip Ld.
 Lister, Th. 20.
S Livesey, Sir M. 20, 22, 23, 27. **W**
S Love, Nicholas. 20, 22, 23, 27. **W**
 Lowry, John.
S Ludlow, Edm. 20, 22, 23, 27. **W**
S Maleverer, Sir Th. 20, 22, 23, 27.
 Manwaring, Rob.
S Martin, Henry. 20, 22, 23, 27. **W**
 Masham, Sir Wm.
S Mayne, Simon. 20, 23, 27. **W**
 Mildmay, Sir H. 23.
 Mildmay, H.
S Millington, Gilb. 20, 22, 23, 27. **W**
S More, John. 20, 22, 23, 27.
 Morley, Herbert.
 Mounson, Wm. Ld. 20, 22.
 Nelthrop, Jas.
 Nicholas, Rob.
S Norton, Sir Greg. 20, 22, 23, 27.
 Nutt, John.
S Okey, John. 20, 22, 23, 27. **W**

Overton, Rob.
S Pelham, Peregrine. 20, 22, 27. **W**
 Pennington, Jas. 20, 22, 23.
 Pickering, Sir Gilb.
S Potter, Vincent. 20, 22, 23, 27. **W**
S Pride, Th. 20, 22, 23, 27. **W**
S Purefoy, Wm. 20, 22, 23, 27. **W**
 Reynolds, Rob.
 Rigby, Alex.
 Roberts, Sir Wm.
S Roe, Owen. 20, 22, 23, 27. **W**
 Salwey, Rich.
 Salwey, Humphry.
S Say, Wm. 20, 22, 23, 27. **W**
S Scot, Th. 20, 22, 23, 27. **W**
S Seroop, Adrian. 20, 22, 23, 27. **W**
 Sidney, Alg.
 Skinner, Aug.
 Skippon, Philip.
S Smith, Henry. 20, 22, 23, 27. **W**

S Staply, Anth. 20, 22, 23, 27.
S Temple, Jas. 20, 22, 23, 27. **W**
 Temple, Sir Peter.
S Temple, Peter. 20, 22, 23, 27. **W**
S Thomlinson, Matt. 22, 27.
 Thorp, Francis.
S Titchbourn, Rob. 20, 22, 23, 27. **W**
 Trenchard, John.
S Ven, John. 20, 22, 23, 27. **W**
S Waller, Sir Hard. 20, 22, 23, 27. **W**
 Wallop, Rob. 22.
S Wanton, Val. 20, 22, 23, 27. **W**
S Wayte, Th. 27.
 Weaver, John.
 Wentworth, Sir Peter.
 Weston, Benj.
S Whaley, Edw. 20, 22, 23, 27. **W**
 Wild, Edm.
 Wilson, Rowland.
S Wogan, Th. 22, 27.
 Wroth, Sir Th.

In compliance with a resolution of the House of Commons of Jan. 6, the Commissioners met in the Painted Chamber on the 8th, when the Act was openly read, and the court called. Fifty-three Commissioners were present; the first name on the list is that of Fairfax—this being, I believe, the only occasion on which his name occurs in any part of the proceedings.

It will be remembered that on the first day of the trial, when his name was called, his wife (a De Vere) startled the Court by exclaiming aloud, "He had more wit than to be there"—a bearding of the Court which she followed up shortly afterwards, when the Impeachment was being read and declared to be in the name of "all the good people of England," by declaring, "No, not the hundredth part of them," upon which Hacker ordered his soldiers to fire into the box whence the voice proceeded; an order not, however, carried out.

The Commissioners then proceeded to fix a day for holding the High Court, and issued a warrant for that purpose, and appointed Wednesday the 10th. To this warrant only thirty-seven affixed their names and seals, Fairfax not being one of them. This is no doubt the second document referred to in *The Trials of the Regicides* when "two warrants" are spoken of, to which reference the opinion sometimes expressed that there are other copies of the Death Warrant probably owes its rise.

Many similar meetings were held by the Commissioners in the Painted Chamber, at which they appointed counsel, clerks, and other officers. At the meeting of the 10th Bradshaw was named

President, and at the next, on the 12th, "after an earnest apology for himself to be excused," he submitted to their order, and took his place according; and upon the Court resolving he should be styled Lord High President, he protested against the title, but was overruled by the Court. Arrangements were next made for the attendance of a guard, for the fitting-up of the court, &c.

At the meeting on Jan. 13, the "discretion" which prompted the President to have his memorable "broad-brimmed hat" made bullet-proof,* induced the Commissioners to order the Serjeant-at-arms to search and secure the vaults under the Painted Chamber, their place of meeting.

On Jan. 17, fifty-six Commissioners being present, such absent members as had not hitherto appeared were ordered to be summoned by warrants—a proceeding which seems to have failed in securing their attendance.

In their anxiety to give as much appearance of legality as possible to what Hallam calls their "insolent mockery of the forms of justice," the Commissioners issued an order to Sir Henry Mildmay to deliver up the Sword of State to Mr. Humphreys "to bear before the Lord President."

On the morning of the 20th, fifty-seven Commissioners being present in the Painted Chamber, before proceeding to Westminster Hall, Mr. Lisle and Mr. Say were appointed assistants to the Lord President, and as such to sit near him, and the charge against the King was read and returned to Cooke to be exhibited by him in open court.

At length, on the preliminary arrangements being completed, Charles, having been previously removed from Windsor to St. James's, on Saturday, Jan. 20, the Trial commenced.

Bradshaw, preceded by the Sword of State and the Mace, attended by the ushers of the Court and a guard of gentlemen carrying partisans, proceeded to Westminster Hall, and opened the Court. The Act appointing the High Court was read, and the names of the Commissioners being called over, those who were present (sixty-seven in number) rose as they answered to their names.

Then the King was brought in, and, as the official record tells us, "places himself in the chair,

not at all moving his hat, or otherwise showing the least respect to the Court"—a line of conduct which certainly could not have taken the Court by surprise, inasmuch as at their meeting in the Painted Chamber on the same morning they had determined "that as to the prisoner's not putting off his hat, the Court will not insist for this day." This was only reasonable on the part of the Court; for, having predetermined to remove the King's head, it was not worth while squabbling over the removal of his hat.

The charge having been read, and the King refusing to recognise the authority of the Court, he was removed.

On Monday—the 22nd the Commissioners met in the Painted Chamber, and resolved that if the King refused to recognise their jurisdiction and answer the charge, "the Court will take it as a contumacy"; then proceeded to the Hall, where 70 being present, the scene of Saturday was repeated; and Bradshaw having ordered the default to be recorded, and that no answer would be given to the charge, the King was again guarded forth to Sir Robert Cotton's house.

On Tuesday the 23rd the King was again brought to Westminster Hall, sixty-three Commissioners being present; and still refusing to acknowledge the jurisdiction of the Court, Bradshaw directed the clerk to record the default, and the prisoner to be taken back.

The Court did not meet in Westminster Hall on Wednesday 24th, Thursday 25th, or Friday 26th, but busied themselves in examining witnesses (not, be it remembered, in the presence of the accused) and other preparations for "the bitter end." At the meeting on Thursday they determined to "proceed to sentence, and ordered a draught to be prepared, *with a blank for the manner of the death.*" On the 26th the form of sentence was agreed to and ordered to be engrossed, and the King ordered to be brought up on the following day to receive it.

On the morning of Saturday 27th, sixty-seven Commissioners met in the Painted Chamber, approved of the sentence which had been engrossed, and ordered it to be published in Westminster Hall.

To Westminster Hall the Court accordingly adjourned. The King was brought before the Court for the last time, and received his sentence, sixty-seven Commissioners testifying their assent by standing up when it was pronounced. The Court returned to the Painted Chamber and appointed a Committee to make preparations for the execution.

On Monday the 29th forty-eight Commissioners met in the Painted Chamber, whose proceedings are thus officially described:—

"Upon Report made from the Committee for considering the Time and Place of the execution of the Judge

* This hat, rendered immortal by the second line of a very inaccurate couplet in Bramston's *Man of Taste*—

"So Britain's monarch once uncovered sat

While Bradshaw bullied in a broad-brimmed hat,"

is still preserved in the Ashmolean Museum at Oxford. Kennett tell us in his *History of England*, iii. 181, note—"Mr. Serjeant Bradshaw, the President, was afraid of some tumult upon such new and unprecedented Insolence as that of sitting Judge upon his King; and therefore, beside other defence, he had a thick high-crowned Beaver Hat lined with plated Steel to ward off blows. This Hat had long hung useless, when the Reverend Dr. Bisse, Preacher at the Rolls, lighting on it, sent it for a Present to the Museum at Oxford, with a Latin Inscription to preserve the memory of it."

ment against the King, that the said Committee have resolved That the open street before Whitehall is a fit place, and that the said Committee conceive it fit that the King be there executed the morrow, the King having already notice thereof. The Court approved thereof, and ordered a Warrant to be drawn up for that purpose. Which said Warrant was accordingly drawn and agreed unto, and ordered to be engrossed; which was done, and signed and sealed accordingly."

This was followed by another Order to the Officers of the Ordnance within the Tower of London to deliver up to the Serjeant-at-Arms attending the Court "the bright Execution Ax for the executing of malefactors."

Upon this Warrant, alleged to be so drawn up, agreed to, engrossed, signed and sealed, the King was, on the following day, Tuesday, Jan. 30, 1649, executed in the open street before Whitehall.

WILLIAM J. THOMS.

(To be continued.)

SYMBOLUM MARIE.

At a time when so much is said for and against the retention or omission of the Athanasian creed, it may not be uninteresting to recall to remembrance, without dogmatic note or comment, a creed which, now buried though it be, and almost entirely forgotten, was doubtless dear to thousands or millions of good Catholics in those days when only fitful and transient breezes of heresy had disturbed the placid slumbers of the Church. The *Psalter of the Virgin*,* a very curious production, and well worthy of more than a passing notice, is, in its Latin form, only noticed by Hain as having been printed once in the fifteenth century (Antwerpse, 1487), 8vo. The copy from which I am about to quote is, however, of an edition of 1497, an 8vo, it is true, but of extremely minute dimensions, and beautifully printed in red and black.

The composition of the Psalter is attributed to St. Bernard. It is followed by the *Symbolum Mariæ*, which I give in extenso, for it appears to me to possess considerable intrinsic interest, and I doubt whether the text has been hitherto published in England:—

"Quicumque vult salvus esse ante omnia opus est, ut teneat de Mariâ firmam fidem. Quam nisi quisque integram inviolatamque servaverit; absque dubio in eternum peribit.

"Quoniam ipsa sola virgo manens peperit. Sola cunctas hereses interemit. Confundatur et erubescat hebreus qui dicit Christum ex Joseph semine esse natum. Confundatur manicheus, qui Christum fictum dicit habere corpus. Palleat omnis qui hoc ipsum aliunde, et non de Mariâ dicit assumpsisse.

"Idem namque filius qui est patris in divinis unigenitus; est et verus unigenitus Virginis Mariæ filius.

"In cœlis sine matre, in terris sine patre. Nam sicut anima rationalis et caro propter unionem de homine vere

nascitur: ita deus et homo Christus de Mariâ vere generatur. Induens carnem de carne virginis; quia sic genus humanum redimi congruebat. Qui secundum divinitatem est equalis patri, secundum humanitatem vero minor patre. Conceptus in utero Virginis Mariæ, angelo annunciante, de Spiritu sancto, non tamen Spiritus sanctus pater ejus est. Genitus in mundum sine penâ carnis virginis matris quia sine carnis delectatione conceptus. Quem lactavit mater ubere de cœlo pleno quam circumstant angeli obstetricum vice, nunciantes pastoribus gaudium magnum hic a magis, muneribus adoratus; ab Herode in Egyptum fugatus: a Joanne in Jordane baptizatus; traditus, captus, flagellatus, crucifixus, mortuus et sepultus. Cum gloria ad cœlos resurrexit, Spiritum sanctum in discipulos et in matrem misit. Quam demum in cœlum ipse assumpsit et sedet à dextera filii, non cessans pro nobis filium exorare. Hæc est fides de Mariâ, virgine matre, quam nisi quisquis fideliter firmiterque crediderit, salvus esse non poterit."

J. ELIOT HODGKIN.

West Derby.

MONUMENTAL BRASSES.

The following additions and corrections to Haines's *Manual of Monumental Brasses*, 1861, may not be without interest to some of your readers. I should be glad if any of your readers would furnish similar notes:—

Cornwall: Constantine.—The brass of Rich. Geyrveys, Esq., 1574, is stated by Mr. Waller (*Arch. Journal*, xviii. 80) to be "palimpsest," and "the reverse is one of the finest examples of Flemish execution I have ever seen." The design is fully described in the above quoted notice.

Dorsetshire: Wimborne Minster.—S. Etheldred. Of this brass will be found interesting notices in the *Arch. Jour.* xxv. 172, and *Gent. Mag.*, Dec. 1865.

Herefordshire.—The whole of these brasses will be found more fully described by Mr. Haines in a paper read before the Archæological Association, and published in their *Journal*, xxvii. 85, 198.

Hereford Cathedral.—Part of the brass to Thos. Cantelupe, Bp., 1282, remains. It represents S. Ethelbert holding his head in his hand, and is stated by Mr. Havergal (*Fæst Herefordenses*, 1869, p. 178) to be a unique example of the saint so represented.

Kinnersley.—An ecclesiastic vested in amice and chasuble, Wm. Dermot (?), "discretus bacularius," 1421; mural, north wall of chancel.

Kent: Cobham.—The brass (xix.) is to Wm. Hobson, and was found to be a "palimpsest" by Mr. Waller; and an accurate notice will be seen in *Arch. Jour.* xxv. 249.

S. Mary Cray.—I was unable to discover the brass of Eliz. wife of Ger. Cobham (ii.) when visiting the church in Nov. 1867. Query, is it lost?

Horton Kirby.—There is a second brass representing a lady (in the S. Tr.), and a shield, "on a canton, a mullet."

* A totally different work, of course, from the invaluable *Psalterium Novum B. V. M.* of Nitzschewitz (Zinnæ).

Canterbury Cathedral.—A brass to Abp. Dene existed in 1644, and is mentioned by Weever, 1631, p. 232.

Lancashire: Ormskirk.—The brass is to Thomas Scarisbrick, who married Elizabeth, the base daughter of Thomas, Earl of Derby. A representation of the brass will be found in the *Heralds' Visitation* of the church in 1644, and lodged at the *Heralds' College*.

London, Middlesex: Westminster Abbey.—The brasses of Robt. de Waldeby, Abp. of York, and Abbot Estney, are both restored to altar tombs.

Norfolk: Lynn, S. Margaret.—For an account of these brasses see Mackerell's *Hist. of Lynn*, 1738, illustrated by Taylor. In the same book will be found an engraving of a brass (now lost) in S. Nicholas church to Thomas Waterdyn, Mayor of Lynn—"a tree finely engraven on brass, about the body of which runs a label with a motto or device, and under it two hearts are joined together." See also *Archæologia*, xxxix. p. 505, where the engraving is reproduced.

Somersetshire: Clevedon.—I believe there are two brasses in this church. If so, of whom?

Sussex: Willingdon.—The figure of John Parker's wife is lost. In this church I found loose a shield, but unfortunately my note is mislaid. It was engraved on both sides.

Wiltshire: Steeple Ashton.—Deborah Marks, 1730, aged ninety-nine; "palimpsest," very curious. See *Jour. Arch. Assoc.*, xxi. 193. S. K. Blackheath.

"KIDLEY WINK."

If the enclosed copy of verses, which I have recently met with amongst some other newspaper cuttings, is of any use to you as illustrative of the derivation of the common term of "Kidley Wink," as applied to a beer-shop, it is at your service.

THOMAS HARPER.

Mercury Office, Cheltenham.

"KIDLEY WINK."

[A new song to the old tune of 'Derry down,' appointed to be said or sung in all the manufacturing and agricultural districts.]

"Ye toppers of England, attend to my song,
The moral is great and the matter not long;
It concerns those new shops for the vending of drink,
Which are, by most people, called Kidley Wink.

Derry down, down, derry down!

"Now, this Kidley Wink is the name of a man,
Who in London resides, and is fond of a can;
He advised this new method of turning the 'chink,'
And therefore each shop is called Kidley Wink.

"The law was proposed, it could not have been better,
By the worthy X-Chancellor of the X-chequer,
And he made a long speech on the blessings of drink,
But he ne'er took his can in a new Kidley Wink.

"Now the consequence is, that everywhere
Tailors, hucksters, and all take to selling of beer;
They pawn their best coats, buy a barrel of drink,
Turn landlords, and set up a Kidley Wink.

"And the cobbler his pegging-awl drops to unloose
The peg—while the tailor, forsaking his goose,
Makes a goose of his friend, robs his purse, 'till the brink
Of ruin is found in a Kidley Wink.

"Then in country or town, wherever you gaze,
Strange signs of the times stare you full in the face:
Griffins grin in your teeth—Angels tempt you to drink
All your money away in a Kidley Wink.

"The Dog, Cow, and Horse are each pictured so pat,
That beholders, quite puzzled, ask 'What sign is that?'
But to some men the Devil, I verily think,
Would be pleasing if hung o'er a Kidley Wink.

"Now, 'tis plain that those men, with their malting and
brewing,
Do themselves little good, while the landlord they ruin;
For the profits of sale, and the strength of the drink,
Are together dispersed in each Kidley Wink.

"Then let each man in future keep to his own trade,
And depend on't that all things will better be made;
For 'tis vain for our huckstering landlords to think
A fortune to make in a Kidley Wink.

"But 'tis avarice makes us forget we're all brothers,
And we seek our own gains on the ruin of others;
Then, ye lovers of justice and hearty good drink,
Pray for England's deliverance from Kidley Wink.

"November, 1831."

MRS. WYAT OF BOXLEY ABBEY.

Your columns are so kindly open to all who wish to ensure accuracy in their publications, that I venture to ask you to insert the following note. In my new edition of the *Poems of George Sandys*, just published by Mr. Russell Smith, I say (Introduction, p. 50):—

"The Mrs. Wyatt who gladdened Richard Baxter's eyes with the sight of the summer-house on the old stone wall in the garden of Boxley Abbey, in which George Sandys 'retired himself for his poetry and contemplation,' was, I presume, Frances, the wife of Edwin Wyatt, serjeant-at-law (the serjeant spelt his name Wiat), son and heir-male of Sir Francis Wyatt, the husband of Margaret Sandys."

Mrs. Richards, of Boxley Vicarage, writes to me that this is a mistake; and that the lady was probably the wife or widow (the latter I believe) of an elder brother of the serjeant, whose only child being a daughter did not inherit the lands granted by Queen Elizabeth to Lady Wyatt and her son George, but *did* inherit what lands (Boxley Abbey included) the said George had acquired by purchase or exchange. This Mrs. Wyatt was a Miss Jane Duke of Copington. Her daughter, Frances Wyatt, married Sir Thomas Selyard; and their granddaughter (Lady Austen?) sold Boxley Abbey. There was a fierce law-suit between Serjeant Wyatt and his niece Lady Selyard, to whom the whole property had been left by her father or grandfather, which terminated by the decision that all the royal grant was to be his as male heir; while the portion which their ancestor George Wyatt had bought, or which had been since acquired by the family, might legally be

devised to her (Lady Selyard). The serjeant erected a monument in Boxley church, on which he ignores his elder brother, sister-in-law, and niece. Baxter's Mrs. Wyat (Miss Jane Duke), Mrs. Richards informs me on the authority of the Hon. Robert Marsham (brother of my Lord Romney), who takes great interest in the family records, to revenge herself on the rest of the family for not possessing a son herself, tore up and burnt every paper, and deed, and record she could lay her hands on. Probably many interesting facts about George Sandys and his friends, or even his own MSS., were then irretrievably lost.

Boxley Abbey (now my Lord Aylesford's property) is about three-quarters of a mile from the church, whilst Boxley House is close to it. Both were the property of Sir Francis Wyat, George Sandys's nephew; but the poet lived and died at the abbey. Boxley House was the serjeant's residence.

RICHARD HOOPER.

Upton Vicarage, Didcot.

"THE BATH CHRONICLE."—So many persons from all parts of the kingdom have died at Bath that the obituary of *The Bath Chronicle* possesses more than a local interest. Genealogists, therefore, will like to know that the file commences in 1760, and that Mr. Russell of 6, Terrace Walk, Bath, undertakes to make searches for a small fee.

TEWARS.

SCALIGERIANA.—The compiler of the volume of "Table-Talk" in *Constable's Miscellany* series (Edinburgh, 1827), states in his preface that the "Scaligeriana" was the first of those well-known collections in point of date; that it "professes to contain the opinions and conversations of Joseph Scaliger"; that it was published in 1699; and that it is "altogether unworthy of that great name, and affords little which is calculated to afford either amusement or instruction." Now, I have a copy of the

"Scaligeriana: sive, Excerpta ex ore Josephi Scaligeri. Per F. F. P. P. [The brothers Puteanos, as stated in the second title and preface.] Genevæ: Apud Petrus Columesium, MDCCLXVI."

It is perfectly clear from the introduction, "Typographus Lectori," written in fine old Latin, and printed in superb old type, that the book is quite genuine. The contents were, it is stated, taken down from Joseph Scaliger's own lips by "Jacobus et Petrus Puteani," copied out from their manuscript by Claudius Sarrauius, and digested into alphabetical order by another most learned man unnamed. I find the book both entertaining and instructive, albeit there is not the overflowing fulness and lively humour of the *Ménagiana* and some other collections, and although the learned Joseph used Latin and French indiscriminately even in his table-talk with his friends.

It appears to me that the compiler for Constable's series had not seen this earlier and unadulterated edition of the book which he rates so cheaply.

D. BLAIR.

Melbourne.

FORGET ME NOT.—Among the mint marks found on French coins of the fifteenth century is the cinquefoil; and in an ordinance issued by the king, this mark is called "un ne m'obliez mye," antiquated French for "Ne m'oubliez jamais."

OUTIS.

Risely, Beds.

REVIVAL OF THE STOCKS.—The following is worth noting in "N. & Q." :—

"A novel scene was presented in the Butter and Poultry Market at Newbury on Tuesday afternoon (June 11). A rag and bone dealer, who for several years had been well known in the town as a man of intemperate habits, and upon whom imprisonment in Reading gaol had failed to produce any beneficial effect, was fixed in the stocks for drunkenness and disorderly conduct at divine service in the parish church on Monday evening. Twenty-six years had elapsed since the stocks were last used, and their reappearance created no little sensation and amusement, several hundreds of persons being attracted to the spot where they were fixed. He was seated upon a stool, and his legs were secured in the stocks at a few minutes past one o'clock; and as the church clock (immediately facing him) chimed each quarter, he uttered expressions of thankfulness, and seemed anything but pleased with the laughter and derision of the crowd. Four hours having passed he was released, and, by a little stratagem on the part of the police, he escaped without being interfered with by the crowd."—*Manchester Guardian*, June 14, 1872.

THOS. RATCLIFFE.

A REMARKABLE PICTURE.—Some days since I received a catalogue of "the genuine furniture removed from O—House, to be sold at 191, Bishopsgate Without, by Joseph Ingledew & Co." Therein lot 174 is thus described:—"Portrait of Lord Nelson on board the Trafalgar, by Sir G. Kneller." There was something sublime in the idea of Nelson standing on the deck of a vessel named after the bay in which he so gloriously fell, and in the fact of its being prophetically embodied by Sir Godfrey. I hastened, therefore, to inspect this interesting portrait, when I at once came to the conclusion that, if really painted by Kneller, it must have been so, not in his lifetime, but *nella miseria*.

JOSEPH THOMAS.

The Green, Stratford, E.

THE EARLIEST ADVERTISEMENT.—I observe that Mr. James Grant, in *The Newspaper Press* (2 vols., Tinsley, 1871), states that "no instance is on record of any advertisement being inserted in any of the newspapers of the day prior to 1652." In this he follows an article in the *Quarterly Review*, but his own researches "in the vaults of the British Museum" lead to the same result. This is the advertisement given from the *Mercurius Politicus* :—

"Monodia Gratiolari, an Heroic Poem: being a Congratulatory Panegyric for my Lord General's late Return; Summing up his Successes in an Exquisite Manner. To be sold by John Holden in the New Exchange. London, printed by Tho. Newcourt, 1652."

I have looked over my seventeenth century newspapers, and find two examples of advertisements previous to that date. These occur in the *Mercurius Elencticus*, No. 45, Oct. 4, 1648, which contains this:—

"The Reader is desired to peruse A Sermon, Entituled *A Looking-glasse for Levellers*, Preached at St Peters, Pauls Wharf, on Sunday Sept. 24, 1648, by Paul Knell, Mr. of Arts. Another Tract called *A Reflex upon our Reformers, with a Prayer for the Parliament*."

And No. 47, Oct. 18, 1648, has—

"The Reader is desired to take notice of two Bookes newly Printed and Published. One is *Anti-Merlinus* or a *Confutation of Mr. William Lillies Predictions for this year 1648*. The other *A Breefe discourse of the present Miseries of the Kingdome, &c.*"

These are printed at the bottom of the last page.

JOHN PIGGOT, JUN., F.S.A.

REMARKABLE EPITAPH. — At the entrance of the church of San Salvador, in the city of Oviedo, in Spain, is a most remarkable tomb, erected by a prince named Silo, with a very curious Latin inscription, which may be read two hundred and seventy ways, by beginning with the capital S in the centre.

SIL0 PRINCEPS FECIT.

T I C E F S P E C N C E P S F E C I T
I C E F S P E C N I N C E P S F E C I
C E F S P E C N I R I N C E P S F E C
E F S P E C N I R P R I N C E P S F E
F S P E C N I R P O P R I N C E P S F
S P E C N I R P O L O P R I N C E P S
P E C N I R P O L I O P R I N C E P
E C N I R P O L I S I L O P R I N C E
P E C N I R P O L I O P R I N C E P
S P E C N I R P O L O P R I N C E P S
F S P E C N I R P O P R I N C E P S F
E F S P E C N I R P R I N C E P S F E
C E F S P E C N I R I N C E P S F E C
I C E F S P E C N I N C E P S F E C I
T I C E F S P E C N C E P S F E C I T.

These letters are inscribed on the tomb: —

H. S. E. S. S. T. T. L.

the initials of the following Latin words: —

"Hic situs est Silo. Sit tibi terra levis."

Here lies Silo. May the earth lie light on thee.

FRED. RULE.

THE VERB "COLLIDE." — The verb "collide," generally reckoned as of American introduction, is used by Carlyle in *Latter-Day Pamphlets*, published 1850. In the edition of 1858, p. 137, line 18, "clash and collide as seems fittest to you."

GEORGE RAVEN.

Hull.

SIR WALTER SCOTT AND BURTON. — Sir Walter Scott in *Rob Roy* puts the following aphorism into the mouth of Bailie Nicol Jarvie: "It's nae mair ferlie to see a woman greet, than to see a goose gang barefit," and I have always thought this not the least racy and original of the worthy Bailie's quaint sayings. But in turning over the third series of Southey's *Common-place Book*, I find at p. 800 a quotation from the *Anatomy of Melancholy* which proves Scott to have been anticipated by Burton. It is—"As much pity is to be taken of a woman weeping as of a goose going barefoot."

H. A. KENNEDY.

Junior United Service Club.

Queries.

THE PATERINI.

I have been reading, not for the first time, Mr. William Bernard Mac Cabe's beautiful romance called *Bertha*, and a question has again occurred to me, which I was upon the point of asking in your columns more than twenty years ago, when the book was first published.

Among the characters introduced are divers members of the sect of the Paterini. They are, as far as my knowledge extends, not represented in darker colours than they deserve; but everything about these mediæval heretics is so obscure, even to the derivation of their name, that it is almost impossible to feel certain that any picture of them, whether drawn by historian or romance writer, represents the men such as they were. One opinion attributed to them by Mr. Mac Cabe is so horrible that I would fain believe it owes its origin to the fancy of the author. I quote his own words, put into the mouth of a member of the sect, and am very anxious to know whether there be any contemporary authority to substantiate their accuracy:—

"I do not believe that there is another world; but I am much disposed to believe—and, in fact, cannot prevent myself from believing—that, after what is generally called death, there is life in this world. I believe that, in that rotting, momentarily corrupting piece of defunct humanity, which we designate a corpse, there is still left the power of thought, and even of feeling, although the powers of motion and expression have alike departed from it; and I believe, moreover, that, as long as that mass remains together, whether it be in the totality of the flesh, or the completeness of the skeleton, that the mental sentient man is there; and hence it is that I do believe the Pagan Romans acted like sensible philosophers, when they directed their bodies should be burned, instead of consigning them to ages of misery and abhorrence in filthy graves."—Vol. i. p. 185.

Another reference to this superstition may be found in vol. iii. p. 190.

CORNUB.

LORDS OF BRECON. — A gentleman from Brecon Place was kind enough to answer a query respecting the lords of Brecon. Would that same gen-

tleman oblige me with a copy of the pedigree of Bleddyn ap Maernach, as the querist finds he cannot quite understand how the Welsh pedigrees run?—H. A. DE SALIS, 169, Finborough Road, West Brompton.

"DORA."—Is there any explanation of the following coincidence:—Tennyson's *Dora* is identical with a sketch of Miss Mitford's, entitled *Dora Creswell* (*Our Village*, 2nd series), as regards the principal incidents—only the farmer's name is different; while the Mary Hay of *Our Village* becomes in the poem "a labourer's daughter, Mary Morrison." WALTHER.

FERREY'S "RECOLLECTIONS OF WELBY PUGIN." In the *Recollections of Welby Pugin*, published by me in 1861, I have given an anecdote of Napoleon, when First Consul, and the artist Isabey, as it was told me by the elder Pugin, who was on intimate terms with Isabey. I have read in one of the late Charles Lever's books (but cannot remember the title of it) a very similar story, but slightly varied. I shall be glad if any of your readers can refer me to the work in which it is contained, and I am curious to know whence the late Mr. Lever obtained his information, as I always understood that the extraordinary incident related by Pugin was not generally known.

I annex the account as given by me (p. 31):—

"Isabey, the favourite miniature painter to Napoleon I., was another of his companions. This man boasted of his familiar acquaintance with the Emperor when First Consul. That he was at all events a very presuming person, may be inferred from the following practical joke told by Pugin. Napoleon when First Consul resided at Malmaison, delighting in the retirement which it afforded him in his moments of leisure from state affairs; then it was his custom to take solitary walks in the avenues, wrapt in contemplation, with his arms folded across his breast. Isabey one day bragging of his great intimacy with Napoleon, boastfully laid a wager that he would (as boys do in playing at leap-frog) follow the First Consul in his solitary promenade, run behind him, and jump over his head. The challenge being accepted and the opportunity watched, the artist attempted his practical joke; which in fact he accomplished, but at a cost he little expected. Isabey running, and planting his hands on the First Consul's shoulders, sprang clean over his head; and being recognised and instantly chased, would have paid dearly for his frolic had Napoleon caught him. Fortunately the artist outran the Consul; who, however, resented the gross liberty by ever afterwards excluding Isabey from his presence."

BENJ. FERREY, F.S.A.

FOREIGN INVENTORIES.—I am anxious to know the titles of German and Dutch books containing, either in Latin or in the vernacular, inventories of articles of domestic use: such as we find in account rolls and testamentary documents in this country.

Has anything been published on the Continent similar to the *Fabric Rolls of York Minster* (Surtees Society), or the various early church-

wardens' accounts that have seen the light in the *Archæologia* and elsewhere? CORNUB.

GARRICK IN THE GREEN ROOM.—I have a proof impression of Hogarth's picture of "Garrick in the Green Room," surrounded by his friends, and should be glad to learn where I can consult a key to the names of the persons. I have also a proof before any letters of a fine portrait, I feel convinced, of Dr. Johnson. The two hands rest on a book, and the chin rests on the hands. The natural hair is combed back; the face almost profile, with a profound expression of attention. Information is requested as to painter, engraver, and subject. J. B. D.

[There is no key to the print of "Garrick in the Green Room," engraved by Ward, and it is doubted whether the picture was painted by Hogarth. The print is no rarity, the plate being probably still in existence.—There is a portrait of Dr. Johnson, answering to our correspondent's description, in the British Museum collection.]

LAST OF GRETN A PRIESTS.—

"Old Simon Lang is dead, who for many years past has been the sole survivor of a long line of self-appointed dignitaries. He died, April 23, at Kelling near Newcastle-on-Tyne."

It would be interesting to many readers of "N. & Q." to hear something of the origin of the Gretna marriages; the earliest records of them; the celebrities and scions of noble houses who have been joined by the Gretna priests; also, the form of ceremony adopted—necessarily at times, I suppose, a very hurried one. As we are told, the last ceremony he ever performed was in complete dishabille, he having nothing on but his shirt and drawers. Gretna has declined in fame with the advance of science, in this age of steam. Many of the rising generation would be interested in facts relating to the golden days of the Border village. EGAR.

I should be glad to be informed if there was a register kept of the marriages celebrated in former days at Gretna Green. And if so, whether these registers have ever been copied and published?

PHILIP MENNELL.

26, Rutland Street.

GUINEA-LINES.—The last bookseller's catalogue which I have read describes some of the books as having guinea-lines. What are these? I have read a good many catalogues, but never came across the term before. F. M. S.

[The guinea-lines are, no doubt, those that are technically known among bookbinders as the guinea-edges—the lines resembling the rim of the old guineas running down the outside of some books close to the backs.]

HEALD AND WHITLEY OF YORKSHIRE, W.R.—William Heald, clerk, married Hester, daughter of J. Whitley, and was living in 1653. Can any correspondent inform me what living he held, or who were his parents? also the residence of

J. Whitley, his father-in-law, and any other information regarding these families?

JAMES RUSBY.

21, Ainger Terrace, Regent's Park, N.W.

HERITABLE MILLERS.—I shall be greatly obliged for any references as to the position, revenues, &c. of "heritable millers" in Scotland in days of old. What was the office of a heritable miller, and how was it acquired? Was it necessarily held by one individual, and was it attended with any other duties than those involved in drawing the revenues from the mill or mills? I presume, from the following extracts, that the heritable miller was not necessarily the *bonâ fide* miller who ground the corn.

In the chartulary of Newbottle mention is made of "Eufamia nobilis mulier tenens tertiam partem molendini de Stanhūs" [Stenhouse].

In 1677 Adam Scott alienated the heritable office of miller of the mills of Musselburgh, near Edinburgh, to James, Patrick, and Francis Scott, writers in Edinburgh; and in 1715 Gideon Scott, of Falsnash, possessed a third part of the heritable office of miller of the same mills.

Where can I find any account of the revenues of the actual and heritable millers, and the proportions in which the amounts were divided between them? F. M. S.

WILLIAM KENRICK.—

"Stands Scotland where it did? Alas! no more,
Since truant Jeffrey flies his native shore
For who among her sons to speed their gains
(Her sons, more famed for brimstone than for brains)
Like him retraced the path which Kenrick trod,
Traduced his country, and blasphemed his God?
Mourn Caledonia! let thy rocks reply,
Not leaden Sydney can his loss supply.
Too dull, alas! to satisfy a pique,
His heart is willing, but his brain is weak."

Modern Dunciad. London, 1835.

On what writing of Kenrick is this charge made? I know only his *Falstaff's Wedding and Poems, Ludicrous, Satirical, and Moral*, London, 1768, 8vo, pp. 307. This volume contains the "Epistles to Lorenzo," which, though not free from scepticism, do not appear to me blasphemous, or implying anything which may not be legally maintained by a clergyman of the Church of England. Without concurring in his opinions, I have read his poetry with much satisfaction. Some people have a bad habit of calling all who differ from them "blasphemers," and the title may be as inapplicable to Kenrick as to Jeffrey, of whom Daniel says, in a note in the third edition, 1815, but not reprinted in that of 1835:—

"The criticisms of this man, in the *Edinburgh Review*, are notorious for their vulgarity and profaneness. He is now, it is said, gone to America, leaving his journal to the Hon. Mr. Lambe, the Rev. Sydney Smith, and others. How far the predictions of these brutal Scotchmen," &c.

It is strange that a man who could write so well and judge so soundly as George Daniel should have written such undisguised malignity. The joke about brimstone was worn out in the days of Wilkes; but even his followers did not impute to the Scotch want of brains, and it was weak to persevere in the "dulness" of "leaden" Sydney in 1835. I say to persevere because the edition of 1815 has,—

"Mourn Caledonia! let thy rocks reply,
Nor Lambe nor Sydney can his loss supply.
Sydney has too much lead, and simple Lambe
Retains the will but wants the power to damn
Too dull," &c.

Lambe in the last edition is left out, and the disparagement concentrated on Sydney, which shows that it was not left in by inadvertence. Thinking that Kenrick's blasphemy may be as real as the profanity of Jeffrey, the dulness of Sydney Smith, and the brainlessness of the Scotch, I ask, was there any warrant for the accusation?

FITZBOPKINS.

Garrick Club.

LOCAL SECOND-HAND BOOKSELLERS.—Can any one inform me of any second-hand booksellers, or places where books of decent worth are to be bought, in the towns of Cirencester, Gloucester, Evesham, and Ross and Stroud? Information sent at once, direct to me, will be most acceptable.

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

LLOYD OF TOWY.—Information would be gladly received respecting the pedigree of Lloyd of Towy, who was sheriff of Breconshire in the reign of Elizabeth, and who is buried in Builth church. The family property of Pencoedcae, situated near Builth, is still possessed by a descendant of Lloyd of Towy, but there are certain links in the chain of descent wanting. Can any of your readers supply the complete pedigree? T. P. PRICE.
23, Old Square, Lincoln's Inn.

LONDON MONUMENTAL BRASSES.—Can some of your readers inform me at which of the London churches there are monumental brasses?

T. W. TYRRELL.

MARLEY HORSES.—Will you kindly inform me what are, and where I may glean some information respecting, the Marley (?) horses? J. P. B.

"THE OATH."—A new play called *The Oath* was performed at Newcastle-on-Tyne for the first time on 20th May, 1816. Who was author of this drama, and was it printed? R. INGLIS.

"OPUS INOPEROSUM."—MR. G. A. SALA, in his answer to E. L. S. (p. 475) says that the crank in civil prisons is the favourite example of the *opus inoperosum*. The expression is employed as if one, in familiar use to designate unproductive

labour. It may be familiar to others, but I would ask whether, if *inoperosus* is a Latin word at all, the translation would not be "unlaborious" or "easy," instead of "unproductive," thus giving a meaning the reverse of that intended. E. S. G.

"OTHER-WORLDLINESS."—With whom did this phrase originate? Curiously enough, it is used by two writers in the same number of the *Contemporary Review* (June, 1872), where it is spoken of by one as "Coleridge's happy phrase" (p. 5); by the other as "Leigh Hunt's phrase" (p. 28).

WM. PENGELLY.

Torquay.

THEODORE PARKER.—Wanted, any biographical sketches, magazine articles, or other books and information regarding Theodore Parker, an American literate of reputation. Address, H. BRIDGE, 136, Gower Street, Euston Square.

PRESERVATION OF SEALS.—I have a good collection of the conventual, municipal, and other seals of my native county. Can any of your correspondents tell me how to preserve them in a safer form than that of sealing-wax? I should prefer electrotypes. Is there any one who does this well and cheaply; or is there a simple method of doing it myself? T. Q. COUCH.

Bodmin.

QUOTATIONS WANTED.—Who is the author of the paradoxical remark, that the best way to become well acquainted with a subject is to write a book about it? JAMES T. PRESLEY.

"Anser, apis, vitulus, regna gubernant."

Pen, wax, and parchment govern the world.

These words, quoted a week ago by the wise *Punch*, are apparently the beginning and ending of an hexameter verse. What are the words which should be supplied between *vitulus* and *regna*? and where are they to be found? H. K.

"My father gave high towers three,
To Lillias, Christobel, and me.
In the space between the towers
He set for us the fairest flowers:
For them white rose and eglantine,
The myrtle and red rose were mine."

SENGA.

SYMBOLISM OF THE HUMAN EAR.—

"Romans, countrymen, and lovers, lend me your ears." A considerable time ago the idea occurred to me that the human ear resembles in form the head to which it is attached, and that it no less than the cranium or face is indicative of character. Since then, observation has tended much to confirm this idea; and I have only met with one instance that appeared to point in a different way. My hypothesis, if it deserves to be so called, is simply this:—As the configuration of a leaf resembles in outline the mass of foliage from which it has been plucked, so the ear of man or woman

is of the same pattern as the head to which it belongs: the ear being large above the external opening when (in phrenological language) the moral and intellectual regions in the cranium are well developed, and small in the lower lobe when the animal propensities are correspondingly small: the converse of all this occurring when those parts of the brain above the opening of the ear are small, and the lower part is large. If there be anything beyond mere fancy in this notion of ear-symbolism, the model human ear must be, not a small one, such as Greek art has assumed, but one that is delicately small below the opening, and well rounded and fully developed above; and there is this to be said in favour of the idea, that the form of ear which, according to it, indicates high moral worth and mental power, has more of physical beauty than any other. The ventilation of this subject may perhaps be not unworthy of "N. & Q."; at all events, I would be thankful to ascertain through your columns the opinions of any one competent to speak regarding it. W. M'D.

Dumfries.

GREAT WARRIOR.—

"One soldier we have heard of who gave up the post of honour, and the chance of high distinction, to cover an early failure of that great warrior whom England has lately lost, and to give him a fresh chance of retrieving honour. He did what Eli did, assisted his rival to rise above him."—Robertson's *Sermons*, 4th series, Sermon. I.

What is the allusion? The sermon was preached in January, 1848. T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

WHITE AND GREEN AS THE ROYAL COLOURS.—

I have long known that our Tudor sovereigns gave white and green for their livery, and that those colours were considered emblematic of loyalty during their time. But I have never hitherto noticed that the same were maintained under the Stuarts. I have just met with the account of the Petition in favour of Church and King which was brought to London by the men of Surrey in May 1648. It is said they came to Whitehall, shouting "High for King Charles!" being furnished with white and green ribbands. I should be glad to have any other contemporary notices of these colours pointed out. J. G. N.

WORLEY, OR WYRLEY FAMILY.—Can any of your correspondents give information in regard to the family of Worley, or Wyrley, or Werley, other than is contained in Erdeswick's *History of Staffordshire* and Burke's *Landed Gentry*? The family came over with the Normans, settled at Sandon in Staffordshire, and removed thence to Dodford in Northamptonshire. Their names are given in the authentic *Roll of Battle Abbey*. The direct male line is now extinct. What is the origin of the name? A. WORLEY.

New York.

Replies.

THE DATE OF THE MARRIAGE OF LADY JANE GREY.

(4th S. ix. 484.)

I am happy to be able to furnish HERMENTRUE with a satisfactory response, having some years ago pursued the same inquiry for myself. The result is given in my *Biographical Memoir of King Edward the Sixth*, at p. exci.; but as I am not aware that it has hitherto been drawn forth into more popular literature than that of the Roxburghe Club, I will now briefly relate it. I found that no really contemporary account of the Lady Jane's marriage, from the pen of English chronicler or letter-writer, has been published, nor was the day of its solemnization ascertained either by our historians or by the biographers of the Lady Jane. The dates they mention by conjecture range from the beginning of May to the beginning of June. One author only, so far as I could discover, positively names May 21, 1553; this is Hutchinson; in his *History of Durham*, vol. i. p. 430, but without quoting any authority. Grafton, in his *Chronicle*, states, "About the beginning of the month of May there were three notable marriages concluded, and shortly after were solemnized at Durham Place"; which statement Stowe follows in his side-note, "Three notable marriages at Durham Place"; but in his text he mixes up with the three the marriage of Martin (really Thomas) Keyes to the Lady Mary Grey, which did not occur until August 1565. This misled Sir John Hayward, who alters Stowe's "three" into "*divers* notable marriages," and thenceforward this mis-statement is copied by Heylyn, Burnet, and other historians, and even adopted by Dugdale in his *Baronage*, ii. 259. The three contemporary marriages were—Lord Guilford Dudley to the Lady Jane Grey, the Lord Herbert (son of the Earl of Pembroke) to her sister the Lady Katharine Grey, and Lord Hastings (son of the Earl of Huntingdon) to the Lady Katharine Dudley, daughter of the Duke of Northumberland. They were celebrated at the duke's town mansion, Durham Place (which stood on the site of the present Adelphi, in the Strand), on Whitsunday, May 21, 1553. Any official registration of the solemnization that was made is either destroyed or undiscovered; and there is no fuller account of it than the following, from the pen of an Italian visitant, Giulio Raviglio Rosso: "*nelle feste dello spirito santo, le nozze molto splendide e reali, e con molto concorso di popolo et de' principali del regno.*" (*Historia delle cose occorse nel regno d' Inghilterra, in materia del Duca di Notomberlan, dopo la morte di Odoardo VI.*) The feast of the Holy Ghost, as Rosso terms it, or Whitsunday, fell in 1553 on May 21; therefore Hutchinson had ascertained the correct date,

but whether from Rosso or through any other channel I could not tell. The 21st of May was only six weeks and four days before the declining King breathed his last, on July 6. How interesting would any authentic details be of the manner in which those six weeks were passed by the amiable Lady Grey and the handsome bridegroom who certainly won her affection. They have been left open to the imagination and invention of the poet and romance-writer. Was that honeymoon passed at the palace of Richmond, or at her father-in-law's house at Syon? The only grain of contemporary information that we have is from the *Chronicle of the Grey Friars of London* that on July 10, four days after the King's death, Jane was brought as Queen from Richmond to Westminster, and so to the Tower of London by water. I have suggested in *The Chronicle of Queen Jane and Queen Mary* (Camden Soc. 1850), p. 3, that Richmond and Syon might be readily confused, and perhaps it is more probable that the young couple were immediately under their parents' eyes at Syon, than enjoying that freedom which our modern manners would have afforded them, in an establishment of their own at Richmond.

JOHN GOUGH NICHOLS.

DINNERS "À LA Russe."

(4th S. ix. 422, 488.)

It would have been too presumptuous to expect that the protest of an humble individual—though a sufferer—could prevail to the disuse of this fashion of dining. But some one must begin in every kind of opposition; and notwithstanding the different opinions of P. P. and P. A. L., I am not without hopes that many will side with me.

The loss of the lady's fine silver dishes and tureens is certainly one to be lamented; and is hardly made up for by the greater display of gorgeous epergnes, flower and fruit vases, and a grand centrepiece; to say nothing of the drawback that the central horticultural display often completely hides the company on the opposite side of the table.

The difficulties raised by the above correspondents chiefly concern the carvers; and I allowed that there lay the principal arguments in favour of these dinners. But I write rather as one of the company, and plead in their behalf. For it appears very selfish for the master and mistress to consult their own comfort, so much to the discomfort of their guests; and after all, I cannot see that there is much reasonably alleged on their side. For there is, or there ought to be, a real pleasure in helping one's company, even if it be sometimes to our own privation, and particularly in studying and gratifying each one's taste, as far as practicable; a matter which, as I have shown,

is totally thrown aside in the system of which I complain, as the servants cut alike for all indiscriminately.

The bill of fare, or the *menu*, as it is now affectedly called, is, as P. P. hints, often but scantily distributed; and it also often happens that some of the dishes are served out of their due order, and that others never appear at all. Then compare, even at the best, the trouble of perpetually consulting this culinary "Bradshaw," and striving to bear the order of dishes in mind, with the comfort, in the true English system, of seeing every thing at each course displayed before you on the table, and inviting your choice, which has not either to wait to be gratified.

P. P. assumes quite gratuitously that I am unduly fond of the smell of fish, game, &c. under my nose. I think one cannot object to the smell of what one is actually eating, and really not much more reaches our olfactories than what is on the plate before us. But if we are to analyse dinner odours, I must own to liking far more the smell of meats which are not long together on the table, than of fruits, apples, strawberries, melons, &c., which are sending forth their odours the whole time of the repast. I see no objection in the attention shown to the lady of the house by gentlemen relieving her of the small trouble of carving. I doubt if Russian dinners are more economical, when one sees so many portions carved and taken away because no one chooses them; and nothing, in my opinion, can compensate for the much longer time taken up by these dinners, and the tedious waiting between each serving. In our good old system you could keep going on; and when one dish was despatched, send for something else that you liked, instead of sitting listlessly staring at the fruits and flowers before you, if, as it will happen, your neighbours do not invite conversation, till it pleases the servers to offer you something else; and if that was not acceptable, being in for another five or ten minutes of tantalizing vacancy. I once asked a lady next to me if she liked these dinners: she answered yes, but that they would not suit *if you were hungry*. The ladies with their lunch—a real dinner—at two, and their tea at five, have of course no chance of sitting down hungry at seven; but this is not doing justice to the principal meal. Though I never witnessed such a mishap as an old lady's head-gear being hooked off by a footman's sleeve button, I have had my full share of disasters, such as the butler tottering under a heavy surloin, and spilling the hot gravy over my best habiliments. Still I cordially say to our old dinners:—

"English! with all your faults, I love you still."

F. C. H.

THE TONTINE OF 1789.

(4th S. ix. 486.)

I have some little knowledge of the subject referred to, having had two near relatives in the tontine above-mentioned, and having in fact (some forty-five years ago) received for them their interest on stock in the tontine; for which purpose I had to grope my way along some dark passages to the office of the Clerk of the Pell (whatever that may be), somewhere in the purlieus of Westminster Hall.

The plan of this tontine was somewhat after this fashion:—Government issued 1,000,000*l.* of stock, which was taken up by individuals: 100*l.* only being allotted to each, and the interest being payable to each holder only for life. The interest (say at 3 per cent.) on the million tontine stock would be 30,000*l.*; and the number of tontine holders would be at the outset one thousand, who for the first year would, of course, only receive 3*l.* interest each. But the principle of the tontine is, that the total interest on the original million continues to be divided amongst the surviving tontine holders, who necessarily diminish in number yearly. So that the last survivor would take the whole interest (30,000*l.*) during the remainder of his life. This is the tontine theory, *supposed to be honestly carried out*. I will now simply state the facts as regarded my two female relatives. They were respectively aged about seventeen and twenty when their names were put into the tontine. The younger one received the interest on her 100*l.* tontine for about fifty-two years, and then died. At the time of her death she received some 7*l.* or 8*l.* only! The elder one lived about sixty-two years, that is, to the age of eighty-two. At the time of her death, I believe her interest had not risen to more than 14*l.*!! Any actuary can calculate how many persons out of one thousand would be living after the lapse of sixty-two years. Your readers may draw their own conclusions.

M. H. R.

Halifax.

R. T. will probably find all the information he wants in Mculloch's *Commercial Dictionary*. This dismal kind of property is described as follows in the dictionary of the French Academy:—

"Sorte de rentes viagères, avec droit d'accroissement pour les survivants."

So that the surviving proprietor cheerfully takes the pool.

R. H. WELDON.

Lyngington.

In my youth I used to hear much of tontines. The longest survivors were, of course, the greatest gainers. The originator of this plan was Lorenzo Tonti of Naples, and it has naturally taken his name. A tontine is a loan for a life annuity for a

certain interest. The lenders are distributed into classes by their ages: all of thirty in one class, all of thirty-one in another, and so on. The whole annual fund of each class is divided among its members. As they die out, the survivors continue to receive the same equally divided among them, so that their gains keep increasing, till at last the whole annual fund falls to one survivor; and upon his death, it reverts to the originators of the tontine. So that the scheme is merely an annuity to a number of persons instead of one, constantly diminishing till the whole is payable to a single one.

F. C. H.

DEFECTS IN MARRIAGE REGISTERS.

(4th S. ix. 277, 345, 434.)

Only yesterday, on my return to town, had I an opportunity of reading the Act referred to by E. V. and the one as amended, 1 Vict. c. 22, 1837; and I find nothing there which makes a clergyman liable for entering the age in years; on the contrary, a clause specially exonerates him from blame for making all the inquiries required by the Act. The Registrar-General's circular probably not one clergyman in a hundred has seen; and "not required to enter the *precise* age," *i. e.* date of birth, is a different matter from saying that registering the years is a breach of the law. A great number of marriages take place just about the time when minors are verging on "full age," and yet are ignorant of the fact, or what "full age" legally means; and thus there is reason to fear that through the careless entering of "full age" in doubtful cases, to save trouble, many false entries have been made in large parishes. The same inquiry, as to age, has to be made, very pointedly, at every census, and a penalty attaches to anyone returning a false answer; and on other occasions women as well as men have to state their ages; and it is for their own interest to do so correctly at marriage, as the register, even if one statement only be correct, the other approximate, will serve as moral, if not as collateral legal evidence, of identity, relationship, and other points of interest and moment to their families, friends, or descendants. In large parishes, couples of the same name are sometimes married nearly at the same time,—two or three John Smiths to as many Mary Browns, all of "full age"; and the ages in years, even approximate, would afterwards serve to determine who's who. In the interests of the public I trust more clergymen than ever will, as the majority probably already do, enter the ages in years whenever no reluctance is shown by the persons concerned.

An occasional source of error which those who may be engaged in tracing pedigrees and genealogies in parish registers would do well to bear in mind, is the misspelling of names occasioned by the

difference of pronunciation between parishioners and their clergyman, which the latter sometimes forgets to allow for; *e. g.* Shaw, in Yorkshire or Derby, is pronounced "Show"; but Moule, in parts of Somerset, is called "Maule." So in many other cases there is a difference of pronunciation in Norfolk, in Cheshire, in Cornwall, and Somerset; and I remember seeing surnames of the same family spelt in different ways from this cause.

FRANCIS J. LEACHMAN, M.A.

Compton Terrace, Highbury.

SIR JOHN DENHAM'S DEATH.

(4th S. ix. 504.)

There is not the slightest doubt as to the date of the death of Sir John Denham. He was buried in Westminster Abbey, March 23, 1668-9. His will, dated on the 13th of the same month, was not (from some unknown cause) proved until May 9, 1670. Pepys, therefore, was correct in this instance. I wish, however, to take advantage of the question thus raised by referring to another matter in which Pepys's accuracy has been lauded unduly, to the discredit of another diarist of still greater eminence.

Pepys, under date of August 10, 1667, stated that he was that day informed by the bookseller at the New Exchange that Cowley was dead. To this paragraph Lord Braybrooke appended the following foot note:—

"We have here a striking instance of the slow communication of intelligence. Cowley died on the 28th of July, at Chertsey; and Pepys, though in London, and at all times a great news-monger, did not learn till the 10th of August that so distinguished a person was dead. Evelyn says that he attended Cowley's funeral on the 3rd of August, *which shows that he did not keep his diary entered up as regularly as our journalist*, for the interment is thus recorded in the register of Westminster Abbey:—'On the 17th of August, Mr. Cowley, a famous poet, was buried at the foot of the steps to Henry VII.'s chapel.'"

Although Lord Braybrooke appears to have quoted the Abbey register, it is clear that he really quoted from the version of it printed in the *Collectanea Top. et Gen.* vii. 374. In order to comprehend fully my further remarks, I give two consecutive entries from the burial register of the Abbey, under the year 1667:—

"Aug. 3. Mr. Cowly, a famous Poet, was buried neere Mr. Chaucer's monument.

"Aug. 17. The Countess of Clarendon was buried at the foot of the steps ascending to K. H. 7th Chapel."

It will be seen that in the *Collectanea* these two entries were jumbled together, the name of the Countess of Clarendon being omitted altogether. This instance shows pointedly the necessity for a revision of that portion of the Abbey register printed in the *Collectanea*, and the importance of the work in which I have so long been engaged. This mutilated entry misled the learned editor of

Pepys into making a charge of inaccuracy against Evelyn, who, it now appears, was strictly correct. On the other hand, however, Pepys only learned on August 10 that Cowley was *dead*, and for this information he had to make a pilgrimage into the City, although he had been buried, almost before his own eyes, and *in great state*, a full week before!

JOSEPH LEMUEL CHESTER.

CHRISTIAN NAMES.

(4th S. ix. 423, 510.)

There is no reason why Clare or Clara should not have been a woman's Christian name in this country from the thirteenth century downwards. Saint Clare, the friend of Saint Francis and foundress of the *Poor Clares*, was a popular saint in England. Her name occurs in many of our mediæval kalendars, and is to be found under her feast-day (August 12) in Queen Elizabeth's Latin Prayer Book. The monastic order that bears her name was introduced here by Blanch of Navarre, the wife of Edmund, Earl of Lancaster, about 1293. They had houses at Aldgate, Waterbeache, Denny, and Brusyard (*Monast. Anglic.*, 1846, vi. 1548). According to August Potthast's *Bibliotheca Medii Ævi*, two other Clares are commemorated in the *Acta Sanctorum*. His references are August, iii. 676; April, ii. 507.

FLORENCE.

Allow me to thank MR. PEACOCK and P. P. for their kind response to my suggestion, and to say that to "go on and on producing still earlier instances," is precisely the state of affairs which I desired to evoke. I never meant arrogantly to assert that the instances which I gave were the earliest which *could be found*, but merely that they were the earliest *I had found*—two very different statements; and I also intended to intimate—"if any one else should find earlier ones, please 'make a note of'."

Within the last few weeks I have met with evidence that Clare is earlier than I previously knew. I beg to assure MR. PEACOCK that I had not forgotten "Clara de Clare, of Gloster's blood," and that I did not doubt that Scott had authority for his use of the name, *i. e.* for *Clare*: for be it remembered that his use of Clare or Clara depends on his metre. But I have now the pleasure of adding that two Clares, of the Reformation period, appear in the Post-mortem Inquisitions:—*I. P. M. Clare Nevill*, 21 Hen. VIII.; and *I. P. M. Clare North, vidue*, 1553. I say advisedly, Clares; for they are only Claras because their names are in Latin.

Avice is the same as Avis, or Hawise, all being derived from Hadewisa, and related to the German Hedwiga. I am glad to hear that Avice, Idonia, and Muriel, are not obsolete. I should

date the disuse of a name from the period when it ceased to be employed previous to the modern revival.

HERMENTRUDE.

The name of Muriel has certainly not become obsolete; there is a very respectable surgeon in Norwich of that name, who is well known; but I am unable to furnish any particulars of his family, or to give any idea of the extent of his connexions.

F. C. H.

"Ere while he honoured *Bertha* with his flame,
And now he chants no less *Louisa's* name,"

are lines occurring in "A Familiar Epistle to Mr. Julian, Secretary to the Muses," one of the list of satirical poems in the MS. volume which I have ascribed in a former communication to Dr. Donne, chaplain to Charles II. HERMENTRUDE'S first public record (1694) of *Louisa*, therefore, is *primâ facie* an evidence in favour of any supposition that the work referred to was never published, while on the other hand the MS. proves a pre-existence for Louisa, inasmuch as the first line of "The Sham Prophecy," which is 121 pages later in the volume, runs thus:—

"In sixteen hundred seventy-eight."

But possibly the register of St. James's, Piccadilly, may refer to the *marriage*, though rather late in life, of the same Louisa, and indeed to Julian, whose very amorous feelings towards her may be judged from the following additional reference to have merited such a consummation:—

"For when his passion has been bubbling long,
The scum att last boyls up into a song;
And sure no mortal creature at one tyme,
Was ne're so farr or'e gone in love and rhyme.
To his dear self of poetry he talks;
His hands and feet are scanning as he walks,
His squinting looks, his pangs of witt accuse
The very simtons of a breeding muse,
And all to gain the great *Louisa's* grace,
But never pen did pimp for such a face."

A hasty glance through the volume also reveals these Christian and nicknames:—Lory, Ephelia, Franck, Julia, Betty, Lucy, Cary, Harriatt, Nancy, Patty, Nan, Nelly, Mall, Nanny, Ned, Dick, Tom (Thumb).

"Can two such pigmies such a weight support,
Two such *Tom Thumbs* of Satyr in a Court."

Proverbs.—Some "Select Sentences," gathered from the best English writers, and included in *The Speaker* (Enfield's, Warrington Academy, Oct. 1774) have since passed into proverbs, as for instance:—

"Prosperity gains friends and adversity tries them."
"By others' faults wise men correct their own."
"To err is human; to forgive, divine."

"A friend cannot be known in prosperity; and an enemy cannot be hidden in adversity."

O. B. B.

Your correspondents are right in refusing to believe that the name of "Muriel" is obsolete. They will find it in that form in the Peerages, under the title of Dunmore, and in the form of "Meriel" under De Tabley. I know other instances of "Muriel"; but "Meriel" I have not seen elsewhere.

GORT.

THOMAS CHAUCER (4th S. ix. 381, 436, 468, 493).—The principal dates respecting him are as follows:—

Constable of Wallingford, Oct. 16, 1399.

Grand Butler, Nov. 30, 1403: confirmed by Henry VI., Dec. 5, 1422.

Sheriff of Oxon and Bucks before Feb. 20, 1404.

Sent, in suite of Henry le Scrope, to treat with Duke of Burgundy, June 21, 1414.

Died Nov. 18, 1434.

(*Rot. Pat.*, 1 H. IV., Part 1; 5 H. IV., Part 1; 14 H. IV.; 4 H. V.; 1 H. VI., Part 1; *Rot. Ex.*, Pasc. 2 H. V.; *I. P. M.* 13 H. VI. 35.)

Certain offices are alluded to (but not defined) which Thomas Chaucer held "ex concessione Johannis Ducis Aquitanie et Lancastrie, Mar. 20, 1399." (*Rot. Pat.* 22 R. II., Part 2.)

While I believe Thomas to be Geoffrey's son, I must honestly own that I have never found any allusion to him as such in the public records.

HERMENTRUDE.

Since penning my former note (4th S. ix. 468) I have met with the following extract:—

"The King committed to Thomas Chaucer, Esq., the custody of the manor of Avington in Com. Bucks, which John Burton, Sen., lately deceased, held for life by demyse of Wm. Molyns, Sen., dec'd [1380], and which after the death of the said John Barton [or Burton] fell into the king's hands by reason of the minority of Alianor, dt. and h. of Wm. Molyns, Kt. [dec. 1428?], some of the foresaid William, who held in capite, and for that reason came into the king's hands." [No date, p. 622.]—White Kennett's *Parochial Antiquities*. Oxford, 1695.

This will serve fully to identify the "gentyl Molyns" of Lydgate's Chaucer ballad (see "N. & Q." (4th S. ix. 381) with Dame Alianore Molines as suggested. I may add that the Molines family were very closely related to the Burghershes, so that Maud Burghersh, who married Thomas Chaucer, was cousin to Sir Wm. Molyns, who died 1428, or 1424-5, as some say. A. HALL.

MISS STEELE (4th S. ix. 476, 521).—She wrote a number of hymns, remarkable for piety of spirit and good versification. DR. DIXON calls her *Mrs.* Steele, but she was never married. Her poems were collected and reprinted in America in 1808.

EDWARD F. RIMBAULT.

MISERERE CARVINGS (4th S. ix. 405, 471, 517.) In reply to the query whether documentary evidence exists to show that such a penance for incontinence (as is believed to be represented by the

miserere carving at Worcester) was ever instituted or undergone, see Blount's *Jocular Tenures* (ed. 1679, pp. 144 and 149).

A. B. MIDDLETON.

The Close, Salisbury.

I do not know whether F. C. H.'s note is meant for a reply to my query as to the name *Miserere*, but if so, it is no answer at all. Of course we know all which F. C. H. says about the *thing*. My question had reference to the *name*. F. C. H. says of the upper seat in the stalls, that "it was called *miserere* as being a merciful contrivance to relieve fatigue." If for *miserere* he had written *misericordia* I should have agreed with him; but then, as now, there would still remain the original question—namely, what is the origin, meaning, and date of first use of the word *miserere* as applied to these seats, or, if F. C. H. prefers to call them so, these "small shelves"?

J. T. MICKLETHWAITE.

3, Delahay Street, Great George Street, S.W.

EDWARD UNDERHILL, the "HOT GOSPELLER" (4th S. ix. 484).—Though unable to supply the information asked for by HERMENTRUDE, I offer the following particulars concerning the "Hot Gospeller," in the hope that they may be of some use in aiding her researches.

He was born about 1520, and was the eldest son of Thomas Underhill, of a family originally from Wolverhampton. In 1544 he sold the manor of Hunningham and embraced a martial life. He "followed the wars" in Hainault and France, and being at once valiant and accomplished, was speedily admitted into the band of gentlemen-at-arms. About this time he married Joan Perrins, the daughter of a citizen of London, and by her had eleven children, of whom one received the name of Guilford, and was the godson of Lady Jane Dudley, better known as Lady Jane Grey. (*Narratives of the Reformation*, Camden Society.)

According to the inquisition taken at the death of his brother Ralph in 1556, he succeeded to his lands at Stoneleigh and Baginton (both in Warwickshire), and in subsequent years exercised the right of patronage of the living at the latter place.

By an entry in Machin's *Diary* it would seem that his wife died in 1562, and was buried at Aldgate "with a dozen of scutechons of arms." In 1563 (the year of the heralds' visitation), he was resident at Hunningham. With the close of his autobiography all trace of him and his descendants is lost, and an inquiry made some years ago through "N. & Q." failed to elicit any information.

The name—as a name—lingered for some time at Baginton; for we find that in 1628 the parson there had permission to reside in a house on "Underhill's Farm," and to enjoy the buildings and close thereto belonging." (Thomas's *Continuation of Dugdale*.)

WM. UNDERHILL.

Kelly Street, Kentish Town.

TREYFORD: ELSTED (4th S. ix. 486.)—The dedication of the old church at Treyford, Sussex, was to St. Mary; the new church, consecrated in 1849, was dedicated to St. Peter. (*Lower's History of Sussex*, ii. 208.) The saint to whom the church at Elsted was originally dedicated does not appear to be known. No information on the point is given in Bacon's *Liber Regis*, nor in the histories of the county by Dallaway and Horsfield.

E. H. W. DUNKIN.

Kidbrooke, Blackheath.

MONASTIC INVENTORIES (4th S. ix. 360, 432, 487.)—"Open and *spar* the book." Spar is here clearly in one of the senses of the German *v. a. sperren*, to open out widely and place something in the opening to prevent shutting. *Das Buch auf-sperren* is exactly in the sense of the English phrase.

C. D. A.

"STAND ON SYMPATHY," "RICHARD II.," ACT IV. Sc. 1 (4th S. ix. 462.)—*Sympathy* = *equality*, is not uncommon in Shakespeare—

"A sympathy in choice."

Midsummer Night's Dream, I. 1.

"Be what it is,

The action of my life is like it, which

I'll keep, if but for *sympathy*."

Cymbeline, V. 4.

See also Falstaff's letter, *Merry Wives*, II. 1—

"A message well *sympathized*."

Love's Labour's Lost, III. 1.

JOHN ADDIS, M.A.

FORTUNE'S SPINNING-WHEEL (4th S. ix. 339, 465)—

"Fortune (who slaves men) was my slave; her wheel Hath spun me golden threads."

The Roaring Girl, Dodsley, vol. vi. p. 14, ed. 1825.

JOHN ADDIS, M.A.

Rustington, Littlehampton, Sussex.

REV. THOMAS ROSE, *temp.* EDW. VI. (4th S. ix. 484.)—Lysons says (*Environs of London*, iv. 265) of him:—

"Upon Queen Elizabeth's accession he returned, and took possession again of the vicarage of Westham, which he resigned in 1563 for the living of Lutenhoo in Bedfordshire, where he died at a very advanced age."

S. K.

"OSS" OR "ORSE" (4th S. ix. 404, 492, 524.) I have often heard this word used in Lincolnshire; it appears to me to be a corruption of "offer," *e. g.* "it's *ossing* to rain," *i. e.* "it is offering to rain."

E. L. BLENKINSOPP.

Springthorpe Rectory.

MYSTICISM: MILTON (4th S. iii. 506, 598.)

"My tastes are with the aristocrat, my principles with the mob. I know how the recoil from vulgarity and mobocracy, with thin-skinned and over-fastidious sensitiveness, has stood in the way of my doing the good I might do. My own sympathies and principles in this matter are in constant antagonism, and until these can be harmonised, true Christianity is impracticable. A

greater felt the same—Milton; but he worked far more ardently for his principles, though as life went on he shrank more and more from the persons with whom his principles associated him; and so at last never went even to church, detesting the dissenter's vulgarity and the republican's selfishness."—*Life and Letters of Frederick W. Robertson*, M.A., London, 1866, ii. 126.

J. G.

BENJAMIN FRANKLIN'S "LAUREL WREATH": A PICTURE (4th S. vii. 189.)—MR. SHEARES, of Highbury, is anxious for the artist's name who executed this work. Baron Tolly, of Brussels, designed and painted this striking scene in Franklin's sojourn at the court of Versailles in 1778. W. O. Gellon, of London, has engraved this work of art.

JNO. KEYDAN.

South Kensington.

NAMES OF PAPER (2nd S. i. 251; 4th S. vi. 417, 557.)—

"Printers are sometimes asked why various kinds of paper obtained the peculiar names they bear. Here is the reason:—In ancient times, when comparatively few people could read, pictures of every kind were much in use where writing would now be employed. Every shop, for instance, had its sign, as well as every publichouse; and those signs were not then, as they are often now, only painted upon a board, but were invariably actual models of the thing which the sign expressed—as we still occasionally see some such sign as a beehive, a tea canister, or a doll, and the like. For the same reason, printers employ some device, which they put upon the title-pages and at the end of their books. And papermakers also introduced marks by way of distinguishing the paper of their manufacture from that of others; which marks becoming common, naturally gave their names to different sorts of paper. A favourite paper-mark between 1540 and 1560 was a jug or pot, and would appear to have originated the term 'pot paper.' The fool's cap was a later device, and does not appear to have been nearly of such long continuance as the former. It has given place to the figure of Britannia, or that of a lion rampant supporting the cap of liberty on a pole. The name, however, has continued, and we still denominate paper of a particular size by the title of 'foolscap.' 'Post' paper seems to have derived its name from the post horn, which at one time was its distinguishing mark. It does not appear to have been used prior to the establishment of the General Post Office (1670), when it became a custom to blow a horn; to which circumstance, no doubt, we may attribute its introduction. Bath post is so named after that fashionable city."—*Engineer*, March 17, 1871.

S.

Hulme.

RED DEER (4th S. ix. 428, 493, 521.)—The ancient Derbyshire Forest (*De alto Pecco*) used to abound with red deer. Glover, the county historian, says that most of the deer perished in a great snow about the time of James I. and the latter part of the reign of Queen Elizabeth.

J. CHARLES COX.

Hazelwood, Belper.

The whole epitaph upon this worthy, who "was considered the most accomplished *hero* of his age in the practice of deer-stealing," is as follows:—

"Here lies a marksman, who, with art and skill,
When young and strong, fat bucks and does did kill.
Now conquered by grim death (go reader tell it)
He's now took leave of powder, gun, and pellet;
A fatal dart, which in the dark did fly,
Has laid him down among the dead to lie.
If any want to know the poor slave's name,
'Tis *Old Tom Booth*—ne'er ask from whence he came.
He's hither sent; and surely such another
Ne'er issued from the belly of a mother."

This epitaph was made some time before the hero's death, and so delighted was he with it that he had it graven upon a stone in anticipation of his demise. He died in 1752, in his seventy-fifth year. THOS. RATCLIFFE.

"MAKE A BRIDGE OF GOLD," ETC. (4th S. ix. 397, 492).—This proverb, or something similar, is put by Brantôme (born about 1547, died 1614), in his *Mémoires* (tom. ii. p. 88), into the mouth of Louis XII. (succeeded 1498, died 1514). I quote from Le Roux de Lincy (ii. 178):—

"On lit dans Brantôme, au sujet de l'accord fait par M. de la Trémouille avec les Suisses après la déroute de Novare et dont le roi Louis XII blâmait beaucoup les conditions: 'Toutesfois après avoir bien pesé le tout et que pour chasser son ennemy il ne faut nullement espargner un pont d'argent, quoi qu'il aille un peu de l'honneur.'"

But it was also known in Spain at the period when Brantôme lived, in the precise form of a "bridge of silver," as Cervantes, who published the first part of *Don Quixote* in 1605, says (ii. 58): "Que al enemigo que huye hacerle la puente de plata"—"Make a bridge of silver for a flying enemy." Can it be traced to a classical source?

C. T. RAMAGE.

"WHEN ADAM DELVED," ETC. (4th S. ix. 415, 476, 517).—The engraving of F. C. H. corresponds in part remarkably with some painted glass in a window in the parish church of Halam, near Southwell, Notts. The upper half only of the window, which is square-headed and of two lights, is filled with painted glass, containing in each light two compartments. The two upper represent S. Christopher and S. Blasius (the name of the latter is visible across the picture, though his emblem, the wool comb, has been replaced with a triangular piece of white glass). The two lower contain Adam digging with a long crutch-handled spade, and Eve, sitting on a tree-stump spinning. The compartments are edged along the sides with a border of "popinjays." In the triangular space between the heads of the arches of the tracery is a shield bearing a chief indented (tincture not recognisable), and a chevron gules. The shield, I think, must have been or, as there seems to be too much discoloration for it ever to have been meant for argent.

R. F. SMITH, Vicar of Halam.

FAMILY NAMES AS CHRISTIAN NAMES (4th S. ix. 506).—NEPHRITE has started an interesting question, parallel with my own. May I, how-

ever, be permitted to suggest that a distinction should be drawn, in strict accuracy, between Christian names originally surnames, such as Percy, Sidney, &c., and names which, though now used as surnames, were Christian names originally, and have never entirely ceased to be so? Herbert and Cecil are of the latter class, and were Christian names long before any one thought of using them as surnames. HERMENTRUDE.

DRAUGHT = MOVE (4th S. ix. 483).—MR. ADDIS, in his note on this subject, writes—"Though ye hadde loste the *ferses twelve*," has no definite meaning, I suppose; merely signifying, if your loss had been twelve times as great." The *fers*, in mediæval chess, was the piece equivalent to the modern chess queen, but with power much more circumscribed, its range being limited to one square diagonally. When the *Shatranj*, or mediæval form of chess, developed into the modern phase of the game, the *fers* became the queen, and from the rank of a minor piece was elevated to that of the most potent on the board, combining in her own person the powers of rook and bishop.

The Earl of Surrey wrote a graceful little poem called *The Lady that scorned her Lover*, which turns upon the similarity between the game of chess and the game of life. It contains these lines:—

"I rede ye take good heed,
And mark this foolish verse;
For I will so provide
That I will have your ferse.
And when your ferse is had,
And all your war is done;
Then shall yourself be glad,
To end that you begun."

The following passage also occurs in the *Booke of the Dutchesse*:—

"At the chesse with me she gan to play
With her false draughts full divers.
She stole on me, and toke my fers;
And when I saw my fers away,
Alas! I couthe no longer play."

H. A. KENNEDY.

Junior United Service Club.

SIR JOHN VANBURGH (4th S. ix. 499).—In Robinson's *History of the Priory and Peculiar of Snaith*, 1861, it is stated at p. 77 that Henrietta Maria, first child of Colonel Yarbrough of Heslington, was married at St. Lawrence, York, Jan. 14, 1718-9, to John Vanburgh, Esq., of Castle Howard. They had an only son Charles, an ensign in the army, who died in 1745 from wounds received at the battle of Tournay. Lady Vanburgh, who was left a widow March 25, 1726, died April 22, 1776, aged eighty-six. Her will bears date June 15, 1769. Lord Carlisle was certainly a member of the Kiteat Club, his portrait being one of the most spirited in that series; and Hunter, on the

last page of his *South Yorkshire*, vol. ii., says that Lord Carlisle erected the canopy covering Robin Hood's Well near Doncaster, from a design by Vanburgh or Vanbrugh. It is also said that he furnished the design for Duncombe Park.

G. D. T.

HERALDIC (4th S. ix. 180.)—I think G. P. C. will find coat (3), "Sa. on a chevron or, between three griffins' heads erased of the last, langued gu., three estoiles of the field," is that of Beale, co. Kent. See Berry's *Enc. Her.* vol. ii.

J. BEALE.

"THE CURFEW TOLLS" (4th S. ix. 339, 436, 510.)—I make no attempt to settle the question how the poet intended the line to be punctuated, but if he were here I should tell him that the reading to which we have been so long and generally accustomed was the one preferable for his adoption. I cannot agree with my excellent friend DR. DIXON that S. Kemble's reading was an improvement. The whole tenor of Gray's exquisite composition appears to me to warrant a conclusion to the contrary.

F. C. H.

DUGDALE'S "MONASTICON" (4th S. ix. 506.)—My reprint of Dugdale's *Monasticon*, edited by Caley, Ellis, and Bandinel is verbatim, and page for page, a reprint of the edition of 1817-1830, but has an additional portrait of Dugdale which had been used in Hamper's *Life of Dugdale*. Why the editor of *Lowndes* should have fallen into the error of stating "there are slight omissions in this reprint" cannot be accounted for, as the comparison of any leaf would have shown that the reprint is, what the prospectus promised, a *verbatim* reprint of the edition of 1817-1830.

JAMES BOHN.

"NO WORSE PESTILENCE THAN A FAMILYAR ENEMY" (4th S. ix. 423.)—I had never met with this proverb till HERMENTRUDE quoted it. Are we to suppose it another form of what we find in the Scriptures (Matt. x. 25)—"A man's foes shall be they of his own household"? Tacitus (*Hist.* iv. 70) had remarked how bitter and unextinguishable were the hatreds of near connections, "*acerima proximorum odia*," and in this sense I would understand "familyar." It is curious to observe that this contentious feeling in the bosom of Italian families seems to have been handed down to present times, and is marked by a proverb which I found to exist among the Neapolitans. They say, "*Il tuo più gran nemico, dopo il fratello, è il servitore*."—Your greatest enemy after your brother is your servant; but the following proverb of the Tuscans seems still more like what HERMENTRUDE has quoted: "*Non è peggior lite, che tra sangue e sangue*."—There is no greater strife than that which springs up between blood relations; and they also say, "*Chi vuol vivere e star sano, da' parenti stia lontano*"—

Whosoever wishes to live and remain well, let him be at a distance from relatives. The French say in very strong language—

"Courroux de frères,
Courroux de diables d'enfers."

But perhaps it may be only a translation of the proverbial expression of Plato (*Sophist.* 252, c.), where he speaks of a domestic (familyar) enemy within a man's own breast—

οὐκ ἄλλων δέονται τῶν ἐξελεγχόντων, ἀλλὰ τὸ λεγόμενον οἰκοθεν τὸν πολέμιον καὶ ἐναντιωσόμενον ἔχοντες . . . ἀεὶ πορεύονται.

They do not require others to refute them, but walk about, having, as the saying is, an enemy and adversary at home.

Some of your correspondents well acquainted with the English of the sixteenth century may be able to tell us what is the meaning of "familyar" as applied to "enemy." I confess to be puzzled somewhat by the use of the expression.

C. T. RAMAGE.

MAPPA MUNDI (4th S. ix. 507.)—There is a fourteenth century *Mappa Mundi* prefixed to a MS. on vellum of the *Polychronicon* of Higden dated 1377, presented by William of Wykeham to Winchester College. Jerusalem is placed in the centre of a flat circle, the extreme east being India, and the extreme west the Pillars of Hercules. The ocean forms a circular margin, and in it floats Britannia opposite to Francia and Flandria.

JAS. BOHN.

HALSTEAD'S "SUCCINCT GENEALOGIES" (4th S. ix. 340, 416) bought by me at Sir Simon Taylor's sale for 52l. 10s. afterwards became the property of the late Mr. Beriah Botfield. It happened to be in his town house at the time of his death, and was sold by auction by Messrs. Sotheby and Co.

JAS. BOHN.

OAKS AND BEECHES (4th S. ix. 507.)—MAC CALLUM may go far a-field before he will find a finer group of trees than at Coney Hall Farm, at the south-west skirt of Hayes Common, about two miles south of Bromley Station. The ferny brae on which they stand faces about south-west, and the glinting of the sun, when "in westerling cadence low" on their gnarled trunks and tortuous limbs and roots, affords a grand study.

H. H. W.

10, Fleet Street.

TRANSMUTATION OF LIQUIDS (4th S. ix. 235, 328, 410, 476, 521.)—I agree with DR. HYDE CLARKE that "it is not easy to see on what principles of comparative philology the English word *rain* can be derived from the Greek *rhaiu*," and that "it is as reasonable to assume that the Greek *rhaiu* is derived from the English *rain*." "The Greek root *rhaiu*," your other correspondent says, "was throwing out its suckers some thousand

years before any root of German growth had been transplanted to Britain." This is, however, only blank assertion. The word in one form or other is found in every dialect of the Gotho-Teutonic speech. It is, I believe, a generally accepted fact that the Greek, the Gothic, and Slavonic are descended from some dialect nearly related to Sanscrit. One writer goes so far as to say that remotely such was the affinity between the language of the Greeks and Goths that it is not known whether the Goths spoke Greek or the Greeks spoke Gothic.

J. R. CK.

"COLOURS NAILED TO THE MAST" (4th S. ix. 426).—When the late Captain Ryder Burton, R.N., was a candidate for the Tower Hamlets, his facetiousness and humour caused a good amount of amusement. On one occasion an elector in front of the hustings called out, "You've no chance, Burton! cut your lucky!" On this the gallant tar seized a pen, and in large characters wrote beneath one of his election bills, "I have nailed my colours to the mast!" This specimen of *kakography* was hailed with uproarious laughter, and the captain was designated "Burton-nale"! A cheap illustrated publication took advantage of the inscription and published an engraving (by Grant) of a foaming tankard, where the captain's phiz figured instead of a Toby's! Under it was inscribed "A Pot of *Burton-nale*!" The MS. passed into the possession of a late popular City magnate, who preserved it as a curiosity to amuse his friends, one of whom was

STEPHEN JACKSON.

LEPEL FAMILY (4th S. ix. 506).—There is a place named Lepel in S. W. Russia (Vitebsk). The name may, however, be derived from Leopold (Lemberg); or perhaps rather from Leopold or Luitpold; like Tipple from Theobald. Lepel, Le Paul, Lepaul, Lépaule, are found as French surnames. The old French word *lep* is = *lepus*.

R. S. CHARNOCK.

Gray's Inn.

THE PERMANENCE OF MARKS OR BRANDS ON TREES (4th S. ix. 504).—The following extract illustrative of this subject, from Macaulay's *History of England*, is interesting; but whether the statement is true, I cannot say:—

"Yet a few months, and the quiet village of Todding-ton in Bedfordshire witnessed a still sadder funeral. Near that village stood an ancient and stately hall, the seat of the Wentworths. The transept of the parish church had long been their burial-place. To that burial-place, in the spring which followed the death of Monmouth, was borne the coffin of the young Baroness Wentworth of Nettlesde. Her family reared a sumptuous mausoleum over her remains; but a less costly memorial of her was long contemplated with far deeper interest. Her name, carved by the hand of him she loved too well (*i.e.* Monmouth), was a few years ago still discernible on a tree in the adjoining park."—Vol. i. p. 624, second edition, 1850.

The date of the death of the Baroness Wentworth of Nettlesde is 1686, and that of the publication of the first edition of Macaulay's *History of England* 1848. No authority is cited by the historian for the truth of this statement; but perhaps some Bedfordshire correspondent may be able to give information on the subject?

JOHN PICKFORD, M.A.

ICELAND (4th S. ix. 535).—The Vatna Jökull is a vast region of mountain and snow in the south-east of Iceland, which has never been ascended or explored. The peaks are of no great height. To the north lies the Oðaþa Hraun, a desert of lava. The whole extent of desert of snow, mountain, and lava is about the area of Devonshire. The Jökull derives its name probably from being the source of countless rivers and streams.

S. BARING-GOULD.

Miscellaneous.

NOTES ON BOOKS, ETC.

Dramatists of the Reformation. The Dramatic Works of Sir William D'Avenant. Volume the First. (Pater-son, Edinburgh.)

When one remembers the reputation which the godson of Shakespeare, the successor of Ben Jonson in the Laureateship, and the author of *Gondibert*, once enjoyed, it is certainly matter of surprise that no attempt has been made until now to put forth his collected works in a more complete and satisfactory manner than that in which they are presented to us in the folio edition published by Heveringham in 1673. For though what he said of Carew may go somewhat beyond what might justly be said of Davenant—

"Thy verses are so smooth and high

As Glory, Love, and Wine from Wit can raise"—

yet the Editors of this new edition are fully justified in asserting that his plays, nearly thirty in number, are ably constructed, and redolent of innumerable flashes of wit and high poetic imagery; and they have shown good judgment in giving Sir William Davenant the foremost place in their series of *The Dramatists of the Reformation*. The volume before us, which is appropriately dedicated to Lord Houghton, contains, in addition to a complete and interesting Prefatory Memoir, two tragedies, "Albovine" and "The Cruel Brother"; the tragi-comedy "The Just Italian"; and two masques, "The Temple of Love" and "The Prince d'Amour." The names of the editors, Mr. Maidment and Mr. Logan, are a sufficient guarantee for the accuracy of the text, and the printer has done his share of the work in a most creditable manner.

The Ancient Stone Implements, Weapons, and Ornaments of Great Britain. By John Evans, F.R.S., F.S.A., Honorary Secretary of the Geological and Numismatic Societies of London. (Longmans.)

When we lately called attention to the fact that, although of very recent origin the new study of Prehistoric Archaeology was already remarkable for its scientific results, we were scarcely prepared for such a justification of our remarks as is contained in the handsome volume before us. After a pleasing introduction, in which he sketches the early traces of civilisation through the three distinct eras now recognised as the Stone, the Bronze, and the Iron, and on the manufacture of stone

implements in pre-historic times, the author proceeds to classify, in a very clear and instructive manner, the various implements of the Neolithic Period, wisely relegating to smaller type the bulk of minute details of little interest to ordinary readers. But conscious that no power of description, however graphic, would avail in pointing out the peculiarities and characteristics of the early monuments which form the subject of his researches, Mr. Evans has enriched his pages with nearly five hundred woodcuts. These tell the story so plainly, that he may run that readeth it. The book is altogether a most interesting and satisfactory one, and fully maintains the character of an intelligent archaeologist which Mr. Evans so fairly won for himself by his excellent book *On the Coins of the Ancient Britons*.

The Poetical Works of George Sandys, now first collected. With Introduction and Notes, by the Rev. Richard Hooper, M.A., Vicar of Upton and Aston Upthorpe, Berks, and Editor of "Chapman's Homer." In Two Volumes. (J. Russell Smith.)

These new volumes of Mr. Russell Smith's valuable "Library of Old English Authors" will be very welcome to that large, and happily increasing class of readers, who have imbibed from the study of *The Christian Year* a taste for Sacred poetry. Sandys, so much admired in his own day, whose Paraphrases, eulogised by Baxter, were frequently perused by Charles during his imprisonment at Carisbrook, and of whom Warton—commenting on Pope's verses:

"the easy vigour of a line,

Where Denham's strength and Waller's sweetness join,"—complains that sufficient justice has not been done, since he "did more to polish and tune the English language, by his Paraphrases on the Psalms and Job, than either of these two writers"—is now known to comparatively few readers. Mr. Hooper tells us that he is not aware of any edition of his works since that dated in 1676. It was high time that the reproach upon our national taste which is conveyed in this long neglect should be removed; and we trust that the labour of the editor and the enterprise of the publisher, in removing it, will meet with the success they deserve.

GUILDHALL LIBRARY.—In consequence of the dispute in the building trade, the chairman of the New Library and Museum Committee, Wm. Sedgwick Saunders, M.D., announced to the Court of Common Council, at their last meeting, that the opening of the new buildings would have to be postponed for a few months.

MR. HUGO REID.—This amiable and well-informed gentleman died in London on June 13, 1872. He formerly held the office of Principal of Dalhousie College, Halifax, and was an accurate classical scholar, an able mathematician, and an enlightened geologist; and also a frequent contributor, under his initials "H.R.," to the pages of "N. & Q." A pleasing sketch of his life, from the pen of a loving friend, appeared in the *Edinburgh Courant* of June 20, 1872.

WE hear that a new Monthly Magazine will be published on the 1st of August next. The name of it is to be the *Et Cetera*, and it is to contain high-class articles on almost every kind of subject.

THE BISHOP OF GLOUCESTER has presented to Convocation a photograph of an ancient manuscript copy of the Athanasian Creed with which he had been favoured through the kindness of the Master of the Rolls, Lord Romilly. The manuscript was stolen from the British Museum, and found its way into the public library at Utrecht. One of the best paleographers of the day believed the manuscript was to be traced to the period

between the years A.D. 600 and 700. It contained the four damnatory clauses. The recovery of this document would render it necessary to re-open the question of the history of the Creed.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

HENRY MORE'S CONJECTURA CABALISTICA.

Wanted by Mr. Thos. Stephens, Merthyr-Tydfil.

HUME'S HISTORY OF ENGLAND. Vol. I. Regent's Edition, small 8vo, 1819.

Wanted by Mr. J. T. Harris, Englefield Green, near Staines.

JAMIESON'S SCOTTISH DICTIONARY. 4to.

HACO'S EXPEDITION IN ICELANDIC.

LEVER'S KNIGHT OF GWYNNE. Parts 10 and 18.

Wanted by Mr. A. R. Milne, 199, Union Street, Aberdeen.

Notices to Correspondents.

PELAGIUS.—*Lessing's* Laocoon was translated into English by W. Ross in 1836, price 15s., and by E. C. Beasley in 1853, price 5s. — *Some account of* Epistola Obscurorum Virorum appeared in "N. & Q." 2nd S. vi. 22, 41, 76. The conjectured authors of this work are Ulric von Hutten, Joannes Reuchlin, and D. Erasmus.

C. (Fenchurch Street.)—According to Jamieson, "*Falderall*, is (1.) *A geugaw*, synon. *Fall-all*. (Hogg.) (2.) Sometimes used to denote idle fancies or conceits. A term apparently formed from the unmeaning repetitions in some old songs."

JOHN PICKFORD, M.A.—Sir Jonah Barrington was born at Knapton, Queen's County, Ireland, in 1760, and ended a gay, bright, prodigal life in exile in 1832. There is a Memoir of him by Townsend Young, LL.D., prefixed to the third edition of his Personal Sketches, 1869.—A copy of Bishop Percy's Essay on the Origin of the English Stage, 1793, is in the British Museum. At Field's sale in 1827 it fetched 12s.

H. (Edinburgh.)—Taylor (Words and Places) conjectures that the river Tyne may be from the Celtic *tian*, running water.

X. K. Q. (Monmouth.)—Oaths were taken on the Gospels so early as A.D. 528.—The saying "Queen Anne is dead," has been noticed in "N. & Q." 4th S. iii. 405, 467. It occurs also in Thackeray's *Virginians*, p. 204, edition 1859.

W. WHITEACRE.—Among the Irish, *O'* prefixed to proper names signifies son of; as *O'Neil*, the son of Neil; like the Gaelic prefix *Mac*.

MYSTIFICATION (Bath).—Pauky, or Pawky, means—(1.) *Sly, artful*. (2.) *Wanton, applied to the eye*:—

"The Howdie lifts frae the beuk her ee,
Says, Blessings light on his pawkie ee!"

See Jamieson's Scottish Dictionary.

W. B. WILCOCK (Oswestry).—The extract from Wadd's *Memorabilia on the origin of the saying "Goiny snacks,"* appeared in "N. & Q." 2nd S. i. 267.

NOTICE.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

LONDON, SATURDAY, JULY 13, 1872.

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Notes.

THE DEATH-WARRANT OF CHARLES I.:

ANOTHER HISTORIC DOUBT.*

Let us now examine this Warrant carefully, and see how far it confirms or contradicts the official Record of the Proceedings connected with it:—

"At the high Co^t of Justice for the tryinge and iudginge of Charles Steuart Kinge of England January *XXIXth* Anno Dⁿⁱ 1648.

"Whereas Charles Steuart Kinge of England is and standeth convicted attaynted and condemned of High Treason and other high Crymes

And sentence *uppon Saturday last* pronounced against him by this Co^t to be put to death by the severinge of his head from his body Of w^{ch} sentence execut'on yet remayneth to be done These are therefore to will and require you to see the said sentence executed *In the open Streete before Whitehall* upon the morrow being the Thirtieth day of this instante Moneth of January between the hours of Tenn in the morninge and *Five* in the afternoone of the said day wth full effect And for so doing this shall be yo^r sufficient warrant And these are to require All Officers and

Souldiers and other the good people of this Nation to be assistinge unto *You* in this service Given under our Hands and Seales

"To Collonell Ffrancis Hacker, Colonel Huncks and Lieutenant Colonell Phayre and to every of them."

To this document fifty-nine Commissioners have attached their signatures and seals. They occupy seven columns (which I will distinguish by letters A to G), and are arranged in the following order:

A.
Jo. Bradshawe.
Tho. Grey.
O. Cromwell.
Edw. Whalley.

B.
M. Livesey.
John Okey.
J. Danvers.
Jo. Bourchier.
H. Ireton.
Tho. Mauleverer.

C.
Har. Waller.
John Blakiston.
J. Hutchinson.
Willi. Goff.
? Tho. Pride.
Pe. Temple.
T. Harrison.
J. Hewson.

D.
Hen. Smyth.
Per. Pelham.
Ri. Deane.
Robert Tichborne.
H. Edwardes.
Daniel Blagrove.
Owen Rowe.
William Perfoy
Ad. Scrope.
James Temple.

E.
A. Garland.
Edm. Ludlowe.
Henry Marten.
Vin^d Potter.
Wm. Constable.
Richd. Ingoldesby.
Will. Cawley.
J. Barkstead.
Isaa. Ewer.
John Dixwell.
Valentine Wanton.

F.
Simon Mayne.
Thos. Horton.
J. Jones.
John Moore.
Gibb. Millington.
G. Fleetwood.
J. Alured.
Rob. Lilburne.
Will. Say.
Anth. Stapley.
Gre. Norton.
Tho. Challoner.

G.
Thomas Wogan.
John Venn.
Gregory Clements.
Jo. Downes.
Tho. Wayte.
Tho. Scot.
Jo. Carew.
Miles Corbet.

The first thing that strikes one on comparing the Warrant with the official record is, that while only forty-eight Commissioners attended the meeting at which it purports to have been signed, it bears no less than fifty-nine signatures.

Nor is the number the only discrepancy. In the list of Commissioners (*antè*, p. 2), the names of those Commissioners who *signed* the warrant are printed in italics, and those who are officially reported to have been present are marked by the letter W. By these means we learn that of the forty-eight present on the 29th, four, namely Allen, Anlaby, Lisle, and Love, did not sign; so that the Warrant is actually signed by fifteen who were not present on the 29th.

Who those fifteen Commissioners were will be seen presently; but meanwhile I wish to point

* Concluded from p. 4.

out other evidence which the Warrant affords that it was not signed on the 29th.

This is furnished by the fact that the date of it, "xxixth"; the time when sentence was pronounced "uppon Saturday last"; and besides some other minor points, the names of the three officers* to whom it was addressed, with the exception of the word "Huncks," are written over erasures, and in a different hand, from the rest of the document.

Not only does the fact that these alterations, made no doubt on the 29th, being in a different hand, prove that the document was not entirely written on that day; but the additional fact that, and I say it advisedly, on the authority of practised writers, it would have taken as little, if not less time, to *re-copy* the whole Warrant, than to make the various erasures and insert the corrections, unquestionably points to the same conclusion. But re-copying would have entailed signing and sealing afresh on the part of the Commissioners, who had already executed it; and that was, perhaps, not to be accomplished.

Men who possibly repented of what they had done might have hesitated to sign a second time; and, like two of those to whom the Warrant was originally directed (for there can be little doubt that the names of "Hacker" and "Phayre" take the place of those of two recalcitrant officials), declined the responsibility of so great an act.

There is one other small piece of evidence strongly confirmatory of the fact that the Warrant was not entirely signed on the "29th," the day of its professed execution. The word "thirtieth" does not fill up the space originally left for the date, which seems to have been left sufficiently large to take in the words "twenty-sixth" or "seventh," as the case might be.

But it may be asked, if not signed on Monday, the 29th, when was it signed? Certainly not on the 27th, Saturday; for as originally written, the Warrant directed that the execution should take place "upon the morrow," and as the majority of the Commissioners doubtless shared the feeling of him whom Barnabee saw—

"Hanging of his cat on Monday,
For catching of a mouse on Sunday"—

they would scarcely have sanctioned a public execution on that day, even though the sufferer was a king.

But we have probably a correct answer to the question—If not originally drawn up and signed on the 29th, when was it?—in the confession of one of the regicides, Augustus Garland, he who, as the King was on the last day being removed from the Court, "spat in his face." Garland, on

his trial, said, "I do confess this; I sate and at the day of sentence signed the warrant."

And this statement that the Warrant was signed on the day of sentence is confirmed by the fact that the fifteen Commissioners who were not present on the 29th, but whose signatures are to the Warrant, were all present when the Sentence was pronounced. They are marked S in the List, and are Alured, Carew, Th. Challoner, Clement, Corbet, Danvers, Downes, Fleetwood, Lilburne, Mauleverer, More, Norton, Stapley, Wayte, and Wogan.

I do not contend that the whole fifteen signed on the Day of Sentence; for, as will be seen hereafter, Downes and Wayte were compelled to sign on the 29th. But on the "day of sentence"—whatever that day was, and I am inclined to believe it was intended to sentence the King on the 26th and execute him on the 27th—opinions were probably divided, and the execution consequently postponed, until a larger number of signatures to the Warrant for it had been obtained.

It is clear that all sorts of expedients were resorted to in order to secure a good show of signatures to the Warrant. The story of the manner in which Ingollesby was compelled to affix his name, as told by Clarendon, though not strictly accurate has, no doubt, like all such stories, a certain modicum or substratum of truth in it. Ingollesby's story is, that—

"The next day after the horrid sentence was pronounced he had an occasion to speak with an officer, who he was told was in the Painted Chamber, where, when he came there he saw Cromwell and the rest of those who had sat upon the King; and were then, as he found afterwards, assembled to sign the Warrant for the King's death. As soon as Cromwell's eyes were upon him he run to him, and, taking him by the hand, drew him by force to the table, and said 'though he had escaped him all the while before, he should sign that paper as well as they,' which he, seeing what it was, refused with great passion, saying, 'he knew nothing of the business,' and offered to go away. But Cromwell and others held him by violence; and Cromwell, with a loud laughter, taking his hand in his, and putting the pen between his fingers with his own hand, writ *Richard Ingollesby*, he making all the resistance he could—and he said, 'If his name there were compared with what he had ever writ himself, it could never be looked upon as his own hand.'"—*Clarendon* (ed. 1826), vii. 490.

Now, though one part of this story seems to be contradicted by the fact, that the *RICH. INGOLDESBY* subscribed to the Warrant is as bold and free as signature can be, and could never have been written by Ingollesby with his hand forcibly guided by Cromwell—yet, as he certainly never took any part in the Trial of the King, and his name only appears as having been present on the morning of the 29th, when the Warrant was signed, it is scarcely probable that he signed save under compulsion.*

* It is possible that the names which have been erased were Lieut.-Colonel Cobbet and Captain Merryman, to whom, in conjunction with Colonel Tomlinson, the custody of the King had been committed.

* Certain curious points of resemblance between some of the letters in the signatures of Cromwell and Ingollesby

Strange as this scene is, it is not without parallel. In *The Trials of the Regicides* there is a passage (p. 242) which may well be cited here. Ewer, a witness against Harry Marten, after stating that, on January 29 he followed Marten into the Painted Chamber, proceeds:—

"I was pressing to come near, but I was put off by an officer or soldier there, who told me I should not be there. I told him I was ordered to be there by that gentleman. My Lord, I did see a pen in Mr. Cromwell's hand, and he marked Mr. Marten in the face with it, and Mr. Marten did the like to him.* But I did not see any one set his hand, though I did see a Parchment there with a great many Seals to it."

It is not, I think, a very overstrained inference to draw from this, that Marten, whose name stands thirty-first on the list, had signed the Warrant previous to the 29th; and that, on the 29th, it was brought to the Painted Chamber† to get additional names to it.

Of the manner in which such additional signatures were obtained, the *Trials of the Regicides* furnish much illustration. In the case of Harvey, who was present when sentence was pronounced, though against his opinion, there is evidence (p. 239) how, on the morning of the 29th, he was "solicited with very much earnestness to go and sign and seal and order that bloody execution." Pennington, again (p. 240), utterly refused to sign the Warrant, though "often solicited thereto." Mil-

made me anxious to see some other signature of the latter. There is in the Public Record Office a very fine autograph of Ingoldesby to a Petition to Charles the Second, which, I am bound to say, corresponds so completely with that to the Warrant, as to prove that, if he were compelled by Cromwell to sign, the compulsion was moral and not physical.

* These ill-timed outbursts of merriment on the part of Cromwell contrast so strangely with the general character of this remarkable man, that were it not for the abundant evidence of the fact, they would seem incredible. In addition to the incidents here described, we have the strange story, lately printed in "N. & Q." (4th S. ix. 386), of his behaviour at the wedding of his daughter to Rich, when he threw sack posset and wet sweetmeats over the dresses of the ladies and daubed the stools on which they were to sit; and the still more extraordinary one which Ludlow tells us in his *Memoirs* (i. 240), of his conduct at a dinner at Whitehall, shortly before the Trial of the King, when, to use Ludlow's words, "he took up a cushion and flung it at my head, and then ran down the stairs; but I overtook him with another, which made him hasten down faster than he desired."

† There has long existed a tradition that the Death Warrant was signed in the beautiful little Chantry Chapel in St. Stephen's Cloister; and in the *Gentleman's Magazine* (v. lvii. p. 501) there is mention of a similar tradition, that it was signed at Challoner's house in Clerkenwell. What Professor Owen said lately, that there are few myths in Natural History that he has not discovered to have some foundation in fact, may I believe be said of most Historical Traditions. And it is not at all improbable that, while the majority of the signatures were affixed to the Warrant in the Painted Chamber, others may have been added both in Challoner's house and in the Chantry Chapel.

lington told the Court (p. 246) he was "awed by the power then in being." Smith, who like Lilburne, pleaded that he acted in ignorance, adds, (p. 249) "that there were those then in authority whom he dared not disobey."

Downes, who gives (p. 254) a very interesting account of his interference on behalf of the King, and of his treatment in consequence by Cromwell, excuses his signing because "he was threatened with his very life; he was induced to do it."

Simon Meyne says (p. 260) there were some present who knew by what importunity he was led to sign the Warrant, and was told "what Fear was there when Forty were there before?" This statement is confirmed by the fact that his name is the fortieth on the list of signatures.

Heveringham, although in Court when sentence was pronounced, did not sign the Warrant for execution, and says (p. 263) "at the time of sealing I had that courage and boldness that I protested against it."

But the statement of Thomas Wayte (p. 262) is so characteristic of the state of things at the time of the trial that I must be permitted to quote it more fully. Wayte, it will be seen, was present when sentence was agreed to and pronounced, and signed the warrant although not one of the forty-eight present on the 29th, when it professes to have been signed. After stating how he went into Leicestershire and Rutlandshire, being against the Act in the House, and refused to come up though threatened with sequestration, he proceeds:—

"I came then to London, when all these things were destroyed; I came to London the day before the sentence was given. I went to the House (thought nothing) some were sent to the Tower, and I was sent for to the House, and my name was in the Act, unknown to me; but one sent a note in my Lord Gray's name, that he would speak with me. I went to him, and I said, My Lord, what would you do with me? Saith he, I did not send for you; thereupon Cromwell and Ireton laid hold on me; said they, We sent for you, you are one of the High Court of Justice; No, said I, not I, my judgment is against it. They carried me to the Court. When the King desired to speak with his Parliament, I rising up, one told me I must not be heard, for the President was to give judgment; and said, there was an order that none should speak in Court. Mr. Downes did move, and they did adjourn the Court, and I was glad I got out; Cromwell laughed, and smiled, and jeered, in the Court of Wards. I hope your Lordship will be pleased to consider, I was no contriver, no soldier that put the force upon the House, that erected the Court, none of the law-makers, or did any thing maliciously against the King. My Lord, I was looked upon with an evil eye, for regarding the King's friends in the country. Gray, he told me, the King would not die. I hope he will not, said I. The next day, on Monday, I went to the House, they were labouring to get hands for his execution at the door; I refused, and went into the House; saith Cromwell, *Those that are gone in shall set their hands. I will have their hands now.*"

But it is time to bring this note (which I wish to be considered tentative, not decisive) to a close.

I myself feel strongly persuaded that this Warrant was neither signed at the time, nor in the manner, declared by the official record; but was tampered with, and altered, to suit the circumstances of the case.

Supposing, which of course few would admit, the rest of the proceedings of the High Court of Justice to have been legal, I leave it to others more competent than myself to decide, how far the Sentence of that Court was legally carried out by a document so irregular in every respect as I have shown to be the case with the Death Warrant of Charles the First.

WILLIAM J. THOMS.

FOLK LORE.

CUCKOOS CHANGED INTO EAGLES.—A friend of mine, who has lately returned from Switzerland, when informing me of the large number of cuckoos heard in that country, also remarked how surprised he had been with the belief, which he found on inquiry amongst the peasantry to exist in several parts of the country, that the cuckoos heard in one year would be young eagles during the year following.

S. RAYNER.

PINS (4th S. ix. 354).—MR. PEACOCK says, in speaking of bewitched persons, that it seems probable that the object for which pins were swallowed was to wound the evil spirit with which the swallower believed herself to be possessed. But it seems to have been considered that the witches forced their victims to swallow them. This is expressly stated in an account given in *The History of the Witches of Renfrewshire* (Paisley, 1809) of the bewitching of a young girl named Christian Shaw, daughter of John Shaw of Barrigarran, a man of some note in the county.

"Jan. 16th and 17th [1697]. When recovered of her swooning fits, she put out of her mouth a great number of pins, which she declared J—P— had forced into her mouth, and a gentlewoman who had been one of her most violent tormentors."—P. 83.

Besides pins, this young girl is said to have vomited many other things, such as straw, hair, &c. It appears from this account that from the time when a ball of hair, similar to that which she had been accustomed to vomit, was found in the pocket of one of her supposed tormentors, she put forth no more.

In the same book is an account of the bewitching, in 1676, of Sir George Maxwell of Pollok. He is said to have been tormented by means of waxen and clay images, the pins in which, we are told, had been put there by the *black gentleman*.

Seven reputed witches were burned at Paisley on June 10, 1697, for the bewitching of the above-named Christian Shaw. D. MACPAIL.

Paisley.

There is a Durham superstition, that if anyone is bewitched, the author of the evil may be discovered by the following means:—Steal a black hen, take out the heart, stick it full of pins, and roast it at the "dead hour of the night." The "double" of the witch will come and nearly pull the door down. If the "double" is not seen, any one of the neighbours who has passed a remarkably bad night is fixed upon. This was done, not long since, by a woman at Easington village, whose child did not grow. The door was almost battered down by an appearance of an old Irish-woman, who was supposed to have bewitched the child by her evil prayers. Mr. Henderson, in his *Folk Lore of the Northern Counties*, mentions somewhat similar stories. Again, if a lover does not come often enough, he may be brought by roasting an onion which has been stuck full of "ounce" pins (they must not have been through paper). The pins are to prick his heart. Perhaps an onion is chosen because it may be thought to bear some resemblance to a human heart.

SENACHERIB.

CURES FOR THE HOOPING COUGH.—I have recently heard of two cures for the whooping cough, still practised in the Midland Counties. The one is, that a boy thus afflicted should ride for a quarter of a mile upon a female donkey, a jackass being substituted when the patient is a girl. This remedy I know to have been tried in good faith at Great Burton, in Lincolnshire, only last year. Brand, in his *Popular Antiquities*, says:—

"There is a vulgar superstition still remaining in Devonshire and Cornwall, that any person who rides on a pye-balled horse can cure the chin-cough."

The other remedy is involved in an interesting superstition. The cure is effected by eating a piece of bread baked on Good Friday. This is kept by the prudent housewife, to be ready when required; and bread baked on Good Friday never goes mouldy! This is akin to an old French superstition, that a Good Friday loaf placed in the centre of a stack preserved it from vermin. Is there not a connection between these habits and the old custom of reserving the Sacrament? In Cornwall it is supposed that rain caught on Ascension Day possesses qualities specially applicable to bread-making.

J. CHARLES COX.

Hazelwood, Belper.

POPULAR SUPERSTITION: CHURNING.—I have heard that it is the custom, when a churning is going on in the dairy, that each person who comes in during the process is expected to put his or her hand to the handle of the churn, "in order that he or she may not take the butter away."

MAURICE LENTHAN, M.R.I.A.

Limerick.

IRISH FOLK LORE.—Having occasion last week to attend the Court of the Revising Barrister at

Castle-Blayne with reference to an important land case—the result of the new Land Act, which, in Ulster at least, is just now exciting the hopes of speculating tenants, and giving employment to the lawyers—I received in a very secret and mysterious manner a little packet from an old woman living in my domain, with an assurance that if I would keep it it would assuredly bring me luck, and I should escape the wiles of my enemies—the aforesaid speculating tenants. Whether it was from the possession of this charm, or from the goodness of my own cause, it is not for me to say, but I certainly returned in triumph from Castle-Blayne, having asserted my rights, and, as the Irish call it, “won the day.” I found that the packet contained some dried yarrow (*Millefolium terrestre vulgare*, Hibernicè *Airhallune*), a well known plant of an astringent nature, and not without many useful properties according to the herbals. I inquired of my friend, the old woman, in what its virtue consisted? She whispered, after some hesitation, “that it was the first herb our Saviour put in his hand when a child”; and that therefore, she added, to those who were by tradition acquainted with that fact, “it would certainly bring luck.”

EV. PH. SHIRLEY.

COMIC NEWSPAPERS.*

The following may be added as a supplement to the list noted above; many of them are local and little known out of the districts where they appeared. The titles of some already given are furnished with dates:—

American Scrap Book, and Magazine of United States Literature, No. 1, London, Oct. 26, 1861, price 1d.

Arrow, The, illustrated title, No. 18, Liverpool, Feb. 9, 1867, price 1d. Defunct.

Black Dwarf, The, edited, printed and published by T. J. Wooler, vol. iv. No. 5, London, Feb. 9, 1820. Succeeded by *The Yellow Dwarf*, which lived only three months, price 6d.

Boomerang, The, illustrated, No. 3, Melbourne, Aug. 10, 1861, price 3d.

Broadsides; or, the Yorkshire Charivari, No. 1, Leeds, published monthly, May 14, 1864, price 2d.

Comet, The, Anti-Humbog, illustrated, No. 3, Newcastle-on-Tyne, Sept. 1857.

Comic Monthly, illustrated, No. 3, vol. v., New York, Oct. 1863. Reached vol. ix., April 1, 1868; no information since.

Dibden's Penny Trumpet, to be blown Weekly (not Weekly) throughout the British Empire, illustrated, No. 5, No. 17, 1832, price 1d. Only blown for four weeks.

Figure in London, illustrated, No. 1, Dec. 10, 1831, price 1d. Was published for about eight years.

Gossip, illustrated, No. 1, Blackburn, Jan. 18, 1865, price 1d. Came out during the election of 1865.

Grave and Gay, illustrated, No. 1, June 14, price 1d.

Jones, illustrated, published every fortnight, price 2d. No. 23,056, Liverpool.

Lankshire Loominary, The, Un Weekly Lookin Glass, edited by J. T. Staton, No. 1, Oct. 3, 1863, price 1d.

Lion, The, or Lancashire Charivari, illustrated, No. 34, Liverpool, Jan. 1, 1848, price 2d.

Literary Fly, The, illustrated title-page—an old fashioned stage-coach or fly laden with literature in packages, labelled, No. 1, London, Jan. 18, 1779, price 4d. Extended to some ten or twelve numbers; the earliest paper of this class I have seen.

London Life, illustrated, No. 1, July 16, 1864, price 2d.

Merryman's Monthly, illustrated, New York.

Mr. Merryman, illustrated, No. 1, London, March 23, 1864, price 1d.

Motley (illustrated title), a Literary, Critical, and Comic Journal, No. 3, Liverpool, Jan. 16, 1864, price 1d.

Odd Fellow, The, illustrated title, No. 118, April 3, 1841, price 1d.

Paul Pry, No. 3, Nov. 12, 1827, price 1d.

Porcupine, The, illustrated title-page (“The Poreupine” to the early numbers), No. 1, Liverpool, Oct. 6, 1860. In vigorous health and spirits at the present time.

Punch Cymbraeg, illustrated, Rhif 83, Chwef 20, 1864, Swydd. Printed in Liverpool for circulation in Wales.

Puppet Show, The, illustrated, vol. i., London, 1848.

Puppet Shows, The, Old and New, exhibited twenty-eight weeks, price 1½d.

Puppet Show, The New, illustrated, No. 6, Aug. 23, price 1½d.

Shadow, The, No. 40, Manchester, June 19, 1869, price 1d.

Simpson: in Town and Country, the Great Moral Reformer of the Age, and Epitome of Life as it is, No. 5, Jan. 18, 1862, price 1d.

Struggle, The, illustrated, No. 59, Preston, price 1d. Appeared during the Anti-Corn-Law agitation.

Tallis's Illustrated Life in London, No. 1, April 2, 1864, price 2d.

Tomahawk, illustrated title, No. 1, Liverpool, Nov. 19, 1864, price halfpenny.

Town Crier, The; or, Jacob's Belles Lettres, illustrated title-page, No. 10, Birmingham, Oct. 1861, price 3d. Published occasionally.

Quiz, illustrated monthly, No. 1, July 1858, price 3d.

Quiz: a Journal of Laughter, illustrated, No. 1, Jan. 8, 1859, price 2d.

Vanity Fair, illustrated, vol. ii., No. 40, New York, Sept. 29, 1860.

Vulcan, illustrated, No. 1, Barrow-in-Furness, June 3, 1871. Still alive.

An interesting article, “Notes upon Comic Periodicals,” will be found in *The Bookseller* for August 31, 1867, followed by another on “Mischievous Literature,” July 1, 1868. I merely mention these two articles in connection to notice the very exhaustive list given of all the polluted currents; while the gleanings among the comic offerings are rather meagre, strange to say, the record of the filth seems to have been carefully treasured. Cannot the same be done for the many aspirants for fame, who, since the advent of *Punch*, have come like shadows, and as suddenly disappeared? A complete history of this generally wholesome and well-conducted literature could not fail to meet with kindly help from many living writers who have been long in the field. The recent pages of “N. & Q.” in various articles on Baron Nicholson and his publications, Mark Lemon, Douglas Jerrold, and others, show that

* Continued from vol. ix. p. 529.

there is no better time than the present for gathering up the fragments. JAMES GIBSON.

32, Wavertree Road, Liverpool.

I beg to add the following to MR. RAYNER'S list:—

Billet Doux, *The*, illustrated, No. 4, Dublin, Dec. 31, 1870.

Blarney, illustrated, No. 1, Dublin, Sept. 20, 1870.

Breadbasket, *The*, edited I think by Albert Smith, 1845.

Brum, Birmingham, 1869.

Budilnik ("The Alarm Bell"), St. Petersburg, 1868.

Bull Dog, *The*, announced in 1871, Oxford.

Censor, *The*, No. 1, Jan. 4, 1846.

Charivari, Paris. The model after which our *Punch* was formed.

Comic Bradshaw, *The*, illustrated, edited by Angus B. Reach, 1848. Monthly.

Daily Twaddlegraph, a skit upon *The Daily Telegraph*, issued from the office of *The Hornet*, "July 40, 1848."

Dart, *The*, Montreal, 1870.

Dawn, *The*, Edinburgh, announced for May 1, 1871.

Derby Ram, *The*, Derby, 1868.

Diogène, Constantinople. Now in existence.

Frank und Frei (German), at St. Louis, U.S.A. Ceased in 1870.

Free Lance, Ipswich, 1869.

Gavarni in London, about 1845-6.

Gil Blas, Madrid, 1867.

Gridiron, *The*, Birmingham, 1867.

Grinchuckle, Montreal, 1870.

Humbug, Melbourne, 1869.

Iskra ("The Spark"), St. Petersburg, 1868.

Jack-o'-Lantern, Brighton, 1868.

Japan Judy, illustrated, No. 1, Yokohama, June, 1869.

Japan Punch, illustrated, Yokohama, 1869.

Le petit Journal pour rire, Paris, 1870.

Madrid Punch, 1867.

Man about Town, *The*, No. 1, Oct. 11, 1869.

Mephistopheles, No. 1, Dec. 12, 1845.

National Omnibus, *The*, 1832. A very clever weekly, which ran for some years.

New Zealand Punch, No. 1, Auckland, Nov. 14, 1868.

Peep o' Day, Manchester, 1864.

Punchinello, New York, 1870.

San Francisco News Letter, California. In existence.

Sheffield Blade, No. 1, Sheffield, Nov. 11, 1868.

Sydney Punch, New South Wales. In existence.

Third Member, *The*, Birmingham, 1869.

War Cry (illustrations only, by Matt Morgan), No. 1, Aug. 1870. The only one issued.

Will-o'-the-Wisp, Brighton, 1868.

Wit of the Week, May, 1869.

There was also a paper, under the title of (I think) *Nonsuch*, in or about 1846, which professed to be comic. It bore the second title of "A Far-rago of Something, Nothing, Everything, and many things besides." It was brought out by the son of a Piccadilly tailor named Bolton, who soon ran through the property amassed by his father in one or two disastrous seasons with the Olympic Theatre.

MR. RAYNER invites corrections as well as additions; I would therefore respectfully suggest that *Charley Wag* could scarcely be called a comic paper. I believe it was the adventures of a thief

published in a certain number of periodical parts. *The Knight Errant* was a Dublin publication. I have No. 3, Aug. 13, 1870.

I think *The Satirist* of Barnard Gregory and *The Penny Satirist* of MR. RAYNER'S list were distinct papers—the former was started in 1831. *The Period* was started May 14, 1870. *The Birmingham Town Crier* was started in 1860. *The Censor* appeared on May 23, 1868. There was a previous paper under the same name, which will be found in my list. ALEXANDER ANDREWS.

Stoke Newington.

The following are additions to the list:—

Lictor, *The*, vol. i., No. 6, Sydney, Aug. 12, 1869. An illustrated, political, facetious, and satirical journal.

Sphinx, *The*, vol. iv., No. 156, Manchester, Aug. 5, 1871.

Zozimus, New Series, vol. i., No. 9, Dublin, Dec. 30, 1871.

PHILIP S. KING.

GERMAN SONG.

I cannot supply F. C. H. with the remainder of the song of which he quotes (p. 388) the first verse, but there has been one lately published in Germany which somewhat resembles it. It is a translation by F. Bodenstedt from the Persian of Mirza Schaffy, and has been set to very lively music by Wilhelm Jahn, conductor of the Wiesbaden Opera. I give herewith a copy of the verses, as they may perhaps please some lover of German songs. WEB—.

Paris.

"Wenn der Frühling auf die Berge steigt
Und im Sonnenstrahl der Schnee zerfließt,
Wenn das erste Grün am Baum sich zeigt,
Und im Gras das erste Blümlein spriest;
Wenn vorbei im Thal nun mit einemal,
Alle Regenszeit und Winterqual,
Schallt es von den Höhn bis zum Thale weit,
O, wie wunderschön ist die Frühlingszeit!"

"Wenn am Gletscher heiss die Sonne leckt,
Wenn die Quelle von den Bergen springt,
Alles rings mit jungem Grün sich deckt,
Und das Lustgetöse der Wälder klingt,
Lüfte lind und lau würrt die grüne Au
Und der Himmel lacht so rein und blau,
Schallt es von den Höhn bis zum Thale weit,
O, wie wunderschön ist die Frühlingszeit!"

"War's nicht auch zur jungen Frühlingszeit,
Als dein Herz sich meinem erschloss,
Als von dir, du wunderschöne Maid,
Ich den ersten, langen Kuss genoss!
Durch den Hain erklang heller Lustgesang,
Und die Quelle von den Herzen sprang,
Scholl es von den Höhn, bis zum Thale weit,
O, wie wunderschön ist die Frühlingszeit!"

EVERARD, BISHOP OF NORWICH.

The editors of the new *Monasticon* assert (iv. 2, note) that Everard, Bishop of Norwich (1121-1145), is identical with Everard de Montgomery,

the son of Roger Earl of Arundel and Shropshire by his second wife Adeliza de Puiwet, and Mr. Eyton says the same thing in the *Antiquities of Shropshire*. But with all deference to the authority of this learned and accurate writer, I cannot help thinking that this identity has been rashly assumed from a mere coincidence of name, date, and profession; for there are facts on record about Bishop Everard which cannot be reconciled with what we know of Everard de Montgomery.

Orderic Vitalis, whose intimate connection with the family of Montgomery makes his silence as significant as his statements, twice notices Everard amongst the sons of Earl Roger. He says in his 5th book (written in 1127) —

“the earl had by his second wife an only son named Everard, who was brought up to learning, and has lived to this day in the court of William and Henry, kings of England, amongst the royal chaplains.”

The other passage (which occurs in the 8th book and was written in 1133) sounds as if it might have been written after Everard's death:—

“Philip and Everard had different fates in life, for Philip went abroad with Duke Robert, and died at Antioch; whilst Everard, who was the son of the Countess Adelaide, held the office of clerk in the chapel of King Henry, amongst men of second-rate position (*inter mediocres*).”

It seems incredible that Orderic would thus refer to the living Bishop of Norwich, who had been consecrated to that see on June 12, 1121, and had been Archdeacon of Salisbury since 1115. The same remark applies to Orderic's description of the downfall of the house of Montgomery in 1102.

“Henry I. was so implacable in his resentment against this family, that he unmercifully deprived the nuns of Almanêches of their lands in England because their Abbess Emma was the sister of Robert de Belesme.”

If Emma's brother Everard had afterwards so completely regained the favour of Henry I. as to be promoted to an English bishopric, Orderic would scarcely have omitted to mention so notable a circumstance.

I now pass to what has been recorded about Everard the bishop.

When William de Albini, Pincerna of Henry I., at the funeral of his wife Matilda Bigot, about 1128, granted to the monks of Wymondham the manor of Hapesburgh in Norfolk, the grant was expressly made for the soul of Roger Bigot, and for the souls of the sons of Everard, the venerable Bishop of Norwich (*Mon. iii. 330*). These sons of the living bishop would assuredly have been born in lawful matrimony, and the charter therefore proves that Bishop Everard was a widower with children when he entered holy orders. Whereas Everard de Montgomery, whose birth cannot be placed earlier than 1085, must have been devoted to celibacy from his boyhood, as he was attached to the chapel of William Rufus who died in 1100.

Again: in the Norfolk Pipe Roll of 31 Henry I. the Bishop of Norwich renders an account of 11*l.* 13*s.* 4*d.* “for the land of his father.” This entry can scarcely be supposed to apply to a younger son of Earl Roger, who had been dead some thirty-six years, and whose estates had been confiscated and redistributed so far back as 1102.

Again. Blomefield quotes from the diocesan records (*Hist. of Norfolk*, 8vo, iii. 650) that Bishop Everard, at the request of *his own brother Arthur*, made Richard de Bellofago Archdeacon of Suffolk, and that when the archdeaconry was divided on Richard's promotion to the see of Avranches, he gave the Suffolk portion to *his own nephew Walcheline*. Now it is certain that Everard de Montgomery had no brother named Arthur, and there is no trace of any nephew named Walcheline in the pedigree.

This evidence taken cumulatively is so strong against the identity of the two Everards, that I almost venture to think it will induce Mr. Eyton to reconsider his decision. TEWARS.

COLLINS AND HIS “BARONETAGE.”—The annexed copy of a letter from Collins, the author of a Baronetage, may be interesting to some of your readers. I have no papers here which show the nature of the “Discouragements and the unpresidented usage” which he complains of, but only a printed circular of Wotton's with a prospectus of a Baronetage, dated “London, June 22^d, 1725,” the month only being written.

W. C. TREVELYAN.

Nettlecomb.

“Copy

November 25, 1725.

“S^r,—I lately received your Letter, directed to me at Mr. Taylor's, in answer to which I must say, that the Discouragements and unpresidented usage I have met with has made me lay aside all thoughts of giving any further Account of the Families of Baronets.

“But I will S^r (if you please) communicate what I have collected of your Family, to Mr. Wotton, who intends to set forth a short Acc^t of the Families of the present Baronets. If you have any Commands, be pleas'd to direct for me at M^r Gosling's, Bookseller in Fleet-street, who am S^r,

“Your most obedient

“Humble Serv^t,

“ARTH^r COLLINS.”

(Addressed)

“For S^r John Trevelyan, Bart.

at Nettlecombe,
Somersetshire.”

“LA BELLE SAUVAGE.”—The subjoined cutting from *The Standard* of June 10, 1872, is deserving of preservation in the columns of “N. & Q.”:—

“ANOTHER LEGEND DEMOLISHED. — ‘La Belle Sauvage’ of *The Spectator*, it appears, was only a myth after all. Messrs. Cassell, Petter, & Galpin, in raking over their title-deeds, have discovered that the name of the inn upon which their premises stand was formerly the ‘Bell

on the Hoop,' or 'Savage's Inn,' and eventually became contracted to 'Bell Savage's Inn,' or, shorter still, 'Bell Savage.'"

R. & M.

"POPULAR RHYMES AND NURSERY TALES."—I never look at my copy of this book (London: John Russell Smith, 4, Old Compton Street, Soho Square, 1849) without wondering whether Mr. Halliwell [now Philipps] intends to give the world a new enlarged edition of what is to me, and I doubt not to many others of the "N. & Q." fraternity, a singularly interesting compilation. In my humble opinion, however, its bulk is scarcely worthy of a country so rich in popular rhymes as is our own. We want a collection as exhaustive as may be; one that should include within two covers all that could be gathered either orally or from books, and have no room in it for such a remark as that at p. 188, *sub* "Places and Families," "This division, like the last, might be greatly extended by references to Ray and Grose." All the divisions indeed might be greatly extended by references to "N. & Q."; and Mr. Halliwell would find many correspondents to send him valuable contributions if he would re-announce his desire to receive local and other popular rhymes, and promise to make use of them *pro bono publico*. Of course no one else can undertake the work in the face of Mr. Halliwell's little book during the lifetime of its able author.

Mr. Halliwell has excited such interest by his labours in the field of Popular Rhymes and Nursery Tales that it will be a matter for regret if he will not put forth his hand to garner the result.

ST. SWITHIN.

PRIMITIVE DIVISIONS OF TIME.—Mr. James Sibree in his work, *Madagascar and its People*, 1870, at p. 205, says of the Malagasy:—

"Before the introduction of clocks and watches, which are still rare except amongst wealthy people, time was marked by a kind of natural dial, made by the points reached by the sun's rays in different parts of the house throughout the day."

He then gives a list of their twenty-four divisions of the day of twenty-four hours, furnished him by an intelligent Malagasy. They consist either of natural phenomena or of necessary acts recurring at fixed times daily, and of the former chiefly of the progress of the sun's rays—*e. g.* 7 o'clock, *Maim-bohon-dravina*, dry back of the leaf (*i. e.* when the dew is dried from the surface); 8 o'clock, *Mamoak-omby*, driving out the cattle (to be fed); 11 o'clock, *Vahavahana*, when the sun comes to the step; 12 o'clock, *Mitatoa-ovonana*, to come above the ridge (*i. e.* vertically over the house); 2 o'clock, *Ampitotoam-bary*, at the place of pounding rice—*i. e.* the rays reach further into the building, and touch the part where the rice-mortar usually stands.

JOSIAH MILLER.

Newark.

REALISM OF THE STAGE.—A reference to the weekly periodical, *The World*, of Feb. 8, 1753—which number, by the way, was written by Horace Walpole—will furnish another proof to the many that have gone before, that "there is nothing new under the sun," and that there is a tendency in nature, human as well as inanimate, to reproduce itself. It has generally been supposed that the realism of the stage, which has met with such severe condemnation on all hands during the past few years, is a modern innovation. That such is not the case, let the following extract from the foregoing fly-sheet bear witness:—

"The improvement of nature which I had in view alluded to those excellent exhibitions of the animal or [*sic*, ? and] inanimate parts of the creation which are furnished by the worthy philosophers Rich and Garrick: the latter of whom has refined on his competitor; and, having perceived that art was become so perfect that it was necessary to mimic it by nature, he has happily introduced a cascade of real water. I know that there are persons of a systematic turn who affirm that the audience are not delighted with this beautiful waterfall from the reality of the element, but merely because they are pleased with the novelty of anything that is out of its proper place. Thus they tell you that the town is charmed with a genuine cascade upon the stage, and was in raptures last year with one of tin at Vauxhall. But this is certainly prejudice. The world, though never sated with show, is sick of fiction; and I foresee the time when delusion [illusion] will not be suffered in any part of the drama."

Then come a series of ludicrous instances illustrating, in a vein of excellent railery, the necessity of a stricter adherence to nature (realism) on the stage: such as the brick-kiln, which did not smell like one; the introduction of very personable geese by Mr. Cibber; the impersonator of Alexander, who forgot himself in the heat of conquest so far as to stick his sword in one of the paste-board stones of the wall of the town, and bore it in triumph before him; the performer who was injured by the edge of a wave running into his side on his falling, whereas "the worst that could happen to him in the present state of things would be drowning."

The essay concludes with a good story of a "celebrated confectioner who, having prepared a middle dish of gods and goddesses eighteen feet high, complained of his lord. "Imaginez-vous," said he, "que milord n'a pas voulu faire ôter le plafond"—"Figure to yourself my lord's refusal to demolish the ceiling."

J. S. DEK.

THE DEATH OF COUNT MELUN.—In Shakespeare's *King John*, Act V. Sc. 4, the Count Melun, wounded to death, exhorts the English to fly, informing them of the treachery of Lewis, and when Salisbury doubtfully asks—

"May this be possible? may this be true?"—

Melun refers to his approaching death as a reason why he should speak the truth, saying—

"Have I not hideous death within my view,
Retaining but a quantity of life,
Which bleeds away, even as a form of wax
Resolveth from his figure 'gainst the fire?
What in the world should make me now deceive,
Since I must lose the use of all deceit?
Why should I then be false, since it is true
That I must die here and live hence by truth?"

Shakespeare may have taken this sentiment from the following passage in the *Euphues* of Lyly:—

"When my lady came, and saw me so altered in a moneth, wasted to the harde bones, more lyke a ghoast than a lyving creature, after many words of comfort (as women want none about sicke persons) when she saw opportunitie, she asked me whether the Italian were my messenger, or if he were, whether his embassage were true, which question I thus answered—

"Lady, to dissemble with the worlde, when I am departing from it, woulde profite me nothing with man, and hinder me much with God; to make my deathbed the place of deceipt, might hasten my death, and encrease my danger."

In these passages Shakespeare and Lyly express the same sentiment in similar language.

W. L. RUSHTON.

"AN ANCIENT AND DANGEROUS CUSTOM OF CHURCHWARDENS."—The following is an extract from the *Sunderland Times* of May 18, 1872. Is the "ancient and dangerous custom" observed at any other town, and what is the origin of it?

EVERARD HOME COLEMAN.

"At the County Police-court, Huddersfield, on Tuesday, Mr. R. Durrans, brewer, Lascelles Hall; Mr. George Fleetwood, blacksmith, Whitley Upper; Mr. Joseph Littlewood, cabinet maker and farmer, Hopton; and Mr. Benjamin Fearnley, steward to a county magistrate, were charged with having, on the 28th of April, aided and abetted Richard Thornton, landlord of the Beaumont Arms Inn, Kirkheaton, with keeping open his house during prohibited hours. It appeared from the statement of the superintendent of police that, on the day in question, an officer went to the house, and there found the defendants, who were churchwardens and officials at the Kirkheaton parish church. It appeared to have been the custom of the churchwardens from time immemorial to go to service and remain in the church until the clergyman commenced reading the second lesson, and then leave the church and walk a short distance to the public-house in question, and stay there until the church had 'loosed.' On the day in question the first-named defendant said, 'We are fairly caught; we might as well have another glass,' and he called for one, and paid for it in the presence of the police-officer.—Thornton was ordered to pay the expenses when the case was heard, his solicitor pleading guilty for him; and a point was raised whether the payment of costs could be held to mean a conviction.—The Bench, advised by their Clerk, held that it did, but recommended that the payment of costs would meet the ends of justice. The defendants agreed to this."

Queries.

"AURELIO AND ISABELL."—I have a little book, 16mo, going to signature P (6); title-page wanting: "Approbatio," by Laur. Beyerlinck, "Antwerp, 7 April, 1607." Polyglot, four columns in

an opening, French, Italian, Spanish, English. The English is evidently "Foreigners' English." I give the beginning (1) and ending (2)—

(1) "Here beginneth the historie of Aurelio and of Isabell. In the realme of the Ile of Scotland, there was one excellente kinge, a frende of all vertues, selfe lyke of iustice, and was so righteous, that he was al mooste esteemed to be the selfe iustice. This king in his latter age had a daughter, without more, the whiche after the death of hir father ought (like as ayre) [como legitima heredera] to succede in the governing of the realme. This daughter was named of all persons Isabell."

(2) "Eynde of the storey of Aurelio and of Isabell, in the whiche is disputed the whiche geues more occasion of sinninge, the man vnto the woman, or the woman vnto the man."

I wish to know more of the book and the story.

W. C. B.

[This slight and meagre fiction is by Juan de Flores, a Spanish writer, which dates as far back as 1521, and which, in an early English translation, was at one time thought to have furnished hints for Shakspeare's *Tempest*. (Malone's *Shakspeare*, xv. 2.) The discussions between Aurelio and Isabell are on the inquiry whether man gives more occasion for sin to woman, or woman to man. Five editions of this work are in the British Museum: Paris, 1546, 1547; Venice, 1548; Antwerp, 1556; Brussels, 1608. Consult *Nouvelle Biographie Générale*, ed. 1853-7, xvii. 950; Brunet, ed. 1861, ii. 1302; and Tieknor, *History of Spanish Literature*, iii. 70.]

ARTHUR BROOKE OF CANTERBURY.—In a book-seller's catalogue I recently met with an *Elegy on the Death of Shelley* by the above. Who was Mr. Brooke? A literary friend says that he knows the elegy, and that it is in the same stanza as *Adonais*, and contains some very good poetry.

VIATOR (I).

CAT.—Would you allow me to renew my inquiry respecting this word? Is it of Eastern origin, and introduced into the European languages at a comparatively late period? It appears in all these languages, as far as I have been able to discover. Adelung, in his *Dictionary*, says:—

"The name of this animal is very ancient and common. In Lower Saxon it is *Katte*; in Anglo-Saxon, English, and Danish, *Cat*; in Italian, *Gatta*, *Gatto*; in French, *Chat*; in Low Latin, *Catta*, *Cattus*, *Gatus*; in Welsh, *Cath*; in Breton, *Caz*; in Russian, *Kote*; in Polish, *Kat*; in Turkish, *Kady*; in Armenian, *Citto*; in Lapland, *Gato*; in Wallachian, *Katussa*; in Bohemian, *Kocka*."

How did the word reach us and become so embedded in all the European languages? Was it known to the Hebrews, and if so, what was the word?

C. T. RAMAGE.

LONG AND SHORT FORMS IN CHURCHES.—At Warrington, in Lancashire, in 1628, there were only two pews (pues) in the parish church, one "on the south side next the quire," being occupied by Richard Massie, Esq., whose name and coat of arms, dated 1617, still remain there, and the other by "the parson and his wife for the time being."

The remainder of the nave was taken up with forms or "auntient seats," the first on the south side being known as the "bryde's form." The other forms were known as twelve *long* forms and five *short* forms. I shall be glad to know the difference between these, for in an allotment of the sittings in Stoke Old Church, Staffordshire, in 1668 we find it ordered that "the young maids are to kneel in the short forms." M. D.

THE FOUR WHITE KINGS.—What was the origin of this title, and to which of our kings was it given? G. G.

JEWISH ERA.—Will you kindly inform me how the year 1872 is "the year 5633 of the Jewish era," as stated in the almanac? It is 5876 years since the Creation, from which I believe the Jews reckon. How is it, then, they make it only 5633? W. WHITEACRE.

[Till the fifteenth century the Jews usually followed the era of the Seleucidæ or of Contracts. Since that time they generally employ a mundane era, and date from the creation of the world, which, according to their computation, took place 3760 years and about three months before the commencement of our era. Consult "N. & Q." 3rd S. x. 90, 136, 190.]

"THE JUDGMENT OF SOLOMON" (1 Kings, iii. 16, 28).—Can any reader of "N. & Q." furnish me with the remaining portion of the above in blank verse? I believe it appeared in a monthly magazine in or before the year 1843, but I have been unable to trace it. It commences—

"Gaze on that picture; 'tis a shadowing forth
Of fine maternal tenderness . . ."

EDWARD COLLETT, M.A.

Longton, Staffordshire.

KINLOSS BARONY.—What is the date of the creation of the barony of Kinloss? Is it not in remainder to the heirs general without division? and through whom has it descended to the Duke of Buckingham? H. PASSINGHAM.

Bath.

[The Committee for Privileges decided that the duke had made out his claim to the Barony of Kinloss under the Charter of Feb. 2, 1601, but not to the Barony of Bruce of Kinloss.]

SHERIDAN KNOWLES, ETC.—1. Where did the following tales or novelettes of Sheridan Knowles first appear?—"The Wreckers," "The Widowed Bride," "The Blacksmith of Clonmel," "Jessie Halliday." 2. Where can I see a little 12mo volume of poems entitled *Fugitive Pieces*, published at Waterford in 1810? F. H.

LEYLAND AND PENWORTHAM CHURCHES.—I should be thankful for a reference to good histories of the parish churches at Leyland and Penwortham, near Preston, Lancashire. YLLUT.

ARCHBISHOP PARKER AND DEAN HOOK.—Upon what authority does Dean Hook say (*Life*, p. 75) that Archbishop Parker introduced the pink and

the tuberoso into his garden at Stoke-next-Clare, and that the apricot had then lately, between 1559 and 1575, been brought from Epirus? If the latter is a suggestion of its etymology, is it the correct one? C. W. BINGHAM.

MARIA DEL OCCIDENTE.—Can any of your readers inform me who she is or was, and what she has written? Mr. Longfellow quotes from a poem of hers in "Kavanagh." PERSHORE.

M.P.s OF CASTLE RISING.—I am anxious to ascertain the names of the members of parliament for Castle Rising, Norfolk, in the various parliaments between 1783 and 1832, when that borough was disfranchised. Failing the names I should be glad to know the dates when new parliaments were called between the years above specified. F. E. PAGET.

Elford, Tamworth.

[The names of the Members for Castle Rising, from 1783 to 1807, will be found in Beaton's *Parliamentary Register* (ii. 163), and from that time in Hansard or the *Imperial Calendar*. New parliaments met in Nov. 1812; Aug. 1818; April, 1820; November, 1826; Oct. 1830; June, 1831; and Jan. 1833.]

SAMUEL SUTTON.—I shall be glad to know where I can find particulars of Samuel Sutton, of Alfreton, Derbyshire, said to have died in 1752?

WILLIAM ANDREWS.

1, Windsor Street, Hull.

THE BATTLE OF WATERLOO.—I recollect visiting the plain of Waterloo on a very cold day in December, 1845—the ground covered with snow—in company with the late Sergeant Cotton as guide, who was present at the battle and acquainted, apparently, with its various details. He stated, amongst other facts, what seemed to me then, as it does still, an improbable circumstance, namely, that at a certain place a Belgian regiment ran away, panic-struck, and that the Duke of Wellington rode after it and said, "As you must now be blown, my men, take your breath, and try your luck again," or words to this effect. It is possible that the flight occurred, but improbable that the Duke, even in the early part of the day, would have had time or inclination to act as whipper-in as alleged. Is the anecdote true or not?

CHR. COOKE.

ANN WOOD.—I have seen to-day a full-sized portrait of a lady with the name painted on—"Ann Wood, wife of John Boulton, 1687." Can any of your readers give any information who was John Boulton and Ann Wood his wife?

J. D. GOLDTHORP.

Wakefield.

WORMS IN WOOD.—What is the best remedy for worms in wood, on which is a painting?

P. R.

Replies.

APOCRYPHAL GENEALOGY.

(4th S. ix. 356, 431, 434, 508.)

The censor who would carry public opinion with him should not be hypercritical, still less should he venture to indulge in indiscriminate denunciations and sweeping assertions. The surgeon operating with skilful knife wounds but to heal, and is a benefactor to humanity; whilst the Malay, running a muck with poisoned kries, seeks but to destroy; and dodge, double and stab spitefully as he may, is hunted down as a common enemy. The uncourteous knight who pricks with hasty heat into the lists, who rails at the good old Lord of the Tournament, on whose broad lands the joyous jousts are held; who laughs scornfully at dames, nobles, knights, and squires of high degree; who vilifies dead and scoffs at living heralds; and who, because forsooth they tilt not after his fashion, instead of striving to instruct, incontinently falls foul of three young knights jousting *à plaisance*, with blunted lances, showering on them insults the while; must not expect much sympathy should he get unhorsed for his pains. Shall the warder be cast into the lists, shall the trumpets sound a truce, shall the heralds cry *Ployez vos bannières*, shall the lieges plead for mercy for such an one if he be worsted? I trow not.

Or turning to the animal kingdom for an illustration, are not all our sympathies and affections enlisted against the overbearing aggressor in the following extract from a clever notice of the Crystal Palace Aquarium, which appeared in a recent number of the *Spectator*, and which conveys a very perfect picture of a crabbed critic seeking to tyrannize over his literary brethren? Describing the Crustacea, the amusing writer of the article, after telling us of the combativeness and magnificently absurd pretentiousness of some of these crabs and cray-fish, and of the extraordinary assumption of grandeur, dignity, superciliousness, fastidiousness, and tip-toey carefulness, which they combine with their aggressiveness, calls our special attention to an exceptionally spinous spider-crab in the following happy manner:—

"Here is another, much larger, who looks elderly, overbearing, and gouty; his proposterously lengthy and curly limbs have knuckles knobblier than his fellows, his claws look vicious; he sends the little pebbles flying as he advances with a rearing action, hugely ridiculous, to dispute a scrap of floating dinner with a mild little crab, who snaps up the menaced morsel in a hurry, and shuts his claws and limbs all round his body, like blades of a self-acting pen-knife. The larger and spikier crab retires, really, it would seem, prancing with rage."

Not to quote further, it strikes me that the example is apt, and that, submitting ourselves to Nature's teaching, we can learn not a little; as well on critics as on other matters, in an hour at an aquarium."

If, however, the above observations may be considered applicable to the irrepressible censor who subscribes his own name, with how much greater force do they bear relation to one who may choose to write under a fictitious signature? Not that pseudonyms are objectionable in journals of approved reputation; their use is obvious and their abuse is rare; yet still the usage cuts both ways, having its drawbacks as well as its advantages. The veil may hide the dazzling brow of a Moses, or may conceal the loathsome horrors of a Mokanna; it may serve to overspread elephant-headed Ganesh, Hindu-worshipped god of Wisdom, or it may cover nothing better than a charlatan like Paracelsus, boasting that his very beard had more learning in it than Galen or Avicenna. The utterances behind the veil are received by the initiated for just so much as they are worth and the ignorant alone are imposed upon. Within due bounds, however, pseudonyms have to a great extent the merit of depriving of personality a literary passage at arms and the incognito of those who employ them should within very wide limits be entirely respected, and descending from the general to the particular, I rejoice that both H. H. and TEWARS have adopted pseudonyms, since it enables me to follow their example and to notice with freedom from the suspicion of personality, the far-reaching aggression on the part of TEWARS, which, if it fail to do aught further, serves to point a moral.

The counter-buff (ix. 508) which H. H. has administered to TEWARS in return for his share of the wild blows so indiscriminately showered by the latter (ix. 356), leaves but little to be said or implied on his part, regarding a communication which reconsideration may lead TEWARS to regret; still the general public cannot but feel sensible of the unsupported nature of his charges, and as one of the admirers of "N. & Q.," I raise my voice against the abuse of criticism of which TEWARS has been guilty.

In spite of his relationship to a nobleman who died a very long time ago, TEWARS obtrudes upon us the impression that he is an intensely red revolutionist, for no leader of *sansculottes* could with greater gusto deny the claim to gentle blood of whole sections of the Peerage and of the Landed Gentry; no Communist could make shorter work of Heralds' College; still in one instance only does this veiled prophet, denouncing loftily *ex cathedra*, condescend to give some proof of his accuracy, when in ascribing a comparatively modern origin to the ancestors of Richard Weston, first Earl of Portland and Lord High Treasurer of England in the reign of Charles I., he speaks of that nobleman as "my relation." This appals us! here we have something tangible, and we are now for the first time impressed with the full measure of his infallibility; for although he may know but little

of the De Burghs and the Baliols, TEWARS as an expert genealogist ought surely to know something about his own relations. Pausing awhile to reflect with admiration at the self-sacrifice which induced him to commence his purgations of apocryphal genealogy by squirting at his ancestral mummies, we refer, in spite of his denunciations, to our old friend Sir Bernard Burke; and turning to page 581 of his *Dormant and Extinct Peerages* (London, 1866)—one of the works which TEWARS does not hesitate to pronounce to be compilations of genealogical mythology abounding in fabrications—we find that the Richard Weston above-named died on March 13, 1634, and that on the decease without issue, about 1688, of Thomas Weston, fourth Earl of Portland, his estates passed to his nieces (the children of the second Earl) as co-heirs, whilst the honours became extinct.

I am aware that there are descendants of a collateral branch of the family, but even if TEWARS be one of them, which has yet to be asserted, how can he possibly affirm—supposing Sir Bernard Burke be correct—that a man who died 238 years ago, was his “relation”?

This then is evidently a case of TEWARS v. BURKE, and it is intumbent on a genealogist so severely accurate as the former ought to be, to favour us with his new theory of consanguinity, as a spice of the quality. *Ex pede Herculem*. We are all aware that in everyday converse the relationship which we bear to our fellows is very loosely defined; from a missionary point of view a cannibal or a troglodyte is a man and a brother; few of us would resent the accusation of having fallen sisters; and it cannot be denied that our simian kinsman, the primeval ape, is a biped dear to his children, the most advanced of our thinkers; but assuredly a genealogist of such exactness and so exacting of exactitude in others, could never have been betrayed into a similar laxity of expression, whilst inveighing so bitterly against apocryphal genealogy.

Peradventure, however, he has only paraded his august relative in sackcloth and ashes, to manifest more perfectly that he scruples not to pluck out his right eye in the cause of accuracy; but apart from the promptings of good taste, the policy of such self-inflicted mutilation is questionable, for it is apt to induce a one-sided view of matters, and to blind to the prudential consideration that one living in a glass house had better not set the example of throwing stones at it.

Perhaps, too, after all, he has given this terrible proof of his sincerity without due necessity; for I really believe him to be a mistaken enthusiast, and fear that he has disquieted himself in vain.

I am not a professed pedigree-hunter, and have not the very slightest intention of entering into a genealogical discussion with TEWARS, or with any

other learned critic, (being desirous that my remarks should pass beyond his orbit, and should cover a wider field than that embraced by the question of descent of any particular nobleman; still as one who has had occasion to acquire some knowledge of the history of the old families in Staffordshire, Shropshire, and the neighbouring counties, I consider that, unless we are prepared to reject a singularly abundant mass of evidence contained not only in the Record Office, the College of Arms, and the British Museum, but also in the charter-chests, muniment-rooms, and libraries of several distinguished houses, we must believe with Sir William Segar, Garter King-at-Arms, that the Westons of Weston-under-Lizard were one of the most ancient families in Staffordshire; that the manor passed into the female line of the eldest branch, the males having died out; that the branch next in seniority flourished with its offshoots at Rugeley, Lichfield, and other localities, for many generations after the estate of Weston-under-Lizard had passed away; that members of the Weston family represented both shire and city in Parliament; and that they continued to enjoy consideration in the county to a period subsequent to that which the “relation” of TEWARS lived to honour.

From the same sources we learn that the Westons of Lincolnshire, Surrey, and Essex, &c. &c., derived their origin from the Staffordshire family; but my notes do not enable me to give TEWARS particulars regarding the various ramifications. As to the Baliols, it is not unknown that Reginald de Baliol held of the Conqueror *in capite* the estate of Weston-under-Lizard and three other manors named in Domesday Book; and that this estate in Staffordshire was entirely distinct from the many other manors in Shropshire and elsewhere held by him by virtue of his office as Vicecomes of Shropshire under Earl Roger de Montgomery, whose niece Aimeria he espoused. When Hugh Fitz-Warin (son of Warin the Bald, the first Norman Sheriff of Shropshire and Reginald's predecessor) attained his majority, he was invested with the office of Vicecomes, and of a consequence with the estates held *ex officio* in Shropshire for the support of that dignity; whilst Hugh, son of Reginald de Baliol, succeeded his father in the estates of Weston-under-Lizard, &c. held *in capite* in Staffordshire, which were handed down to and were retained by his descendants.

The families of Vernon, Holgreve, and Erdeswick, not to go further, were connected by marriage with these Baliols, whom Kelham, endorsed by Sir Henry Ellis, believes to have been consanguineous with those who settled in Durham, and gave eventually a king to Scotland. Thus there is balm in Gilead even for the bone-breakers. TEWARS has the consolation at least of knowing that, in the opinion of others, the descent of his

noblerelative is not altogether despised, and that the knightly old family with which he claims relationship is not without its champions. The manly and excellent article by W.M.H.C. (N. & Q. 4th S. ix. 509) has prompted me to write to you; and, animated by the same spirit, I likewise raise my voice against that form of scepticism which, because it itself doubts, thinks itself privileged to denounce and to defame.

Like the sneer levelled against a woman's chastity, or a foul charge preferred against an honourable man, the assertion that a pedigree, supported by abundant documentary evidence, is apocryphal, be it ever so incapable of proof, is sure to be remembered disadvantageously by many, and to be made base use of by the meaner few; and it is not fair—to adopt the mildest form of words available, although one which goes straight home to the heart of every Englishman—that a writer in a public journal should have made sweeping and injurious accusations, striving to impose upon his victims the onus of proving a negative. And since imputations of fabricating false pedigrees, of manufacturing fictitious records and compilations of genealogical mythology, of repeating fables, and of publishing idle traditions, knowing them to be mendacious, are not usually considered to be flattering, it would appear to be necessary to remind TEWARS, that in accepting an honourable and responsible public office a herald does not cease to be a gentleman. PHÆON.

LAIRG, LARGS, LARGO.

(4th S. ix. 485.)

It is to be doubted that E. D. is correct in asking only those contributors who are skilled in the Scandinavian and Gothic to afford him an explanation of the origin of these place names, as their roots (if one be not the source of the whole) are more probably to be found in the Celtic—in the Irish or Scottish dialects thereof.

The more ancient forms of the name Largs in Cuninghame's *Ayrshire* (and there is a Largs also in Carrick), to be discovered in authentic writs of the twelfth and thirteenth centuries, are Lerghes, Larghys, and Largys; and for a long time it has been very generally spoken of as "The Largs," showing apparently a plurality of the same natural feature, whatever that was. (*Orig. Par. Scotie*, i. 89; and Registers of Glas. and Paisley.) This Largs is an extensive parish, and originally was much more so than at present; indeed it was one of the divisions of Ayrshire, recognised as distinct from Cuninghame, and known as the tennement or lordship of Largs (*Reg. Mag. Sig.*, printed). To enable the origin and meaning of the name to be better understood, it seems only proper to say that the locality (the parish) has been correctly described by the writer of the *Orig. Par.* (supra)

as consisting of a narrow margin of level land, nine miles in length, along the Firth of Clyde, from which the hills rise abruptly to a mountainous ridge, which is broken by several valleys or gaps, many of them deep, and in which waters run from east and south towards the Firth. The original vill of Largs arose around its ancient chapel or kirk, planted on the shore, and upon a little level plain, lying between the mouths of the Noddle and Gogo waters. Close by the kirk, on the shore, and west side of former is the large interesting barrow of the Norwegians who fell in 1263; and it was on this little plain, and chiefly by the shore, near the stranded transports, that the fierce conflict between a part of King Haco's armament and the Scots, led by the barons of the district, took place. (Worsaae's *Danes and Norw.*) This onset, momentous in its consequences, has been ever since called "the battle of The Largs."

The origin of the name has been invariably, at least by Scotch writers, traced to a Celtic source—the Irish or Scots-Gaelic; but opinions as to its true root and meaning have not been uniform. George Chalmers (*Caledonia*, iii.) would derive it from *learg*, which in Scoto-Irish, as he alleges, signifies a *plain*; but his authority for attaching this meaning to *learg* has not been discovered. Another writer (A CELT: Northern "N. & Q." p. 375, Glasgow, 1853) says this name is common everywhere, that it is descriptive of the nature of the locality, and is applied where, "in a hollow or glen, between two opposite heights or hills, a footpath or road passes from one place to another," the intervening space being frequently called "lar-uig" or "lar-ruig." A third writer, of weight, Mr. Joyce, in his *Irish Place Names* (p. 390), says, contradictory of Chalmers, that *learg* (pr. *lārg*) signifies the "side or slope of a hill"; and if the final *s* in Lerghes, &c., should denote, as Chalmers thinks, a duplication of the same physical feature, the meaning will be "the hill sides" or "slopes," or a locality abounding in these, which Largs does. *Lar-ruig* is equally descriptive of The Largs as regards the various mountain passes or ways leading to the village from east and south; only *lar-ruig* has in use more commonly resulted in the form of *larig* than of *Largs*; and *learg*, *lārg* by pronunciation, is much nearer Largs in sound than either *lar-ruig* or *larig*. *Learg*, if in meaning a plain, is no doubt also descriptive, but evidence is desiderated of that being its true, or more general signification.

Then, as to Largo in Fife, *laergaidh* (pr. *lārgy*), is, as Joyce explains, a derivative of *learg*, having the same meaning, and is a very common place-name in Ireland, as it is in Scotland, singly or compounded. And thus Largo may be a varied form of *Largy*, exhibiting a use of *o*, adopted from the local pronunciation, instead of *y*, the more usual terminating letter. ESPEDARE.

THE BIRTH OF THOMAS SACKVILLE, FIRST
EARL OF DORSET.

(4th S. ix. 505.)

It is inquired by P. A. L. whether the birth of this great poet and statesman is to be placed in 1527 or 1536. The contracted space afforded for the biographical notices which I wrote in 1829 for Mr. Charles John Smith's very accurate facsimiles of *Autographs of Royal, Noble, Learned, and Remarkable Personages conspicuous in English History*, prevented my adding authorities; and it might not be thought wonderful if, after the lapse of forty-three years, I were unable to recover the grounds upon which I stated that Thomas Sackville the poet, afterwards the first Earl of Dorset, was born in 1527, instead of 1536, which is the year usually assigned for his birth. I remember, of course, that the memoirs in Lodge's *Illustrious Portraits*, and those in Granger's *Biographical History of England* were the main sources for my compendious notices in the case of persons of the greatest eminence; but Granger does not date the Earl of Dorset's birth, and Lodge states positively "He was born in 1536 at Buckhurst, in the parish of Withiam, in Sussex." I have however, I believe, traced the authority upon which I relied for my own statement. In Sir Egerton Brydges' *Memoirs of the Peers of England during the Reign of James the First*, at p. 443, it is said he was "born about 1527"; and this footnote is appended, "So it seems by the inquisition on his father's death 1556 [an error for 1566]; by which correct the mistake in *Theatr. Poet.* i. 66"—meaning Phillips's *Theatrum Poetarum* as edited by Sir Egerton Brydges in 1800. I find, however, that a more recent biographer, Mr. Wm. Durrant Cooper, in his *Life of Sackville* prefixed to the play of *Gorboduc* (Shakespeare Soc. 1843) reverses the decision of Sir Egerton Brydges, and upon the like authority. "Sackville (says Mr. Cooper) was born at Buckhurst, at the close of 1536": citing in a note, "Æt. 29 et amplius, in inquisition taken at Southwark, 10th May, 1566, on his father's death; and 72 on his own in 1608: see Abbot's *Sermon*. This proves Chalmers's date of 1527 to be wrong." I now find that Alex. Chalmers, in the *General Biographical Dictionary*, directly says 1527. But there has been a still later biography of this distinguished man in C. H. Cooper's *Athenæ Cantabrigienses*, 1861, ii. 484. Mr. C. H. Cooper is less decisive than all the preceding authorities. He says that Sackville was born at Buckhurst, "and as is supposed in the year 1536"; but he adds this statement—

"In 37 Hen. VIII. it is recorded that Thomas Sackville was incumbent of the chantry in the church of *Sullington* in Sussex, he being then a student at the grammar-school of the age of thirteen years, and having the profits amounting to £3 16s. per annum towards his exhibition. We consider it not unlikely that the person

whose name occurs in this record was the subject of this notice, his age, perhaps being somewhat incorrectly returned."

The 37th Hen. VIII. was in the years 1545-46, so that if born in 1536 he was then only ten. Thus we only proceed from one doubt to another. But it will be remembered that the age of "thirteen" was at that time considered a proper one for an exhibition to the university. I find the record quoted by Mr. C. H. Cooper in Cartwright's *Rape of Bramber*, p. 125, under "*Sullington*": "Thomas Sackville, incumbent, being a student at the gramer scole of th'age of xiii, hath the premises towards his exhibition, iij^l xvj^s. Return in Augm. Office 37 Hen. VIII." It remains still to be discovered at what "grammar-school," if any, Thomas Sackville was placed, for there was none at Sullington. It is not impossible both the "gramer scole" and "the age of xiii years" were alike imaginary or prospective on the part of his wily and calculating father, who during his long and successful financial career earned so well the sobriquet of old "Fill-Sack."

JOHN GOUGH NICHOLS.

KYLOSBERN.

(4th S. v. vi. *passim*.)

There are one or two queries put by ESPEDARE in regard to my (I confess) imperfect paper (4th S. v. 562) on this barony, which I ought to have answered long ago. The witnesses to the charter of 1232 by Alexander II. are the same in the copy of Rae as in that by Sibbald, and any difference arose from my mistake. The *cumulus lapidum* versus *Auchinleck* of the charter was evidently in the direction of Auchinleck Hill, which is in the northern part of Dalgarnock parish, and belonged, as I showed lately, to Tybaris barony. I believe it to be Garrock Cairn, though it is of small dimensions; being only 17½ ft. in circumference and 5½ ft. high, of a conical form. There is no other cairn in that direction to which the *cumulus* of the charter could apply. The cairns mentioned by Black, to which ESPEDARE refers, are on Auchencairn farm in the southern part of the parish, some four or five miles from Auchinleck. There are upwards of sixty within the bounds of the farm, fifty-five on the Lowlands or Infield, and seven on the hill, or Moorfield as Black calls it. Many of them are, of course, small; but some of them are of enormous size, and must be monumental stone-heaps over the burial places of some of the earliest of the Gael who had entered Caledonia. I have caused the largest of them to be measured, and it may be interesting to some of your readers to have their size recorded. What is called Mid Cairn is 217 ft. in circumference, and 13 ft. in height; Pottis Shank, 220 ft. in circumference, and 9 ft. high;

White Hill, 182 ft. in circumference, and 60 ft. in diameter; Topach Cairn, 143 ft. in circumference; (1) Pottis (Potuissio of the charter) Cairn, 153 ft. in circumference, and 6 ft. high; (2) Pottis Cairn, 72 ft. in circumference. I do not know if such a collection of large cairns can be found in any other part of Scotland. Yet in size they are surpassed by the White Cairn upon the farm of Holmhead in the parish of Dalry, on the confines of Dumfriesshire and Galloway. A friend has kindly sent me the precise dimensions, and I find "its original circumference was 360 ft., and diameter 120 ft. Its present circumference is 268 ft., diameter 89 ft., height from the ground $14\frac{1}{2}$ ft." The *Poldune* of the charter is neither the *Cample* nor the *Ae*. It is the small stream, now called *Poldivan*, which falls eventually into the *Ae*, and the boundaries of Kylosbern in this part of the barony agree precisely with its position.

Garrock is still a farm, now included in the Queensberry estate, of old forming part of Tybaris barony. It belongs to the old parish of Dalgarnock, which extends in this direction as far as Queensberry Hill.

The charter, though it gives certain limits towards the north, does not enable us to determine its boundaries on all sides. I believe that the present boundary between the old Kirkpatrick property, now belonging to the co-heiresses of the late Douglas Baird, Esq., and the Queensberry estate, shows the extent of Kylosbern barony towards the north-east. We cannot tell how far it extended towards the river Nith, nor can we separate it from Briddeburg barony towards the south. I showed in a former paper (4th S. ix. 214) the parts of Dalgarnock parish which belonged to Tybaris barony, and that is probably the only way by which we can approximate to its boundaries.

In regard to *Macricem Sicherium*, of which it is said "qui se extendit per medium Musse ascendendo," there is no doubt of the correctness of the reading, as I have before me a lithograph of the old charter made by the late Mr. C. Kirkpatrick Sharpe of Hoddon; and though I do not pretend to be an expert in old handwriting, in this case it is sufficiently plain to leave no doubt on my mind that we have got the words of the charter. There is, where this landmark must have been, a very remarkable subsidence of the ground, which is known to the inhabitants as the "Dry Gill"; and the Norman lawyer who drew up the document may have so designated it. The great Moss referred to in the charter has been much curtailed by drainage and other agricultural improvements, but in early times must have come down far below the Dry Gill. This subsidence of the ground is a deep gully; the sides of which are nearly perpendicular, sinking to a depth of upwards of forty feet, and extending in length two

hundred and seventy yards. It is sufficiently remarkable to attract attention; and as it is on the borders of a part of Dalgarnock parish belonging to Tybaris barony, I think that we have reason to believe that we have here the *Macricem Sicherium* of the Norman lawyer. In my edition of Ducange, which however is old (6 vols., Halæ, 1772), there are no such words; but if ESPEDARE has access to some of the later editions, it is possible that they may be explained and illustrated.

C. T. RAMAGE.

SIR HENRY RAEBURN (4th S. ix. 319, 346.)—MR. CUNNINGHAM has been misled in consequence of relying on literary gossip rather than taking the trouble to consult the references which I have already given to the Editor of "N. & Q." to volume and page of records in the public archives, with the object of setting him right.

I cannot undertake to send the same references again, but in a forthcoming work I hope satisfactorily to show the real state of the question by producing extracts from the records in question, without, however, bringing forward your correspondent personally, as that would be unnecessary, it being evident to me that he is entirely unacquainted with the facts of the case, and is only wrong in adopting the errors of others. S.

DINNERS "À LA RUSSE" (4th S. ix. 422, 488; x. 11.)—It is edifying, nay affecting, to see your excellent and venerable correspondent F. C. H. applying himself to this great subject.

Like other abstruse questions, it, no doubt, has two sides. But I think the main argument has not been noticed. It is that this usage saves an infinitude of needless trouble and wholly superfluous *cæni dubietatem*. With it, two *entrées* are abundant for twenty people, who otherwise would require eight or nine at least; and so of other dishes. The avoidance of an idle appearance of luxury, and greater simplicity, are alone worth a good deal. LYTELTON.

"TITUS ANDRONICUS": IRA ALDRIDGE (4th S. ix. 422.)—I cannot give the date, but it must have been after 1840, when I witnessed several of the performances of the African Roscius. It was at the Britannia Theatre, London. Mr. Aldridge appeared in *Titus Andronicus*, as Aaron; also as Othello, as Hamlet, as Zanga, as Bertram (in the tragedy of Maturin), and as Mungo in a farce of which the name has escaped me. He was unquestionably a man of talent, and his acting was good, though occasionally he was given to rant. From what I remember of *Titus Andronicus*, it was very much curtailed, but I do not think that any additions were made to the text. The playbill had a long paragraph, which defended the authorship of Shakspeare, and threw the gauntlet at all doubters. I witnessed Mr. Aldridge at the

Britannia in Zanga, Aaron, Bertram, and Mungo, and I must confess that his talent was more conspicuous as the comic negro butler than in the three tragic characters where *revenge* is the ruling passion. He was not a genuine African—there was white blood in his veins. After leaving London he performed in Germany and in Russia. He died about ten years ago, at some place on the Continent. When he first appeared as an actor, he called himself "Kean, the African Roscius." When the name of "Kean" was abandoned for that of "Aldridge," the play-bills had always a few lines of biography, which stated that Mr. A. was a *prince*, and the son of an African king! but the kingdom was not named.

I should like to see some reliable account of Mr. Aldridge. Perhaps Mrs. Lane, a very clever actress, and the present proprietress of the Britannia, could furnish such. She and her husband, the late much-respected Mr. S. Lane, were personal friends of Mr. Aldridge. N.

IRISH STREET BALLADS (4th S. ix. 485.)—The ballad "Sweet Castle Hyde" is given in *Evenings in the Duffrey*, by Patrick Kennedy (Dublin, 1869). This is a small 8vo book, and with its companion book, *The Banks of the Boro* (Dublin, 1867), contains between forty and fifty of the ballads which were current in the co. of Wexford forty years ago. Mr. Kennedy's sketches of the manners of the wealthy farmers in that part of Ireland are very interesting, and he has embalmed many little bits of rural folk lore which I have not met with elsewhere. W. H. PATTERSON.

CATER-COUSINS (4th S. ix. 331, 396, 456, 517.) I have often been struck with the indefiniteness of the relationship betokened by the common word *cousin*, even when it is used in the nearest degree; that is, as first cousin. Let me take the phrase—"Tom is Dick Smith's cousin"—to show my meaning. Tom may stand in four different relationships to Dick Smith: he may be (1) Dick's father's brother's son, and in this case his name would probably be Smith; (2) Dick's father's sister's son; (3) Dick's mother's brother's son; (4) Dick's mother's sister's son,—and in the last three cases Tom's name would be no guide without other data. I have often wondered, never having heard the true meaning of the word *cater-cousin*, whether that word expressed any of these relationships—say cousinship on the mother's side generally; and though I must believe that it has never been conventionally used in this sense, still I cannot help thinking that a word defining more closely the relations of cousinhood would be of great use in our language, while it would undoubtedly make easier the researches of those whose delight is in tracing family connections through the medium of wills and other documents. Clent, Stourbridge. VIGORN.

"WHAT I SPENT THAT I HAD," ETC. (1st S. v. 179, 452; viii. 30; xi. 112.)—Another anticipation of the above occurs in S. Augustine, *De Civitate Dei*, lib. i. cap. x. After quoting 1 Tim. vi. 17, 18, 19, he writes:—

"Hæc qui de suis faciebant divitiis, magnis sunt lucris levia damna soluti; plussue letati ex his, quæ facie tribuendo tutius servaverunt, quam contristati ex his quæ timide retinendo facilius amiserunt."

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

BARKER AND BURFORD'S PANORAMAS (4th S. ix. 435, 523.)—Although the advertisement to which Mr. SCOTT refers implies, as he says, that the "Eidophusikon" was in addition to some other exhibition, I think it probable that the doubt arises from the inexact way in which it is worded. My reason for coming to this opinion is, that the "Eidophusikon" appears, as will be seen in the following extract, to have been of sufficient importance to be, and in fact to have been, an entire entertainment:—

"Soon after settling in this country (1771) De Louthembourg took up his abode at 45, Titchfield Street, Oxford Street, and was elected associate (of the Royal Academy) in 1780, and R.A. in 1781. He produced in 1782, under the title of 'Eidophusikon, or a Representation of Nature,' a novel and highly interesting exhibition, displaying the changes of the elements and their phenomena—in a calm, a moonlight, a sunset, and a storm at sea—by the aid of reflecting transparent gauzes highly illuminated. Gainsborough frequently visited and admired this spectacle, which not only anticipated, but in some respects surpassed our present dioramas, although upon a smaller scale."—Sandby's *History of the Royal Academy of Arts*, i. 192.

CHARLES WYLIE.

SOHO SQUARE (4th S. ix. 507.)—When the city magnates hunted in Bayswater Fields and Shepherd's Bush, "Soho!" was the cry then used, as "Tally-ho!" is now. Hence Soho Fields was the name of the open country immediately after passing St. Giles's Pound. JAS. BOHN.

A statement to the following effect occurs in a little book called *The Cairn*, published several years ago:—To the north of the Earl of Leicester's house stood King's Square, on one side of which was the Duke of Monmouth's house, after whose execution the name was changed to Soho Square, "Soho" being his watchword at the fatal battle of Sedgemoor. E. N.

Your correspondent asks "What is the origin of Soho?" Cunningham in his *Handbook to London* states that it was so called *before* the battle at Sedgemoor, and Macaulay (as noticed) does the same. If no better explanation can be given for the word, allow me to draw attention to the fact that, as parts of the original fields were called "Dog-Fields" and "Doghouse Field," which were "since more lately called or known by the names of Soho or Soho Fields" (Cunningham), that

thence (as he suggests) it derived the name from "So-ho or So-how, an old cry in hunting when the hare was found"; and Johnson's *Dictionary* explains "Soho" as "a form of calling from a distant place." Is the following extract admissible in your journal as a use of the word?—

"... some vagabond Hector, who throughout the night struck right and left at both parties, crying out with all his might—'Soho! Aubijoux! thou hast gained of me three thousand ducats, there are three thrusts for thee. Soho! La Chapelle! I will have ten drops of thy blood in exchange for my ten pistoles.'"—*Cinq Mars*, by A. de Vigny, in "Railway Library" edition, 1864, p. 137.

We know how similar suggestive names were derived, such as the ditch with a sunken fence in it, called a "Ha-ha" fence, simply from the circumstance of a person coming suddenly upon it in riding, and naturally exclaiming "ha! ha!" at being so suddenly stopped in his progress.

DR. RIMBAULT ("N. & Q." 1st S. ii. 227) has added the interesting notice, that "between the years 1674 and 1681 the ground was surveyed by Gregory King, an eminent architect of those days, who projected the square with the adjacent streets," and who may have given his name to the square, as often done by the surveyors and speculative builders of those days, as also of the present. King's Street, as it was printed in a "Survey of London" of 1742, may also have been named from this builder. The same work notices "King's Square, but vulgarly Soho Square."

W. P.

IOANTHE (4th S. ix. 407, 475, 516.)—With all due deference, which, I believe, is the courteous way of expressing a difference of opinion, I doubt if Iolanthe, &c., are mediæval variations of the Spanish name Violante, as stated by HERMENTRUDE. Violante comes direct from the Latin *viola*. Iolanthe is clearly of Greek origin. They are cognate names; but the latter can hardly be a variation of the former.

CCCXI.

JAPANESE MARRIAGE CEREMONY (3rd S. ii. 27.) I think the lines are translated from Apollonius Rhodius's description of Medea's elopement; if so, though the authority would be good for what was done "in the Levant from the remotest antiquity," cutting off a long lock of hair is hardly equivalent to shaving the head:—

Κύσσε δ' ἔν τε λῆχος καὶ δικλίδας ἀμφοτέρωθεν
σταθμούς, καὶ τοίχων ἐπαφῆσατο χερσί τε μακρὸν
ῥήξαμένη πλόκαμον θαλάμῳ μνημῆτα μηρὶ
κάλλιπε παρθενίης, ἀδινῇ δ' ὀλοφίλατο φανῇ.
τόνδε τοὶ ἀντ' ἔμεθεν ταναὸν πλόκον εἶμι λιποῦσα,
μητὲρ ἐμὴ, χαίροις δὲ καὶ ἑνδύχα πολλὰν ἰούση.

Argonautic. lib. iv. vv. 25-31.

The corresponding passage in Valerius Flaccus is:

"Ultima virgineis tunc flens dedit oscula vittis;
Quosque fugit complexa toros, crinemque genasque
Ante per antiqui carpsit vestigia somni:
Atque hac impresso gemit miseranda cubili:

O mihi si profugæ genitor nunc ille supremos
Amplexus Ætæ dares, fletusque videres.
Ecce meos! ne crede pater; non carior ille est,
Quem sequimur: tumidis utinam simul obruar undis.
Tu, precor, hæc longa placidus mox sceptrâ senecta,
Tuta geras, meliorque tibi cetera proles."

Argonaut. lib. viii. vv. 6-15.

I quote the latter because it suggests a query. Where are the manuscripts of the Rev. J. S. Watson? Among those which he described in the paper written just before he took the poison, was a translation of Valerius Flaccus. If in rhyme it is probably worth publishing; if in blank verse, not, as a *crib* to a book not used in schools is not wanted.

In Smith's *Classical Dictionary* a translation by Nicholas Whyte, 1565, is mentioned. I cannot find it in the British Museum. Can any reader of "N. & Q." say whether it is worth reprinting, or give a short specimen, *ex. gr.* the version of the passage above?

H. B. C.

U. U. Club.

MR. KETT OF TRINITY, OXFORD (4th S. ix. 379, 448, 517.)—I have a copy of the first edition of *The Examiner Examined*, Oxford, 1809. *Latet* is in the motto, but possibly "*patet*" may have been substituted in a later edition. On the fly leaf is a MS. note,—

"This quaint title, *The Examiner Examined*, is not new, Webster of Ware published a pamphlet against Bishop Hare, which begins with the same words, in 1732."

H. B. C.

U. U. Club.

"FETCH A COMPASS" (4th S. ix. 454.)—The author of the *Book of Mormon*, a compilation worthy of Munchausen himself, introduces one of the ten tribes steering by the mariner's compass! This anachronism was pointed out to Brigham Young (or as the Americans call him *Bigamy* Young) by an episcopalian clergyman. The Mormon chief told the clergyman that he had forgotten his Testament, and directed him to Acts xxviii. 13. The expression "fetch a walk" is very common in the west of England.

N.

SIR ROBERT AYTOUN (4th S. ix. 359, 516.)—Was not the authenticity of the poems published by the Rev. Dr. Rogers (then Mr. C. Roger), and ascribed by him to Sir Robert Aytoun, doubted at the time of publication?

J. B.

NAPOLEON'S SCAFFOLD AT WATERLOO (4th S. ix. 469, 538.)—Many years ago I pasted into a scrap book several woodcuts representing scenes and incidents of the battle of Waterloo, and taken (if I remember rightly) from *The Pictorial Times*. One of the largest of these is called "Napoleon's Platform at Waterloo," and represents the scaffold of sixty feet high, divided into three compartments, and tapering towards its summit. On each of the three floors is a ladder, without a hand rail, giving

admission to the story above. Could the artist have had any authority for the shape, &c., of this scaffold? or did he construct it after the fashion of the German's camel? CUTHBERT BEDE.

If MR. OAKLEY refers to vol. ii. p. 47 of Kelly's *History of the Wars*, ed. 1819, he will find an account, and also an engraving, of "this curious machine." J. W. FLEMING.

Brighton.

"ROY'S WIFE OF ALDIVALLOCH" (4th S. ix. 507.)—The date is earlier than your correspondent A. X. supposes. I intended to have sent the words to "N. & Q." some time ago, but my books were packed up so that I could not get at them. The original song, which I transcribe for the sake of your readers besouth the Tweed, was by Mrs. Grant of Carron, who must not be confounded with Mrs. Grant of Laggan. Mrs. Grant was born near Aberlour in 1745. Her widowhood she bestowed on Dr. Murray of Bath, and died somewhere about 1814:—

Roy's wife of Aldivalloch,
Roy's wife of Aldivalloch,
Wat ye how she cheated me
As I cam o'er the braes of Balloch.

"She vowed, she swore she wad be mine.
She said she lo'ed me best of onie;
But ah! the fickle, faithless quean,
She's ta'en the Carle, and left her Johnnie.

"O she was a cantie quean!
Weel could she dance the Highland walloch.
How happy I, had she been mine,
Or I'd been Roy of Aldivalloch.

"Her hair sae fair, her een sae clear,
Her wee bit mou' sae sweet and bonnie;
To me she ever will be dear,
Tho' she's for ever left her Johnnie.

Roy's wife," &c.

IDEM LATINE REDDITUM. By the Rev. Dr. W. Lindsay Alexander of Edinburgh, than whom, &c.

"*Rubri Uxor Aldicallis.*

"Rubri uxor Aldivallis!
Rubri uxor Aldivallis!
Scisne quâ decepti me
Colles cum transirem Ballis?

"Vovit ac juravit illa
Meam semper se futuram;
Sed vae mihi! virgo levis
Istum prae me legit furem.

"Optime saltavit virgo;
Lætiorum nunquam malles;
O utinam fuisset mea,
Aut ego Ruber Aldivallis!

"Oculos nitentes habet,
Osque pulchrum ut Dianæ;
Semper mihi cara erit
Quamvis perfida Joanni."

J. II.

Stirling.

I have heard from many independent sources that this is a well-recognised national air of Northern China under some other name. I myself was struck by the resemblance before I noticed

a remark on it in Mr. Fleming's work on Chinese Tartary. S.

WILLIAM HALLET (4th S. v. 247.)—The following extract is an interesting addition to the notice of this person, and extends to his descendants:—

"William Hallet, Esq., grandson to the purchaser of this estate (of Canons), sold it about six years ago (in 1786) to Mr. Dennis O'Kelly, a successful adventurer on the turf, who left it at his death to his nephew. Mr. Walpole mentions the sale of this place to a *cabinet-maker*, as 'a mockery of sublunary grandeur.' He might now extend his reflections by observing that Mr. Hallett has lately purchased the Dunch estate and mansion at Wittenham in Berks, which had been more than two hundred years in that ancient family. He has likewise bought the seat and estate at Farringdon, in Berks, of Henry James Pye, Esq., late M.P. for that county, and now poet laureate, whose family were in possession of it more than two centuries. Thus ancient families become extinct, or fall to decay; and trade, and the vicissitudes of life, have thrown into the hands of one man a property which once supported two families with great influence and respectability in their county."—*The Ambulator; or, a Tour Twenty-five Miles Round London*, 4th edition.

W. P.

IRON SHIPBUILDING (4th S. ix. 484.)—The following is from Mr. E. J. Reed, late Chief Constructor of the Navy, in reply to your paragraph on "Iron Shipbuilding":—

"EARLY IRON SHIPBUILDING.

"Sir,—In your journal of to-day I observe a cutting from *Notes and Queries*, relative to a paragraph descriptive of the launch of an iron barge in 1788, which appeared in the *Hull Packet* of November 11, 1788. As the correspondent of your contemporary inquires if earlier instances of iron shipbuilding than this are known, it may be interesting to mention that an earlier iron boat appears to have been built by the same gentleman, Mr. Wilkinson, of Bradley Forge, for whereas the *Hull Packet* describes the barge in question as recently launched, under the date of November 11, 1788, Mr. Grantham, in his book on iron shipbuilding, quotes a publication bearing date July 28, 1787, in which is given a description of an iron canal boat, built by Mr. Wilkinson, which arrived at Birmingham a few days before. I may add that I had occasion a few years ago to look up the early history of iron shipbuilding, but did not discover any earlier instances than this of a really working commercial vessel built of iron.—Yours obediently,

June 22, 1872.

E. J. REED."

H. J. AMPHLETT.

ECCENTRIC TURNING (4th S. ix. 532.)—Without depreciating the merit due to M. Muhle for his "eccentric hat," he must not be considered the inventor of this sort of turning, because long before 1826, in a French 4to work, entitled *Recueil d'Ouvrages curieux*, published at Lyons, 1719, there are many engravings of most wonderful specimens of such eccentric articles which belonged to the grandfather of the author of the volume, viz. M. Grollier de Servieux. Copies of the work are not uncommon. It is well worth the possession of the curious in such matters.

There is also the great folio by Plumier (*L'Art de Tournéur*) published at Lyons, 1701, with plates of such eccentric turning, but no hats certainly.

H. T. ELLACOMBE, M.B.

"HISTOIRE DU BÂTON" (4th S. ix. 360, 455.)—MR. SKIPTON, in his learned note on what I intended as a mere suggestion for inquiry, and not as a positive assertion, has, I think, made out a strong case in favour of the derivation of *skittles* from *skytale* or *scytale*, a "thick staff or cudgel." Mr. S. knows, no doubt, the "game of sticks" played at country fairs, where sticks are thrown at objects placed on upright sticks. Now, have we not in this game two sorts of *skytalles* or *scytalles*? Is it beyond the bounds of probability to suppose that, at some time or other, this game may have been known as that of *skittles*? and that the *nine pins* of the other game may have been also called *skittles* from the *uprights* of the game of sticks?

JAMES HENRY DIXON.

"HAND OF GLORY" (4th S. ix. 238, 289, 376, 455.)—I think I see that this "Hand of Glory" is nothing but the "Hand of Elloree," or the "Hand of Gilry"—a sentence that once meant the "Hand of Sorcery." In the "Romance of the Seven Sages" (see *Promptorium Parvulorum*, under the word "Gaude") are the lines—

"Ab, dame," said the emperowre,
'Thou haues ben a fals gilowre;
For thy gaudes and thy gilry."

Gilry meant "jargon" or "wizardy," and *elloree* means "sorcerer" in the north of England. This term belongs to our Celtic mother tongue, the Irish, and to the kindred speech of Wales and Cornwall as well. In Welsh it is visible in *cell-wair*, "to talk jargon," or "to jest." It is also in the gipsy vocabulary, and it may be recognised in the word "glamoury."

But this is not all, by any means; and the incredible part is to come. The phrase "Hand of Glory" is certainly the Celtic "Caint Elloree" or "Caint Gilry"—so to write the sentence. *Caint*, in Irish, means "speech," and we now write it *cant*. So that "Sorcery-cant" or "Sorcerer's jargon" was once the real meaning of that very puzzling piece of old Irish, the "Hand of Glory"! But, there is an *actual* hand in the tradition? No doubt; and this only shows how ready men were once to shape their legends on fragments of the elder speech then slipping out of their knowledge, and only strange sounds in their ears.

I cut this note very short, and leave out a number of collateral proofs, much more surprising than those I mention. *Elloree* and *Caint* are words with very long biographies, meandering through many languages, and very curious in them all—especially in our own—of the Celtic family, and in our literature. If I had any business to draw or point morals in "N. & Q." I

would impress on the lovers of these interesting researches the chief duty of looking for the folklore of Old England in the legends and the language of the sister island.

W. D.

Brooklyn, N.Y.

AGE OF SHIPS (4th S. ix. 261, 396, 491.)—On referring to the *Mercantile Navy List*, published by the Registrar-General of Shipping and Seamen, and which is compiled from official documents, I find that the "Amphitrite" was built at North Shields in 1776, and the "Brotherly Love," 214 tons, at Ipswich in 1764; and the latter named vessel would, therefore, have been one hundred and eight years old when wrecked. Now Capt. Cook sailed on his first voyage of discovery in the "Endeavour," 370 tons, from Deptford on July 30, 1768; on his second voyage with the "Resolution," 462 tons, and "Adventurer," 336 tons, from Plymouth on July 13, 1772; and on his third and last voyage with the "Resolution" and "Discovery," 300 tons, on July 9, 1776. On which voyage did the "Brotherly Love" accompany Capt. Cook round the world?

By the *Register of Shipping* for 1818 the "Betsy Cairns" (not *Cairns*) was built in the King's Yard in 1690; and consequently when lost, in 1824, was one hundred and thirty-four years old. She is described to be a ship of 176 tons, with two decks; to have been rebuilt in 1722, raised, and to have a draught of water of twelve feet; and to be employed as a Portsmouth transport, and was classified E 1. in the year 1812. As "William and Mary" landed at Torbay on November 5, 1688, they could not possibly have been conveyed in the "Betsey Cairns," which was not launched until two years after.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

"TELL ME, YE WINGED WINDS," ETC. (4th S. ix. 536), is the beginning of a song by Charles Mackay, Esq. (*Collected Songs*, edit. 1859, p. 322). It was set to music by the late Dr. Chard.

PERSHORE.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Letters and the Life of Francis Bacon, including all his Occasional Works, namely, Letters, Speeches, Tracts, State Papers, Memorials, Devices, and all Authentic Writings not already printed among his Philosophical, Literary, and Professional Works. Newly collected and set forth in Chronological Order, with a Commentary Biographical and Historical. By James Spedding, Honorary Fellow of Trinity College, Cambridge. Vol. VI. (Longmans.)

The Letters and Documents to be found in this new volume of Mr. Spedding's valuable contribution to the

life of Bacon, and thereby to the history of his times, embrace all that he has been able to discover written by Bacon between July 1616 and January 1619—a very eventful period in the career of the great Chancellor. Not the least important portion of the volume is the Introduction, in which Mr. Spedding, in defending his work from the objections which have been taken by some unfriendly critics to the plan on which it is arranged, vindicates, and very successfully, the principles by which he has been guided in its preparation, and the manner in which he has carried them out.

The Clergy Directory and Parish Guide: an Alphabetical List of the Clergy of the Church of England, with their Degrees and University, Order and Date of Ordination, Benefice, and Date of Induction; a List of Benefices, with the Population, Annual Value, and Patrons; an Almanack giving the New and Old Tables of Lessons, and other useful Information. Corrected to June 1872. (Bosworth.)

This new Clerical Red Book, which is very neatly printed, puts forward two claims to the patronage of the numerous and influential class to whom it is more particularly addressed, namely, that while it is apparently very complete, it is assuredly very cheap. We dislike party badges in Church matters, and suggest in that spirit the omission in the next edition of the † which is now placed against the names of those who signed the Remonstrance on the Purchas Judgment.

Memoirs of the Early Life of the Right Hon. Sir W. H. Maule. Edited by Emma Leathley, his Niece. (Bentley.)

This unpretending volume does not profess to give us the life of the brilliant wit, the accomplished advocate, or the learned judge, whose reputation still survives in Westminster Hall; but its interesting and instructive pages tell how judicious early training, perseverance, and self-reliance made William Henry Maule all these. The book is one which may be read with great advantage by young men whose advancement in life must mainly depend upon their own exertions, as it will be read with interest by those who like to study English home life. There is in it a pleasant notice of the Judge's cousin, William Henry Miller, whose name is familiar to many of our readers as the collector of the bibliographical treasures now preserved at Britwell.

The Hawthorn; a Magazine of Essays, Sketches, and Reviews, is a new Magazine, four numbers of which are now before us, the writers of which assume the place of Milton's shepherds, and—

“ . . . tell their tale

Under the Hawthorn in the dale ”—

by which latter is to be understood Paternoster Row, and the publisher of the Magazine, Mr. Washbourne.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

ANDREW MAUNSELL'S CATALOGUE OF ENGLISH BOOKS. Fol. 1595.
WILLIAM LONDON'S ditto ditto, with Supplement. 4to, 1658-60.
ROBERT CLAVELL'S GENERAL CATALOGUE OF ENGLISH BOOKS. Fol. 1680.

Catalogues of Second-hand Books (any) appreciated.

Wanted by Mr. John W. Stephenson, Clinton Rise, New Basford, near Nottingham.

BRITISH QUARTERLY REVIEW. Nos. 81 and 83.
PLATTNER ON THE BLOWPIPE.

Wanted by Mr. John Camden Hotten, 74 and 75, Piccadilly, London, W.

Notices to Correspondents.

LOUTHERBOURG AND THE PANORAMAS, by Dr. Rim-bault, with other papers in our next.

H. PASSINGHAM.—Lord Borthwick's claim was for an Amendment of the Union Roll by placing the dignity of Lord Borthwick immediately after that of Lord Cathcart, and before that of Lord Carlyle, &c.

DON GIOVANNI's query should be addressed to a medical journal.

H. A. B. (Liverpool).—The engraving of the cobweb and font appeared in the European Magazine, for Jan. 1798, vol. xxiii. p. 47, with some account of them.

ELIZA MILL (Chelsea).—Authorities differ respecting the meaning of the term “billion.” Some dictionaries define it as a thousand millions; whereas Entick has “Billions, two or twice millions.” Butler's Tutor's Assistant is probably near the mark, which defines a billion a million of millions.

JOHN WARD (Islington).—The Geneva version of the Bible (fol. 1562) is notoriously inaccurate, e. g. Matthew v. 9, reads “Blessed are the peace [peace] makers”; and in the contents of Luke xxi. “Christ condemneth the poor widow,” instead of commendeth.

THOMAS CLAY.—“Bubble the Justice” is only another name for Dutch pins, nine pins, &c., sagaciously substituted for such pastimes as were specified by name in public acts.

W.—“HORACE AND HIS EDITORS” (4th S. ix. 319).—Where will a letter find you?

CELTO-BRITON.—A reference to our General Indexes will show how often the origin of the quotation has been sought, but in vain.

S. K. (Blackheath).—We have a letter for you. Send address.

E. V.—Those members of Convocation who are Doctors merely wear the scarlet gowns appertaining to their degrees at the universities.

TEWARS.—Next week. Perhaps a P.S. to your note may now be required.

F. C. H. will see that he has been anticipated.

T. S.—We shall be glad to have the Lovat papers submitted to us.

J. J. S.—If the Irish superstition is suitable, we will insert it.

X.—Dryden's allusion is to the famed Act for burial in woollen, 30 Charles II. c. 3 (1678). See “N. & Q.” 1st S. v. 414, 542; vi. 58, 111.

GEORGE E. FREER (Roydon Hall).—The hymn, “Speak gently to the Erring,” is by Frederick George Lee. See Lyra Eucharistica, edit. 1864, p. 54.

OWEN R. DAVIES (Cheltenham).—The ship “The Glutton” was so named in compliment to Admiral Wells of Holme, the lord of the manor of the adjoining parish of Glutton, Hunts. See “N. & Q.” 3rd S. x. 304; xi. 285.

J. BEALE.—Tommy is a provincialism for provisions; and a Tommy-shop is a place where wages are generally paid to mechanics, who are expected to take out a portion of the money in goods.

ERRATUM.—4th S. x. p. 2, col. ii. line 47, for “Hacker” read “Axtell.”

NOTICE.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

LONDON, SATURDAY, JULY 20, 1872.

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Notes.

LOUTHERBOURG AND THE PANORAMA.

J. P. de Loutherboung the "Panoramist," as he is called, was certainly the first exhibitor of a series of paintings on a large scale in which particular effects were introduced. We know that he was engaged by Garrick, at a salary of five hundred pounds per annum, to superintend the scenery of Drury Lane Theatre; and that he was the great improver of stage scenery. Before his time all scenery was painted on one dead flat; but by introducing cottages, mounds, &c., before the flat, he gave the whole a greater resemblance to nature. When Sheridan became manager of the theatre, he attempted to reduce Loutherboung's salary by one half, which, being resisted, was the occasion of the painter's inventing a new species of entertainment for the town called the "Eidophusikon"—a name as Anthony Pasquin says it justly deserved—

"as, with the assistance of reflecting transparent gauzes highly illuminated, it rendered the images of nature in such an eminent order, as to induce Mr. Gainsborough to be constant in his visits to that extraordinary and meritorious spectacle; and he has been heard to declare, that he never went away without receiving instruction as well as amusement, from the wonderful ability which Mr. Loutherboung displayed. The management of the lights and machinery were intrusted to some ingenious artists who assisted him. This brilliant exhibition was sold by the inventor; but those who did not see it, when

under his immediate conduct, could have but an imperfect idea of its amazing excellence."—*Somerset House Gazette*, i. 172.

The "Eidophusikon" was first exhibited in Lisle Street, Leicester Square; and the following is one of the earliest advertisements as it appeared in a London paper of 1781:—

"At the large house in Lisle Street, fronting Leicester Street, Leicester Square, this and every evening till further notice, will be exhibited 'Eidophusikon,' or various imitations of natural phenomena, represented by moving pictures, invented and painted by Mr. De Loutherboung in a manner entirely new."—April 8, 1781.

From other advertisements we learn that the exhibition was assisted by vocal and instrumental music, and that the performers were Michael Arne and his wife, Mrs. Baddeley, Mr. Burney, &c. The entertainments commenced at half-past seven in the evening, and the charge for admission was five shillings.

A very graphic description of this exhibition is given by W. H. Pyne in his once popular work, *Wine and Walnuts*, a few passages from which are worth extracting as explaining fully its peculiarities:—

"This original exhibition delighted and astonished the public and the artists, who visited it in crowds. Sir Joshua Reynolds frequently attended, and strongly recommended it. The stage was little more than six feet wide, and about eight feet deep; yet, such was the painter's knowledge of effect and scientific arrangement, that the space appeared to recede for many miles; and his horizon seemed as palpably distant from the eye as the extreme termination of the view would appear in nature. A view from *One-Tree Hill, Greenwich Park*, represented on one side Flamstead House, and below Greenwich Hospital, cut out of pasteboard and painted with architectural correctness. Large groups of trees, with painted views of Greenwich and Deptford, with the Metropolis beyond, from Chelsea to Poplar. The intermediate flat space represented the river crowded with shipping; each man being cut out in pasteboard, and receding in size by the perspective of their distance. A heathy foreground was represented by miniature models in cork. The whole shown at morning, twilight, and under the effect of gradual daybreak, increasing to broad sunshine. The clouds in every scene had a natural motion, and they were painted in semi-transparent colours; so that they not only received light in front, but, by a greater intensity of the Argand lamps employed, were susceptible of being illuminated from behind. The linen on which they were painted was stretched on frames of twenty times the surface of the stage, which rose diagonally by a winding machine. De Loutherboung excelled in representing the phenomena of clouds. The lamps were above the scene, and hidden from the audience—a far better plan than the *foot-lights* of a theatre. Before the line of brilliant lamps on the stage of the 'Eidophusikon' were slips of stained glass—yellow, red, green, purple, and blue; thereby representing different times of the day, and giving a hue of cheerfulness, sublimity, or gloom, to the various scenes.

"A *Storm at Sea*, with the loss of the *Halsewell Indian*, was awful and astonishing; for the conflict of the raging elements was represented with all the characteristic horrors of wind, hail, thunder, lightning, and the roaring of the waves; with such a marvellous imitation

of nature that mariners have declared, whilst viewing the scene, that it seemed a reality.

"Gainsborough was so delighted with the exhibition, that he could talk of nothing else, and passed many evenings in witnessing it. De Louthembourg tried many plans of imitating the firing of a signal of distress at sea without success. At length he had a large piece of parchment fastened to a circular frame, forming a vast tambourine: to this was attached a compact sponge that went upon a whalebone spring, and could be regulated to produce an apparently near or distant sound, with extraordinary effect. Thunder and lightning were also marvellously imitated—the former by shaking a suspended sheet of thin copper.

"The waves of the sea were carved in soft wood from models made in clay: they were coloured with great skill, and, being highly varnished, reflected the lightning. Each turned on its own axis towards the other in a contrary direction, throwing up the foam, now at one spot, now at another; and, diminishing in altitude as they receded in distance, were subdued by corresponding tints. One machine, of simple construction, turned the whole; and the motion was regulated according to the progress of the storm. The vessels went over the waves with a natural undulation, their sizes and motion being proportioned to their apparent distances and bulk; they were all correctly rigged, and carried only such sail as their situation would demand. The rush of the waves, loud gusts of wind, rain and hail, were imitated to perfection by mechanical means. One of the most interesting scenes was an *Italian Seaport*, with a calm sea. Here also shipping were seen in motion, and the rising of the moon contrasted admirably with the red light of a lofty lighthouse. The clouds were admirably painted, and, as they rolled on, the moon tinged their edges. The most impressive scene was *Satan and the Fallen Angels in the Fiery Lake*, and the rising of the *Palace of Pandemonium*. Between mountains ignited from base to summit with many-coloured flame, rose a mass which gradually assumed the form of a vast temple, seemingly composed of unconsuming and unquenchable fire: by coloured glasses, the light changed from sulphureous blue to a lurid red, or a livid light, and ultimately to a combination such as a furnace exhibits in fusing metals. To peals of thunder, and all the other noises of his hollow machinery, Louthembourg here added sounds produced by an expert assistant, who swept his thumb over the surface of the tambourine, producing groans which might easily be imagined to issue from infernal spirits."

This exhibition was only a concentration and amplification of the various effects the artist had before produced in the theatre. Angelo, the fencing-master, has left the following account of some of these in his amusing *Reminiscences* (ii. 326):—

"Louthembourg's first *début*, I think, was in a dramatic piece which Garrick wrote for the occasion, *The Christmas Tale*, where he astonished the audience, not merely by the beautiful colouring and designs, far superior to what they had been accustomed to, but by a sudden transition in a forest scene, where the foliage varies from green to blood colour. This contrivance was entirely new; and the effect was produced by placing different coloured silks in the flies or side scenes, which turned on a pivot, and with lights behind, which so illumined the stage as to give the effect of enchantment. This idea probably was taken from the magical delusions as represented in the story and print of the Enchanted Forest, where Rinaldo meets with his frightful adventures. His second display was the pantomime called *The Wonders*

of Derbyshire. Here he had full scope for his pencil; and I may venture to say, never were such romantic and picturesque paintings exhibited in that theatre before."

Our modern scene-painters may hide their diminished heads, for much that they have put forth as new had evidently been done long before by the great scenic artist J. P. de Louthembourg.

After the "*Eidophusikon*" had been exhibited a few years, the scenes and machines were purchased by Mr. Chapman (the husband of a well-known actress), who removed the exhibition to a small theatre in Pantion Street, Haymarket. He added to the scenery, and introduced three or four other objects calculated to amuse the public. A learned dog, musical glasses, and a Monologue written and performed by the late John Britton (author of the *Cathedral Antiquities*), were among "the heterogeneous parts of this divertissement." In the *Autobiography* of the latter gentleman, he says (i. 99):—

"On the first night of my appearance, my courage and vanity were not a little damped and daunted by a vehement volley of hisses and groans from one of the boxes, which I found proceeded from a noted *roué* lord, who was in the habit of frequenting the minor theatres for the express purpose of annoying performers, and disturbing audiences, by vulgar and disgusting conduct. Mr. Chapman's theatre, with its contents, was consumed by fire in March, 1800."

From what we can learn by the description of the "*Eidophusikon*" handed down to us, it is evident that it was a moving picture, assisted by portions of set scenery—the whole augmented by coloured lights and other effects to imitate nature. It was certainly not a Panorama—a circular painting exhibited on the walls of a building of the same form, so that a spectator appears to be looking round him at a real view; nor was it a Diorama—a picture painted on a flat surface, and exhibited under *two* aspects by changing the rays of light. It more closely resembled the Cyclorama of the "*Earthquake at Lisbon*," exhibited for many years at the Colosseum in the Regent's Park; in which moving scenery, set pieces, and imitations of atmospheric and other phenomena, were the prominent features.

Mr. Timbs, in his *Curiosities of London* (edition 1868, p. 283), describing the theatre added to this establishment in 1848, says:—

"Upon the stage passed the Cyclorama of Lisbon, depicting in ten scenes the terrific spectacle of the great earthquake of 1755—the uplifting sea and o'ertopping city, and all the frightful devastation of flood and fire; accompanied by characteristic performances upon Bevington's Apollonicon. The scenes are painted by Danson, in the manner of Louthembourg's '*Eidophusikon*,' which not only anticipated, but in fact surpassed, our present Dioramas. The entire exhibition has long been closed."

Robert Barker was, in all probability, the first to invent "a bird's-eye view painted round the wall of a circular building"; at least, nothing is known to the contrary. The date of his first

exhibition is not clear. Timbs says the building at the north-east corner of Leicester Square "was erected in 1783 by a number of patrons of the art, who were afterwards repaid their capital." Stanley in his edition of Bryan's *Dict. of Painters, &c.*, on the contrary, says (after calling Barker the "inventor of Panoramic" views):—

"The first picture of this kind was a view of Edinburgh, exhibited by him in that city in 1788, and in London in 1789, where it did not attract much attention."

The building in Leicester Square was designed by Robert Mitchell of Newman Street, who published delineations and an account of the building in 1800. An examination of this work would throw some light on the matter, but I have not been fortunate enough to see a copy.

EDWARD F. RIMBAULT.

PROGRAMME.

This French word, although comparatively recent among us, seems already to have usurped the place of our own English *program*, which is a better guide to our usual pronunciation, and also more according to our spelling of other words from the same root—*anagram*, *epigram*, *monogram*, *telegram*. The lexicographical history of the word is noteworthy. Johnson (2 vols., 1755) knows it not: his editor, Todd (3 vols., 1827), gives *programma* only, as then in use, and marks it [Latin; *programme*, Fr.], and so Rees (*Cyclopædia*, 1819); Crabbe (*Technological Dict.*, 1823), and others have *programma* only. Smart, in his 2nd edition of Walker's *Pron. Dict.*, 1846, says, under "*Programma*," "the bill of the outline of an entertainment, often written as an English word, *program*, sometimes in the French form *programme*." So *program* and *programma* are given in Webster's *Dict.*, edition by E. H. Barker, 1832; but in a later edition of Webster, *programme* also is given. The latter, however, when first naturalised among us, was distinguished from *programma* and *program*. Andrews (*Lat.-Eng. Dict.*) renders *programma*, a proclamation; but *libellus*, a programme. Similarly Smith and Hall, in their valuable *Eng.-Lat. Dict.*; but not Riddle, who makes *programma* the Latin for *programme*. Among foreign writers, we find *programma* only in the earlier, as in the *Dict. of the Spanish Academy*, 1737; and in the *Span.-Engl. Dict. of Connelly and Higgins*, Madrid, 1798, is:—

"*Programa*, el papel de convite a una arenga ó discurso; *program*, a bill of invitation to an oration, harangue, or to some dramatic performance."

Programma only in Vieira's *Portuguese Dict.* by Da Cunha (1840), and in Chambaud's *French Dict.*, 1805; while *program* is also given, but not *programme*, as an English word, in Flemming and Tibbins' *French Dict.*, 1846. Hilpert also (*Germ.-Engl. Dict.*, 1845) distinguishes *programma* and

program from *programme*, although both meanings are expressed by the German *programm*; but Flügel (edition by Feiling Heimann and Oxenford, 1849) gives *programme* only as the English of *programm*. Comelati and Davenport (*Italian-Engl. Dict.*, 2 vols., 1854) also distinguish between *programma* and *programme*. Wright, however (*Univer. Pron. Dict.*, 6 vols., 1854), brackets together the three forms—*program*, *programma*, *programme*—as having each and all the same various meanings, following Ogilvie (*Imper. Dict.*, 1850). *Programma* and *programme* are regarded as one word in the *Span.-Engl. Dict. of Velasquez de la Cadena*, 1863. *Program* only, as an English word, is in the valuable *Etymological Engl. Dict.* of N. Bailey, edition by E. Harwood, D.D., 1782; while neither form is to be found in Lemon's *Engl. Etymology*, 1783; nor in Richardson's *Dict.* in 2 vols., 1844; nor in the *Encyclop. Metrop.*; nor in the *English Cyclop.*; nor in the *Grammar School Dict.* In Barclay's *Univ. Dict.*, revised by Woodward, I find *programme* only with the different meanings of the three forms; and the same in the latest dictionary I have seen—the *Library Dict. of the English Language*, published by Collins & Co., 1871; and if we do not jealously guard our own, *program* will soon be obsolete.

FRANCIS J. LEACHMAN, M.A.

20, Compton Terrace, Highbury.

NAPOLÉON, FOUCHÉ, OUVRARD, AND MR. LABOUCHERE.

The important negotiations opened in 1809-10 between England and France towards a conclusion of peace are very erroneously stated in Sir Walter Scott's *Life of Napoleon*. It was not Fouché, the wily Minister of Police, who first conceived the idea of sending an agent to feel the pulse of the British Government, but Napoleon himself; nor was that agent Ouvrard, but Mr. P. C. Labouchere (the purest type of honour and delicacy of feeling), a Dutch gentleman of Huguenot origin; head partner of the high-standing house of Hope & Co., Amsterdam; son-in-law of the first Sir Francis Baring, Bart. (that other model of mercantile shrewdness and honesty). Louis Bonaparte, then King of Holland, having, in various circumstances, had occasion to fully appreciate Mr. Labouchere's inestimable qualities, strongly recommended him to the Emperor as the fittest person to send over on so delicate an errand, the rather that he could do so from Helvoetsluys to Harwich, on the plea of commercial or family affairs, without attracting the attention of the argus-eyed police of both countries. Mr. L. was accordingly dispatched with full instructions from the Emperor. He had been intimately connected from his youth, at Nantes, with M. Ouvrard (who later became so notorious by his wide and wild

financial schemes connected with the King of Spain). Ouvrard somehow got wind of Mr. Labouchere's going to England to negotiate for an interchange of prisoners, after the disastrous Walcheren affair. He at once communicated the fact to Fouché (likewise of Nantes), who was not a man to let slip so good an opportunity of meddling with the affairs of state, with a view to increase his own influence, and forthwith sent an intriguing agent of his, Fagan, to make proposals of peace to the British Government. The Marquis of Wellesley was naturally surprised to see two French agents, seemingly on the same errand, yet having no connexion with each other. He was personally acquainted with Mr. Labouchere, and well satisfied that he was not playing false, but not being able to unriddle the mystery as regarded the other agent, and determined not to be duped, he abruptly broke off the negotiations with Mr. L., which were in so fair a way of adjustment, and gave the two agents order to leave England in twenty-four hours!

On Mr. Labouchere's return to Paris, the Emperor said to the Duc de Cadore (Champagny)—*"Faites à M. Labouchère l'accueil le plus distingué; il s'est conduit dans toute cette affaire en homme d'esprit et de tact. Vous pouvez lui dire que le duc d'Otrante (Fouché) est destitué pour s'y être mêlé et l'avoir fait échouer."* Without this nefarious interference of Fouché's, the world would, in all probability, have been at peace four years sooner, and what dire calamities would have been thus avoided!

These details, which coincide with Thiers, Rogo, &c., I gathered from the mouths of the Comte de St. Leu (Louis Bonaparte) at Florence in 1838, from his brother Joseph (Comte de Surville) in London a few months later, and from Mr. Labouchere himself.

In these negotiations, Napoleon, I suppose, was duly considered by the English Government as Emperor of the French. P. A. L.

THE DEATH WARRANT OF CHARLES I. : A SUPPLEMENTARY NOTE.—I find that in my desire to be brief I have omitted to notice one important point in my argument, that it was intended the execution of the King should have taken place sooner than it did, and that the Warrant was signed on the day of sentence.

On reference to the Warrant (*anté*, p. 21) it will be seen that it states that sentence was passed on the preceding Saturday, the words written on the erasure being "*upon Saturday last was*," the word "*was*" being carried up in consequence of there not being room for it in the space originally occupied by the words erased. The words so erased being, as I believe, in addition to "*upon*" (which was re-written, the trace of the original

"*u*" being still visible) "*this day was*." This consists of ten letters and two spaces, which are now occupied by "*Saturday last*," which consists of twelve letters and one space, and hence the necessity of carrying up the word "*was*" in the manner in which it now appears in the Warrant.

WILLIAM J. THOMS.

MARKS OF CADENCE.—There was recently a discussion on this subject in "*N. & Q.*," to which the following may be appended:—Nisbet of Dean states that the junior branch of Nisbet "*laid aside the cheveron*" on coming to the representation of the family. SP.

VILLAGE OF DEAN, AND VILLAGE OF THE WATER OF LEITH: EDINBURGH.—The other day I copied from some old houses in the village below the Dean Bridge some curious sculptured stones, the devices on which, resembling the ordinary bats with which ball is played, I take to represent the peel or implement used by bakers for firing loaves and removing them from the oven. The legends are much like those found in old houses in other parts of Scotland, and are especially like one over the doorway at Peffermill, near Duddingston:—

1. Within a border two peels crossed, each charged with three roses; * date 1643; legend—

"BLEISIT BE GOD FOR ALL HIS GIFTS."

2. Within a wreath (?) surrounded by the legend—

"GODS PROUDENCE IS OUR INHERITENS,"

and surmounted by a garb between two cherubs' winged heads. Between two peels crossed per saltire, the dexter charged with two (roses?), and the sinister with a cross (or a fer de Moline), a pair of scales adjusted. Underneath this device is the inscription—

"GOD BLESS THE B(A)XTERS OF EDEN
BRUCH WO BUILT THIS HOUS 16/5." †

3. On a human heart the initials P.M.S. as a monogram, and below—

"VIDES . SED . NE . NVIDEAS . 1671."

I have looked through Maitland, Chambers, &c., but cannot find any description of these curious old houses.

It occurs to me that, although some people now call the houses below the Dean Bridge "*the Water of Leith Village*," the real village or hamlet of that name was formerly situated close to Hill-housefield, and that the site of it is now occupied by a manufactory. I am, however, doubtful on this point.

* These seeming roses on the assumed bakers' peels, may perhaps be meant to represent merely fancy bread—just as a full cake of "*petticoat tails*" represents a flower with its disc and petals,

† Either 3 or 5; the previous figure merely a line.

The baker's peel is not, I believe, borne as a charge in the arms of the Baxters' (bakers') guild. SP.

EARLY MENTION OF THE MORGUE.—I have just met with an early mention of this ghastly place in a curious catch-penny book, not apparently entirely unauthentic—i. e. Lucas's *Memoirs of Gamesters*, &c., 1714 (Queen Anne). The chapter from which I quote refers to an early lover of the Duchess of Mazarine, M. Evremont's patroness at the congenial court of Charles II. :—

"Three days after their arrival," says Lucas, "her lover being gone from their lodgings, which were in the suburbs of St. Germain, she stayed up for him till one of the clock at night, with incredible fears; and so many dismal thoughts came into her head, that that night seemed the longest she had ever known. An old maid whom she had taken into her service did all she could to divert her melancholy, but to no manner of purpose. As soon as it was light, she sent her out to enquire for her master at the likeliest places she could go to; the first visit she made was to the little *chatelet*, where, seeing a crowd got together before the *meurtrière* or little chamber into which they throw the dead bodies of the unfortunate wretches they find murdered, she got in and quickly perceived her master in his gore."

WALTER THORNBURY.

OLD BELLS.—Inscriptions on old bells, as is well known, are commonly indicative of a religious or superstitious sentiment. I met with one on a bell in the tower of the church of Bex, in the Canton de Vaud, which clearly chronicles a historical fact. It runs thus: " + + . mentem . sanctam . spontaneam . honorem . Deo . et . patriae . liberationem . Amen + ." In 1476, after the decisive battle of Morat, the Bernese seized and definitely incorporated the four *mandemants* of Aigle, Bex, Olloin, and Les Ormonts. It is to this conquest that the words "*patriae liberationem*" allude. The legend is Gothic of 1450-1500.

Risely, Beds.

NIGHTINGALE AND THORN.—In "N. & Q." (1st S. iv. 175) a correspondent asks :—

"Where is the earliest notice of the fable of the nightingale and the thorn: that she sings because she has a thorn in her breast?"

This called forth a number of quotations from the Elizabethan and subsequent poets, but the origin of this curious notion remains to be settled. One remarkable reply appeared in 1st S. v. 475, in which the writer makes it a matter of fact, not of fable, "that the nightingale, when she builds her nest, inserts a thorn about an inch long in the centre of it, probably to lean her breast against." This statement received no notice at the time, and remains to be dealt with.

Shakspeare and other poets suggest that the nightingale uses the thorn to keep herself awake; a learned and quaint old writer, Thomas Adams of Wellington, gives another explanation :—

"They say the nightingale sleeps with her breast against a thorn to avoid the serpent."—*The End of Thorns*.

This sermon and the above passage will be found in his *Works*, Edinburgh, 1862, ii. 485. Ward of Ipswich, whose works are appended to this edition of Adams, in his *Peace Offering*, says :—

"David, the nightingale of Israel, sets many a thorn to his breast, as if he found some oblivion there or unwillingness."—Vol. iii. pp. 135, 148.

Sir Thos. Browne, at the end of his third book of *Vulgar Errors*, queries—

"Whether the nightingale's sitting with her breast against a thorn be any more than that she placeth some prickles on the outside of her nest, or roosteth in thorny prickly places, where serpents may least approach her?"

Q. Q.

NAPOLEON AT ST. HELENA.—Apropos of Lord Lyttelton's curious reminiscences of Napoleon on board the Northumberland, I am reminded of an old soldier called Tom Wheaton, who died at Ottery St. Mary, in October, 1871. He had formed one of the guard over the emperor at St. Helena, and (when he could be caught sober) was willing enough to speak of him. I am sorry I did not extract more from him, as I had many opportunities of doing so, and indeed was about to pay him a visit, note-book in hand, to obtain all his reminiscences, when I heard that death had been beforehand with me. The last time I saw him (a year before he died) I asked if he remembered seeing Napoleon? whereupon he replied, "Have I seen Napoleon? I have seen him inside and outside. When he was dead Dr. O'Meara called me, and said, 'Did you ever see a man's heart?' 'No, sir,' says I. 'Well, come and see one.' So I sees the heart of Napoleon in sperrits. He used to ride and drive by us very often where I was on guard. Many's the time I have presented arms to him. General Bertrand was usually with him. He never spoke to us or took any other notice of us than touching his hat. I fired over him at the grave. He was buried under the willow tree with a salute of eleven guns." PELAGIUS.

MILTON'S "L'ALLEGRO."—There is a passage in Milton's *L'Allegro* which has always seemed to me incapable of being "construed" as it stands. It is thus printed in Newton's edition :—

"Then to the spiey nut-brown ale,
With stories told of many a feat,
How faery Mab the junkets eat,
She was pincht and pull'd she said,
And he by frier's lantern led
Tells how the drudging goblin swet
To earn his cream-bowl duly set," &c.

I suppose this must mean that "he, who by the way has been also led by a Will o' the Wisp, tells how, &c." But I cannot think that Milton intended such a clumsy construction. Is not the

word *tells* in the sixth line a misprint for *tales*—one of those errors in which the ear of the compositor or copyist misleads his hand? In that case the fourth and fifth lines would come in parenthetically, and the word *tales* brings us back to the original construction depending on the word *stories* in the second line. The passage would then run thus (*said* in the fourth line should be *sed*, a provincial form of *saith*, as in the old editions)—

"With stories told of many a feat,
How faery Mab the junkets eat—
She was pincht and pull'd she sed,
And he by frier's lanthorn led—
Tales how the drudging goblin swet," &c.

Garrick Club.

C. G. PROWETT.

EPITAPHIANA.—In "Sir Dominick's Bargain, a Legend of Dunuan," in *All the Year Round* of July, one of the characters is made to say—

"If death was a thing that money could buy,
The rich they would live, and the poor they would die."

I remember many years ago, passing through some town, in Kent I think, observing the following epitaph in a churchyard. The church itself was a ruin, but not of any remarkable antiquity:—

"Life is a city full of crooked streets,
And death's the market-place where people meets;
If life were merchandise that folks could buy,
The rich would live, and none but the poor would die."

Its quaintness, characteristic of a bygone century, struck me at the time. I have never seen it in print, and thought perhaps it might interest some readers.

Rd. Hill Sandys.

HAMILTON'S "SÜVERN."—I have recently been fortunate enough to obtain copies of the essays on the *Clouds* and the *Birds*, for the latter of which I inquired in "N. & Q." A friend tells me that, though the German original of the essay on the *Birds* is in the British Museum, the translation is not.

MAKROCHEIR.

Queries.

ADMIRAL KEMPENFELDT.

I have just laid my hands upon a leaflet containing the order of divine service, with appropriate hymns, arranged and selected by the Rev. Charles Bayley, the first incumbent of St. George's Church, Manchester, for the use of the congregation on the occasion of a general fast. The date of the fast is not given, but the leaflet bears the date of 1789, a few years after the foundering of the "Royal George" at Spithead. Amongst the hymns to be sung is the following, with the prefix which I have bracketed, to be sung to the tune of "God save the King." I do not remember to have seen the hymn before, and probably most of your readers are in the same position as myself.

It may, therefore, be deemed worthy of a more extended circulation through the medium of the columns of "N. & Q." I beg to ask if the supposition of the authorship of the hymn has ever been authenticated, and also what other literary fragments of the ill-fated admiral are known to be extant?

C. BARKER.

11, Derby Street, Hulme, Manchester.

ON THE LAST DAY.

[Said to have been written during a storm at sea, by RICHARD KEMPENFELD[D]r, Esq., Rear-Admiral of the Blue.]

"Hark! 'tis the trump of God
Sounds thro' the realms abroad,

'Time is no more;'

Horrors invest the skies,
Graves burst and myriads rise;
Nature, in agonies,

Yields up her store.

"Chang'd in a moment's space,
Lo, the affrighted race

Shriek and despair;

Now they attempt to fly,

Curse immortality,
And eye their misery

Dreadfully near.

"Quick reels the bursting earth,
Rock'd by a storm of wrath,

Hurl'd from her sphere;

Heart-rending thunders roll,

Dæmons tormented howl,

Great God! support my soul,
Yielding to fear.

"O my Redeemer, come,
And thro' the frightful gloom

Brighten thy way;

How would our souls arise,

Soar thro' the flaming skies,

Join the solemnities

Of the great day.

"See, see, the incarnate God
Swiftly emits abroad

Glories benign;

Lo! lo! he comes, he's here!

Angels and saints appear,

Fled is my ev'ry fear,

Jesus is mine!

"High on a flaming throne
Rides the eternal Son,

Sovereign august!

Worlds from his presence fly,

Shrink at his Majesty,

Stars dash along the sky

Awfully burst.

"Thousands of thousands wait
Round the judicial seat,

Glorified there;

Prostrate the Elders fall,

Wing'd is my raptur'd soul,

Nigh to the Judge of All,

Lo! I draw near.

"O my approving God,

Wash'd in thy precious blood,

Bold I advance;

Fearless we wing along,

Join the triumphant throng,

Shout in ecstatic song

Through the expanse."

DRYDEN'S BROKEN HEAD.—Is there any circumstantial account preserved of this event, and where? I find a passing allusion to it in "Vtile Dulce," in the volume of MS. poems referred to in "N. & Q." (4th S. ix. 531; x. 14), thus:—

"Some lines for being praised, when they were read,
Was once a cause of Dryden's broken head."

And that the word "broken" is not used as a synonym, but literally, is evident from lines preceding this quotation. O. B. B.

SEVENTEENTH CENTURY TOILET ARTICLES.—"History repeats itself," and I quote the following lines in defence of the ladies of our own day:—

"Methinks I see you, newly risen,

With studded meen and much grimace,
Present your self before the glass,
To varnish and rubb öre those graces.

To set your hair, your eyes, your teeth,
And all the powers you conquer with,
Lay trains of love and State intrigues,
In powders, trimmings, curls, and wigs,
And nicely choose, and nicely spread,
Upon your cheeks the best French red:
Indeed for white none can compare
With that you naturally wear."

The quotation is from "The Looking Glass," another of the same volume of MS. poems, and will, I hope, with previous quotations, facilitate replies to my inquiries about the volume itself.

Would it not be interesting to have recorded in "N. & Q." some definite information as to the periods and sources of introduction to the English toilet of these several fashions—including false teeth, specific mention of which is made elsewhere in the volume? What says HERMENTRUE? O. B. B.

ANONYMOUS.—*Life of William III., late King of England and Prince of Orange.* Published in thick octavo with prints of medals, &c. by S. and J. Sprint and others in 1703. Who was the author? GORT.

BARONY OF BANFF.—When did Sir George (?) Ogilvie of Curneusbie, "the undoubted heir to the barony of Banff," die? when was the barony created, and who (if there be any such person) is entitled to it? W. PASSINGHAM.
Bath.

BAVER.—During a recent visit to the vale of Aylesbury I remarked that the bold peasantry there sought bibulous reward for real or imagined desert by "I should like a little baver, sir"; or, "Come, sir, I think I've earned my baver." Can any reader kindly tell me the origin of the word? Has it any affinity with *beverage*? H. H. W.

"THE COLOURS OF ENGLAND HE NAILED TO THE MAST" (4th S. ix. 426).—Can the KNIGHT OF MORAR or other correspondent kindly inform me where I can see an engraving or drawing of the

gold medal and chain presented by the inhabitants of Sunderland to John Crawford for his heroic conduct? The original medal is in the possession of the present Earl of Camperdown.

J. W. FLEMING.

3, St. Michael's Place, Brighton.

JOSIAS CUNNINGHAM is author of *The Royal Shepherds*, a pastoral of three acts, 8vo, 1765. This drama seems to be very scarce, and I rather think it is not in the British Museum. If any reader of "N. & Q." has a copy, I would be obliged by receiving any information regarding the play (as to the subject of the piece, the place where printed, &c. &c.) Is anything known regarding the author? R. INGLIS.

D: D.—What is the difference between D and Ð? I have frequently met both letters in several of our Roman milestones and inscriptions along our coast. MENTONIA.

EDGEHILL BATTLE.—The Lysons, in their *Magna Britannia*, Cumberland, p. 136, say that William Huddleston of Millom was made Knight Banneret at Edgehill for recovering the royal standard. Collier (*Dictionary*, s. v. "Edgehill") says that John Smith recovered it, and was made Knight Banneret after the battle. Which is right? E. H. KNOWLES.

St. Bees.

LIBERTY OF THE PRESS: ACTS OF PARLIAMENT.—The Rev. Arthur O'Leary, a Roman Catholic clergyman, who laboured with great zeal and efficiency in putting down Whiteboy outrages, makes, as it will be seen by the following extract, a complaint as to the manner in which the liberty of the press was interfered with in his day:—

"It is the opinion of a great and humane writer (Becaria) that every member of society should know when he is criminal, and when innocent. This cannot be done without a knowledge of the laws which affect the lives and liberties of the subject. This knowledge is never sufficiently communicated in this kingdom to the multitude at large, few of whom can purchase the ordinary vehicles of information, the Acts; and even newspapers are prohibited ever inserting abstracts under the penalty of a prosecution from the King's Printer."—*Second Address to the Common People of Ireland*, dated Cork, Feb. 21, 1786.

I should like to know if the press in England was, at any time, in the same state of thralldom as that of Ireland? Were English newspapers prohibited from giving abstracts of Acts of Parliament? Is there any record in either country of a prosecution instituted by the King's Printers against a newspaper for publishing an abstract of an Act of Parliament? WM. B. MAC CABE.
Scart House, near Waterford.

MODELS OF SHIPS AT HAARLEM.—I noticed the other day hanging up in the great church of St. Bavon, at Haarlem, three models of ships which I, entirely unlearned in nautical phraseology,

should describe as a three-decker, a two-decker, and a ten-gun sloop. They are evidently objects of considerable antiquity. I am anxious to know what event they commemorate? A. O. V. P.

COLONEL OKEY, THE REGICIDE.—Information concerning this person, beyond what is to be found in Noble's *Lives*, Carlyle's *Cromwell*, and Peacock's *Army List* of 1642, will greatly oblige.

READINGENSIS.

[Consult the *Memoirs of Edmund Ludlow*, edit. 1771, *passim*; Cobbett's *Collection of State Trials*, edit. 1810, v. 1302—1335; *European Mag.* lix. 415; Lysons' *Envi-rons*, ii. 460; Lysons' *Bedfordshire*, p. 160; Lewis's *History of Islington*, pp. 29, 30; and the *Gent. Mag.* lxxiii. 928, 1225.]

OLEOGRAPHS.—In that most picturesque of commercial thoroughfares, to wit, High Street, Southampton, I lately saw in a printseller's window what I thought to be a very valuable oil-painting. On inquiry, however, I was informed that it was an *oleograph*. It afterwards occurred to me that an invention, which so marvellously copies at a moderate cost first-rate pictures, is a very great boon to those who, like myself, wish to encourage home-adornment, but cannot afford to spend a small fortune on the purchase of one or two originals. Will some courteous correspondent kindly initiate your uninformed readers in the mysteries of the new invention, or name an easily-accessible authority whence the information can be obtained? CHIEF ERMINE.

[The basis of the process is lithography, but we are not aware that any details have been published. If our correspondent should be in the neighbourhood of Fleet Street, he will find at No. 22 an Exhibition, free, of upwards of two hundred of these reproductions, which has been opened by Messrs. Sampson Low, & Co.; one of the last being that of the "Madonna di San Sisto," of which some of our Fine Art contemporaries speak very warmly.]

BLANCH PARRY.—

"Blanch, daughter of Henry Miles Parry, Esquire, of Newcourt, Herefordshire, by Alicia, daughter of Simon Milborn, Esquire, chief-gentlewoman of Queen Elizabeth's privy chamber, whom she faithfully served from her Highnesses birth, dying at court on the 12th of Feb., 1589, aged 82; entombed at Westminster, her bowels at Bacton, in the county of Hereford."

To her memory there is a window in the church at Atcham, near Shrewsbury, having the above inscription. Will anyone tell me the position of her tomb at Westminster? Indeed, for any information respecting her I shall be thankful.

YLLUT.

[Blanche Parry, Queen Elizabeth's old maid of honour, was one of the learned women of the day. She was born in 1508, and died blind in 1589. She was an alchemist, astrologer, antiquary, and herald, and a great crony of Dr. Dee, the conjuror, for whom she obtained the mastership of St. Cross hospital; and, it is probable, kept up his connection with the Queen. Consult George Ballard's *Memoirs of several Ladies of Great Britain*, edit. 1775, p. 124. Ballard says that her body was buried in Westminster Abbey, and her bowels in the church at Bacton,

Herefordshire, and that in both places monuments were erected to her memory, the one at Westminster, the inscription on which is given by Ballard, being "on the south wall of the chancel." Of the latter monument there is no vestige whatever, and, as the Abbey register does not commence till 1601, there is no clue to the burial. The monument at Bacton bears a rhyming inscription of twenty-eight lines, terminating as follows:—

"So that my tyme I thus did passe awaye
A maed in court, and never no man's wyfe,
Sworne of Queene Ellsbeth's bedd chamber allwaye
Wyth maeden Queene a mayde did end my lyfe."

The communion cloth at Bacton is an ancient piece of tapestry worked by her. Lists of jewels, &c., delivered to Mary Radclyffe, Gentlewoman of the Queen's Privy Chamber, formerly in charge of Mrs. Blanche Parry, 1585, 1587, are in the British Museum, Addit. MSS. 5751, p. 222, and 6412.]

PERSICARIA.—In deep clear pools we often find a thick assemblage of weeds, which considerably annoy and often endanger bathers and swimmers. I wish to inquire of some botanist whether this weed is *Persicaria*, wholly or in part. The stems under water are of a reddish brown colour, and of a tough wiry texture. I have often observed the *Persicaria* flowering and flourishing in great abundance on the top of the water in these ponds, which are usually very clear and dark. I remember that in my juvenile days a party of us schoolboys had heard of a fine secluded pool, where we much wished to go for a swim. On arriving at the pool, however, we found it deep, and dark, and very full of weeds, as above described. Upon consulting an old cottager who lived close by the pond, we received the following account and caution, in the genuine Staffordshire tongue of more than half a century ago: "Whoy, you seen, it war thray soommer 'sized ago, or seven, the wan (one) and a mon cam here to swim. Hay (he) war a capital swimmer: he could swim all ways back—, bally and all; but howsomer he got tethered o' the ruckles, and war drowned." I need not add that the horror of getting "tethered o' the ruckles" put an end to our desire to try the pond, and we sadly trudged three miles home. But what is this dangerous weed?

F. C. H. (Murithian.)

OLD PORTRAIT.—I have a picture on oak panel upright, 19½ × 14, bought at Lord Northwick's sale, and called "by Hans Schauflein." It represents a man in furred robe and flat black cloth cap of the time of Henry VIII. In the north-east corner of the picture is a banner with "R. W." on it, in a kind of double heart, and a double cross on top. In the north-west corner is another banner, with the picture of a lady in a red field, wearing what I am told is a "Catherine Parr cap," and two necklaces, and issuing out of four waving lines, two black and two white. On the back of the picture is pasted a paper with the following writing, in a fine Italian hand:—

"This Richard Wellsborn was the fifth son of Symon Montfort, Earl of Leicester, who married Eleanor, second daughter of King John. He was slain, with eldest son Henry, at the battle of Evesham in the reign of Henry 3^d, 1239.* Almaric, the second son, was a monk, and afterwards fell valiantly in the Holy Wars. Symon and Guy, two more of his sons, fled with their mother into France; and this Richard, the fifth son, remained in England concealed under the name of Wellsborn, and gave rise to this family here mentioned. For a more particular account of this family, vide Cambden.

"John Lattoir of Kingston Bagpuze, in Com. Berks, who was High Sheriff of that county temp. Elizabeth, married Dorothy, eldest daughter of Oliver Wellsborn of East Hanny in Com. Berks, a descendant of this Richard Wellsborn. For a more particular account, vide *Antiquities of Berkshire*, vol. iii."

And in another and very different handwriting:—

"Given to Mr. Horace Walpole by the Earl of Exeter in 1771."

Also:—

"This cannot be a son of Montfort, but a descendant in the time of Henry 8th, as appears by the painting and dress."

Whom does the picture represent, and when did Hans Schauflein live?† The painting is quite in the Holbein style.

J. R. HAIG.

Highfields Park, Tunbridge Wells.

QUOTATIONS WANTED.—Where shall I find?—

"All the glory that was Greece,
All the empire that was Rome."

Also (speaking of a sword)—

"Ornament it carried none,
Save the notches on its blade."

In one of Lord Elgin's letters (just published) he speaks of Heber having compared men to travellers in a forest full of winding paths—meeting now and then, and again losing one another in the intricacies of the wood. Where does this comparison occur?

H. A. B.

"Is this improvement? where the human breed
Degenerate as they swarm and overflow,
Till toil grows cheaper than the trodden weed,
While man competes with man, like foe with foe,
Till death that thins them scarce seems public woe."

X. H.

Who originated the proverbial saying—

"Go to bed, says Sleepy-head;
Stay awhile, says Slow;
Put on the pot, says Greedy—
Supper before we go."

J. PERRY.

LINE IN SHELLEY.—In Shelley's "Dream of the Unknown," second stanza, what is the flower alluded to as—

"... that tall flower that wets—
Its mother's face with heaven-collected tears,
When the low wind its playmate's voice it hears."

Is it the anemone?

PELAGIUS.

* The date of the battle of Evesham is wrong, but has evidently been altered, and wrongly altered too.

[† A.D. 1487-1539.]

SURNAME OF SMITH.—What are the French and German equivalents of the name of Smith? and are they as common and as numerous in their respective countries as the Smiths are in ours?

Was there ever, as asserted in Berry's *Encyclopædia*, a baronial family of the name of Schmidt von Hartenstein, Counts Palatine of the Rhine?

ONE OF THEM.

[The *Lefevres* in France and *Schmidts* in Germany are as numerous as the Smiths in England. Our correspondent should consult *The Heraldry of Smith*, by Mr. H. Sydney Grazebrook (published by Russell Smith), and noticed by us in "N. & Q." 4th S. vi. 64.]

FONT AT STOKE, STAFFORDSHIRE.—Dr. Simeon Shaw, in his *History of the Staffordshire Potteries*, says, that in the old church here there is—

"A massive font, a rude block of granite, sculptured for the reception of water, in which, during many generations, infants were by immersion or sprinkling (at the discretion of the priests) initiated into the visible Church of Christ; or the vessel of consecrated water was placed for the devout to dip the finger and sprinkle the brow, prior to prostration before the altar. But we favour the former suggestion, because it can be filled with water by a tube from the roof through the canopy over it, and by another beneath it can be cleaned and emptied into a subterraneous channel."

Does this font, with its curious fixings, still exist at Stoke?

M. D.

ST. KILDA AND ROCK HALL.—To whom do the islands or rocks of St. Kilda and Rock Hall belong? what was the population of the former at the last census, and where can an account of the latter be found?

R. PASSINGHAM.

Avon House, Tiverton, Bath.

A VINE PENCIL.—Why do the people of Durham (city and county) call a lead pencil a "vine pencil"?

N.

A YARD OF WINE.—At the annual Vinis, or feast, of the mock corporation of Hanley (Staffordshire) the initiation of each member, in 1783, consisted in his swearing fealty to the body, and drinking a *yard of wine*, i.e. a pint of port or sherry, out of a glass one yard in length. I have heard of a "yard of ale," and indeed possess one myself, but I never before heard of a *yard of wine*.

M. D.

Replies.

APOCRYPHAL GENEALOGY.

(4th S. ix. 356, 431, 434, 508; x. 31.)

If it could be supposed that a voice from "N. & Q." could reach dead flies in the world of shades, I should express my regrets to that witty little fly H. H. for any unnecessary cruelty in the manner of his death. But I must say that "nothing in his life became him like the leaving of it," for this variety of fly resembles the swans of old, whose dying notes far excelled their living utter-

ment; but it enables the judicious reader to rate his hostile criticism at its true value.

It is remarkable, too, that PHEON, "who has had occasion to acquire so much knowledge of the history of the families in Staffordshire and Shropshire," should not have known that I do not stand alone in my estimate of this pedigree of Weston. For one of the best living authorities (Mr. Eyton, the historian of Shropshire) mentions this very pedigree in a note, and says in his text (vii. 206):—

"Certain less wary and more ignorant Heralds, intent upon heading a genealogy with a good name, have fixed upon his [Reginald de Boliol's] without any apparent fear of detection. I cannot regret being able to expose their presumption."

I observe also that it is plausibly maintained in the *Herald and Genealogist* (vi. 288) that the Earls of Portland were descended from a Lincolnshire family of Weston, who had been settled near Boston from the reign of Edward II.

I will only add that, in protesting against such notes as PHEON's, I have no wish to shirk intelligent criticism, however severe it may be. The sole object of my papers is to serve the cause of truth, by hacking away at the jungle of fiction, which stifles the growth of true genealogy; and therefore I am sincerely obliged to those who convict me of error, provided that they add to my knowledge by pointing out the evidence which I have mistaken or overlooked.

TEWARS.

The remarks of your able correspondent TEWARS, particularly his last paragraph, are so much to the point that I am tempted to supplement them by giving an abstract of the opinions of a great lawyer* regarding the advantages of true and correct genealogy or family history, which, to the uninitiated, seems merely a hobby without any definite end or aim:—

1. It illustrates and explains *general* history by accounting for human actions, which originate frequently from private bias, descent, family aspirations and connections, and likewise helps to fix important dates in the memory.

2. More especially in Scotland, where the records of the great sees, in judicial matters, have so lamentably perished, saving a few trifling relics, it develops and explains our ancient consistorial law as brought out in the hereditary succession of some historic family.

3. Such researches aid materially in fixing with accuracy the ancient names of *persons* and *places*, which singularly enough are often preserved in their integrity by the vulgar. Two instances which occur will illustrate this. The modern spelling, "Buchanan," of this ancient Scottish surname is disregarded in pronunciation by the common people, who say "Bowhanan."

* Riddell, *Stewartiana*, pp. 118-19.

The ancient spelling "Buquhannan" precisely tallies with the latter. Again, the district of "Annandale" is called by the common people "Annanderdale," which turns out to be its spelling in the days of Robert the Bruce.

TEWARS is very well able to hold his own, but I am tempted to ask H. H., who (on p. 508) lauds the "high authority" of Sir William Segar, if he knows the real history of that worthy and some of his exploits in heraldry, which he will find mentioned in Mark Noble's *History of the College of Arms* (pp. 230-2)? If Segar knew so little of his especial business as to "bestow the royal arms of Arragon and Brabant on the Hangman of London," as there stated, he was not likely to be a valuable guide in the mazes of Domesday.

ANGLO-SCOTUS.

P.S. MR. FOWKE, who (p. 434) cites Edmonson as an authority, may also be unaware that this person stands on a par with Segar. He was originally a *cheese vender* in Leith, and is styled by an eminent writer "an obscure and illiterate person." So much for some eminent manufacturers of pedigrees!

[This correspondence must end here.—ED.]

"AS STRAIGHT AS A DIE."

(4th S. ix. 119, 185, 249, 345, 448, 520.)

MR. WALLIS courts "complaint" when he rushes from mechanics, and consorts with "the ferrets of an index," to swell the unmerciful volumes of Shaksperiana "that demolish one another." He says that my explanation is "a little too far-fetched," and then proceeds to quote from the most fanciful of poets for a better one. He first misquotes my explanation, and concludes with "I want to get the true one." His words are, "Mr. C. insists that it should be as level as a die, because he has only heard it in that form, but surely those who have not only heard but used," &c. My words were, "I have *used* it myself for thirty years; I caught it from a relative born 1777, who had it from his father," &c. And I may add that I took the trouble to ask what it meant, whereas he has used it without knowing its meaning, and now sets up as an interpreter; and, having shifted his ground, his replies are but semi-queries after all. When Shakspeare meant to describe anything as done or to be done quickly he used that word, as MR. WALLIS will find if he refers again to his concordance.

The senses in which the word *straight* (in the far-fetched cases quoted by him) are used do not necessarily imply quickness, but may (and I believe do) simply mean, do this or that *before* any thing else, or such a temperature or temper occurs *before* any other. In neither case is the word *quickly* absolutely implied. It is used now in this sense, and

has been so used ever since the time of "the great dramatist"; for instance, "He proceeded *straight* to business." That is, he suffered nothing irrelevant to take precedence of or interrupt the business in hand; and *straight* here is perfectly correct even if the business was transacted as *slowly* as possible. The casting or throwing of the die can no more be said to be quick than many other affairs of chance. It may be done very slowly, too, and the result is not generally until after three, and at hazard many more throws. Everyone knows that coin is stamped with a die, and everyone ought to know that if the die is not level in the stamping-machine, the coin will not be stamped at all or unevenly stamped. And what is so natural, on the appearance of a new coinage, as an exclamation of delight by the intelligent at the levelness of the die used in stamping it? MR. WALLIS is quite safe in smashing the "*straight* die" or cube of W. (1), for the term is simply tautologous. MR. BLENKINSOPP's "As *true* as a die" is not true at all, for however well or badly the matrix may be sunk, if the die is not level in the stamping-machine, the impression will be the exact reverse of true.

C. CHATTOCK.

Castle Bromwich.

CATER-COUSINS.

(4th S. ix. 331, 396, 456, 517.)

I have not the pleasure of knowing P. P., nor am I aware in what part of Lancashire he may reside; but it is quite possible for words and phrases to be in use in one portion of our county which are never heard in another. In North East Lancashire there is more of the Danish and Norwegian element than there is in the North-west. There the colonists of Northmen were more numerous, and longer settled, than in the north-west, where the Keltic element more largely prevails, by reason that the Britons retained possession of the sea coasts, and the mountainous districts bordering upon Cumberland, for several centuries after other parts of the county had been conquered and colonised. The dialect, again, varies in the south-east and south-west portions of the county, owing to the settling of colonists from different tribes of Germany, whose speech mixed somewhat with that of the Saxons and Welsh, who were not always at peace with their neighbours the Northumbrians. There are many dialectical words in Collier's *Tim Bobbin* which are not understood in any part of North Lancashire. There is a valley running up from below Colne, through Trawden, Wyecoller, and on to Lothersdale in Yorkshire, which was occupied by a colony of Norwegians from an early period of the Danish invasions; and the inhabitants of this district retain the use of many words which are

not heard in any other part of the county. They are a short thick-set race, with broad features, ruddy complexions, and sandy hair. Their pronunciation is also peculiar, and is not found within a mile of some sides of that locality. They say *sall* for *shall*; *sud* for *should*; *shvyn* or *svyn* for *shoes*; *buys* for *boots*. They still *lig* (lie) in bed, and *big* (build) themselves *biggins* (buildings) with rude stone *riggins* (ridgings). They live, or work, *bayne* (*bijna* = near) to each other; and *by*, *beck*, *gill*, and *syke* are still in their midst. Fifty years ago their characteristics were much more marked than they are now. Then "Cownwayter-siders" were known at once both from their personal appearance and their language. Much of these are now disappearing, for the increase of manufactories has brought an influx of population from other districts; and there is in consequence a mixture of families and a gradual softening down of their dialect. The national schoolmaster is also abroad.

When I wrote my note on "Cater-cousins" I had just asked a native of Downham what she understood by the word. She laughed and replied, "Why, persons who are no cousins at all—so far removed." I have since put the question to others, some of whom had never heard the word, and others understood the relationship to be only a *pretended* one. I now find that the glossaries will bear out this meaning. Halliwell has, "Cater-cousins = good friends. (*Various Dialects*.)" The Rev. Thomas Carr, in his *Craven Glossary*, has, "Cater, or Quatre-Cousins = *quatre-cousins*, or intimate friends, or near relatives within the first four degrees of kinship." The word occurs in both Danish and Dutch dictionaries, where the ideas conveyed include both relationship and friendship, but under a parasitical form. In the German we have "Cater-cousin = *weiläufiger* = one whose relationship is remote, loose, wild, or widespread." This agrees with the use of the word, at present, in North-east Lancashire.

T. T. W.

AR-NUTS.

(4th S. ix. 534.)

This is the *Bunium bulbocastanum*; called *Bunium*, from *βουνός*, a little hill, owing to its tuberous root; and *bulbocastanum*, from its taste being somewhat like that of a chestnut, but in my opinion very inferior. This root has a great variety of names, *Hawk-nut*, *Kipper-nut*, *Pig-nut*, *Earth-nut*, and *Ground-nut*, besides the Scotch name, properly written, I believe, *Arnot*. It is called in Burgundy *Arnotta*, whence probably the Scotch name. It has also the Latin names of *Agriocastanum*, *Nucula terrestris*, and *Bulbocastaneum*. The Germans call it *Erdnuss*. It is found almost everywhere, in woods and grassy

places; and known by its slender stem, leaves like those of wild-parsley, with white flowers at the top. It is not easy, however, to secure the root, as that part of the stem in the ground is very slender, and liable to break off, leaving the digger but a poor chance of finding the root, which is pretty deep in the earth, and the clue to which is lost when the stem breaks. The nut is nearly as large as a nutmeg, and has a brown coating, which easily peels off and encloses a yellowish nut, the flavour of which is rather sweet, but at the same time pungent, and not very pleasant.

F. C. H. (Murithian.)

These are also known as ground-nuts. F. M. S. would be doing a charitable work if he could inform me of any place near London where these nuts are to be found. They have been prescribed medically for a friend of mine, and it appears impossible to procure them fresh. Applications at Covent Garden produce no satisfactory result, and if imported from a distance, they wither and dry up before any quantity worth carriage can be used.

HERMENTRUDE.

When I was a school-girl some sixty-five years ago, a band of us, all let loose on Saturday to amuse ourselves, found great pleasure in digging in Glen Huntley Wood above Port Glasgow (Renfrewshire) for ar-nuts, which we found in abundance and ate with relish. I wish I could with as much certainty throw any light on the botanical name. The nut was not large, covered with a thin film easily rubbed off; the flavour very pleasant; always found at the root of trees.

C. C. L.

The Keltic word *ar* was used for "land," "earth." It is, however, more probable that *ar-nut* is of Saxon or Scandinavian origin. Conf. the A.-S. *eard*, Sco. *erd*, *yerd*, *yerth*, earth; Dan. *jord-nod*, earth-nut. In my school-days we used to dig up ar-nuts in Highgate Wood. We called them *peg-nuts*, probably for *pig-nuts*.

R. S. CHARNOCK.

Gray's Inn.

ICELAND.

(4th S. ix. 535; x. 19.)

In regard to Captain Burton's mission to Iceland, I fancy your correspondent intends to inquire whether the *yökuls* situated in the volcanic regions around Lake Myvatn, that is, Krabla, Lierh-nukr, Biarnarflag, and Hitahol, have not already been explored by some of our countrymen. It is in my power to reply to this so far as to say that these were visited within the last two or three years by Mr. Watts, a student of the Middle Temple, who, with a friend whose name I have

forgotten, voyaged thither for the purpose of exploration. Mr. Watts stated to me that he went provided with photographic apparatus, and that he brought back with him to England, in the form of negatives, interesting representations of the varied phenomena with which Iceland abounds. Prints from some of these, I understood Mr. Watts to say, had been by him presented to the Royal Society, or Geographical Society, or some one or other of the literary and learned societies of London, and that he had also privately distributed a number of views. Mr. Watts further stated that he had been in communication with Captain Burton, and had furnished that gentleman with a drawing and plan of his (Mr. Watts') route over certain *yökuls*, and had noted on the chart where Captain Burton would find a bottle left by him, containing the date of his (Mr. Watts') visit, with some information that might be useful to Captain Burton. Mr. Watts, as I believe, is the first who has applied the photographic process to the elucidation of Icelandic phenomena. So far as I am aware, his views have not been published, nor do I think he has given any public account of his visit to Iceland—a circumstance to be regretted, not alone for the pleasure he withholds, but that having handed about his photographs, these are not unlikely to become the prey of a class of persons not always over scrupulous in adopting, without acknowledgment, the labours of others.

Mr. Watts mentioned that, at a dreary spot among the mountains, the guide whom he had employed refused to proceed, save under certain new conditions, of which he constituted himself sole arbiter, and whose insolence and cupidty he restrained by a timely exhibition of physical force.

J. CK. R.

Blakesley Hall.

P.S. I conjectured it to be the volcanic regions around Lake Myvatn, about which R. P. desired to be informed. I now find that the mistake is in some sort my own, and that the *Vatna Jökull* mentioned by your correspondent Mr. S. BARING-GOULD is the mountain region ascended by Mr. W. L. Watts and his friend, although this fact does not appear to be within the knowledge of S. B. G.

Surely R. P. must be mistaken, when he speaks of the "*Vatna*" in Iceland, as of a mountain. He probably means the "*Vatne*," which is no mountain, but a lake; and so far, a more likely object for Captain Burton's exploration than a mountain would be. The Icelanders are very proud of the lake "*Vatne*"; but it grievously disappointed the well-known traveller Madame Ida Pfeiffer, who found it a very small lake, and could not help wondering when the gentleman who conducted the party "began praising the landscape as ex-

quisite, and further declaring the effect of the lake to be bewitching." Surely such an object could have but small attraction for the African adventurer. (See *Visit to Iceland*, by Madame Ida Pfeiffer, chap. iv.) F. C. H.

THE PATERINI.

(4th S. x. 7.)

The dark colours under which this sect is represented may be as much the result of recrimination* as desert. Canon Robertson says (*History of the Christian Church*, ii. 602, 1868):—

"*Patarines*, a word of disputed etymology and meaning (see note t), which became significant of parties opposed to the clergy, whether their opposition were in the interest of the papacy or of sectarianism."

This would necessarily bring upon them the *odium theologicum* from all quarters, and all readers of history know full well that no hatred is more deep and bitter than this. We first hear of the *Catarines* in the troubles of the church of Milan, brought about mainly, or at all events greatly intensified, by the intrusive interference of Pope Nicolas II.; whose cause they espoused, under their leaders Ariald and Landulf, against certain alleged abuses in that church, but especially against the marriage of the clergy.

But though first engaged on the side of the papacy, it is manifest that they must afterwards have turned against it; or they never could, at a subsequent period, have met with the rough treatment they did at the hands of Pope Gregory IX. This is contained in a document entitled "*Capitula a Gregorio Papa IX., contra Patarinas Edita*," put forth in the year 1227 (see Hardouin, *Concilia*, vii. 163, fol., Paris, 1714). In this document the Patarines, together with other sectaries, such as the *Cathari* and "the poor men of Lyons," are excommunicated and delivered over to the secular power, deprived of all their civil and religious rights, and denied the privilege of Christian burial.†

Now when we call to mind the horrible charges

which were brought against the poor Albigenses and Waldenses, out of sheer malice, and without the shadow of a foundation, we should be scrupulously cautious in our acceptance of all such charges from any whose interest it is to make them. There is an old proverb, "Give a dog a bad name and hang him"; and we might search long before we could light upon a fuller exemplification of its truth than we shall find in the annals of the Christian Church. The student of ecclesiastical history has no occasion to ask with wonder—"Tantæne animis cœlestibus iræ?"

EDMUND TEW, M.A.

I thank your correspondent CORNUB. for the complimentary manner in which he inquires as to the authenticity of an opinion promulgated in my romance, *Bertha*, and attributed by me to "the Paterini."

I had been for some years a diligent student of history ranging from the fifth to the twelfth centuries. From the abundance of materials thus collected originated the idea of writing "a romance," in which might be given descriptions of customs and manners generally unknown to modern society. Thus I came to portray "the Paterini." I believe there was nothing said of them by writers who were their contemporaries, uninvestigated by me; and I cannot now recollect that I stated anything concerning them for which I had not an authority, with the exception of "the opinion" referred to by your correspondent. The notion that, "after what is generally called death, there is life in this world," i. e. that in "a corpse there is still left the power of thought, and even of feeling, although the powers of motion and expression have alike departed from it,"—all this is an idea of my own. As your correspondent accurately surmises, it "owes its origin to the fancy of the author," and was introduced at an early part of the tale for the purpose of adding to the horrors of a scene intended to be described in the third volume of *Bertha*.

WM. B. MAC CABE.

Scart House, near Waterford.

THE EARLIEST ADVERTISEMENT (4th S. x. 6.) I find on p. 300 of Pitman's *Popular Lecturer*, No. 10, Oct. 1863, from a Lecture on "The Newspaper Press of England, its Origin and Growth," by the Rev. Johnson Barker, LL.B., the following:—

"It was about this period that there appeared the first advertisement. In the *Impartial Intelligencer* for March, 1648, a gentleman of Candish, in Suffolk, offers a reward for the recovery of two horses of which some rogue had robbed him. The first of its class, the hint was soon taken by the booksellers, and the venders of quack medicines, who from that period began by degrees to gather into the columns of the newspaper, and therein cry their wares; although it was full ten years after this before

* There was abundant ground for this in the case of the clergy of the church of Milan. It was hard measure to have their people told that "their pastors were Simoniacs and Nicolaitans, blind leaders of the blind; their sacrifices were dog's dung; their churches, stalls for cattle; their ministry ought to be rejected, their property might be seized and plundered."

† Nay, as will be seen from the following extract, the interment of such persons subjected the agents to the severest penalties, and from which only they could gain release by exhuming the bodies and casting them forth as one would do with the carcase of a dog:—"Item quicunque tales præsumperint ecclesiasticæ tradere sepulturæ, usque ad satisfactionem idoneam excommunicationis sententiæ se noverint subiacere; nec absolutiois beneficium mereantur, nisi propriis manibus publicè extumulent, et projiciant hujusmodi corpora damnatorum, et locus ille perpetuo careat sepultura."

the general public awoke to the power of the press as an organ of commercial publicity."

This appears to be earlier than those quoted from the *Mercurius Politicus* and the *Mercurius Elencticus*.
A. B. WILCOCK.
Oswestry.

MR. GRANT'S "HISTORY OF THE NEWSPAPER PRESS AND EARLY ADVERTISEMENTS."—Will you be good enough to convey, through the medium of "N. & Q.," my thanks to MR. JOHN PIGGOT for courteously calling my attention to the fact, that he has discovered two advertisements of an earlier date than that to which (following, as he correctly says, the *Quarterly Review*) I referred as being the earliest known, and which appeared in the *Mercurius Politicus* in 1652. The two advertisements which he has found, on looking over his newspaper files of the seventeenth century, appeared in the *Mercurius Elencticus* in the month of October, 1648. There is a pleasure in being historically accurate even in small matters, and therefore MR. PIGGOT deserves praise for his correction of the error into which both the *Quarterly Review* and myself had fallen.

JAMES GRANT, Author of "The History of the Newspaper Press."

35, Cornwall Road, Westbourne Park.

THE BITTER PILL (4th S. ix. 504).—The vernacular form of the term *peel*, as used in South Lancashire generally, is *pill*, signifying the skin or rind of vegetables, as the pill of an apple, orange or potato pillings, &c.
JAMES PEARSON.

JOHN DIX (4th S. ix. 294, 365, 429).—I knew John Dix personally more than twenty years ago, as I believe did MR. THORNBURY; and, *pace* MR. FORMAN, venture to think his curious career is of some interest to lovers of literature, apart from the *Life of Chatterton*.

MR. FORMAN would really oblige me by quoting a good stanza from Chatterton: I am open to conviction. If asked for a "particular instance of dramatic power in Shakespeare," I would find one on any page of all his plays. Keats has often been named with Chatterton: if challenged to prove him a poet I could do so by a single line.

I am not "blind to Wordsworth's honesty," but I doubt his critical faculty. Of all our great poets he had the least power of self-criticism, or he would have suppressed much that he wrote. MR. FORMAN would be rather surprised by some of the judgments I have heard him pass on his friends and contemporaries.
MAKROCHEIR.

In answer to MAKROCHEIR I beg to state that John Dix, author of the *Life of Chatterton*, died in America about seven years ago. For some time he practised as a surgeon in Bristol, but owing to his unfortunate habits, with very limited success. With more circumspection he might have obtained

emolument as a literary writer. He published *Lays of Home*, *Local Legends of Bristol*, and other works; also a *Treatise on Intemperance*. He proceeded to America some twenty years ago, leaving his young family to be brought up by the relations of his wife, traders in Bristol. The family are reluctant to refer to him or his writings. His son, William Chatterton Dix, is an accomplished verse-writer; he has composed one of our best hymns, beginning "As with gladness men of old." It is included in *Hymns Ancient and Modern*, and other collections.
CHARLES ROGERS.

Snowdoun Villa, Lewisham, S.E.

TYKE, TIKE (4th S. ix. 536).—Burns used the word *tyke* in "The Twa Dogs," though not in a contemptuous manner. He describes Luath, the sheep-dog, thus:—

"He was a gash, and faithfu' *tyke*."

Shakspeare wrote it in a depreciatory sense, as in *Henry V.*—

"Base *tike*, call'st thou me host?"

The term appears to have been applied to cur or fighting-dogs, as in *Lear*: "Bob-taile *tike*."

In Zetland, an otter is called a *tyke*. In Cheshire the word is often given to a headstrong termagant woman, or to a tiresome child.

Perhaps Scott was not correct in coupling the word with *talbot*. That renowned species was a milk-white hound. See the Shrewsbury MS. in the British Museum, or the copy in *Researches into the History of the British Dog*; also, consult Markham and Christopher Wase.

Caius does not include the *tyke* in his *Catalogue of English Dogs*. Some say the word is from the Celtic *tiack*, a ploughman or clown; and may mean a dog of no particular breed, and consequently such as a labourer was likely to possess. The word also means a sheep or dog-tick, and the covering of a bed. In the *Dictionary of Country Affairs*, 1717, and Bailey, *tike* stands for a small bullock or heifer.

Markham, in describing the perfect greyhound, quotes Lady Juliana Berners, but substitutes the word *tike* for greyhound:—

"If you will have a good *tike*,
Of which there are few like."

This alteration appears to have been made only to get a rhyme. I do not think Lady Berners has the word *tike* anywhere in her book on Hunting; neither does it appear in the translation of the Count de Foix's treatise on the Chase by Edmund de Langley, Duke of York. I should be glad to know the earliest use made of the word *tyke* or *tike* in any English book or manuscript.

GEORGE R. JESSE.

Henbury, Cheshire.

INIGO JONES AND THE EARL OF PEMBROKE (4th S. ix. 535).—Will J. M. oblige me and other readers of "N. & Q." by explaining how Philip

Earl of Pembroke and Montgomery, who died A.D. 1650, came to write notes in a book which was not published till five years after his death? The title-page of my copy is—

“The most Notable Antiquity of Great Britain, vulgarly called STONE-HENG on Salisbury Plain. Restored by Inigo Jones, Esquire, Architect-General to the late King. London: Printed by James Fleisher for Daniel Pakeman at the Sign of the Rainbow in Fleet-street, and Lawrence Chapman, next door to the Fountain Tavern in the Strand. 1655.”

CHITTELDROOG.

SIR JOHN LUBBOCK on “*FELIS CATUS*” (4th S. ix. 532).—Can there be any doubt as to this useful little animal being well known to the Greeks and Romans, though the special word *catus* is not found, as I have shown (4th S. ix. 266) till the fourth century, when it appears for the first time, so far as I know, in the passage I quoted from Palladius? Have we not in the following passage of Pliny (*N. H.* x. 94) a precise description of the habits of our cat?—

“*Feles quidem quo silentio, quam levibus vestigiis obrepunt avibus! Quam occulte speculata in musculis exsiliunt! Excrementa sua effossa obruunt terrâ, intelligent illum indicem sui esse.*”

Again I would ask if the animal known to the Greeks as *αἰλουρος* be not the same, worshipped as Herodotus (ii. 66, 67) tells us by the Egyptians?

C. T. RAMAGE.

In December last I was at Seville, and visited the San Telmo Palace, the occasional residence of the Duc de Montpensier. I quote the following passage from the notes I made of it in my journal:—

“In another room on a pedestal was a fine Roman bronze from Italica, representing a cat life-size, the lips slightly parted as if in the very act of purring—some favourite perhaps of a Roman household thus immortalized and handed down to posterity.”

The ruins of Italica (which was founded by Scipio Africanus, and was the birth-place of Trajan, Adrian, and other remote celebrities) are situated about five miles from Seville. Under the Romans it is said to have been a magnificent city. My note, however, is not apropos of Italica, but of “poor puss.”

C. L.

ALEXANDER POPE OF SCOTTISH DESCENT (4th S. ix. 502).—Not having access to the *Fasti Ecclesiæ Scoticiæ* I will not attempt to prejudge the value of any evidence that may be thence derivable, in support of MR. ROGERS's claim of Pope as a Scot by descent. But it is clear that the poet himself did not know of any such alleged nationality. He describes his paternal ancestors as belonging to the Popes of Oxfordshire, whose estate at Wroxton has since passed by inheritance to the North family. Where MR. ROGERS remarks as follows,—“that Pope the poet, descended from a long line of Presbyterian ministers, should have

embraced the faith of the Pope of Rome, is sufficiently singular”—he not only assumes the authenticity of the alleged Scottish descent, but forgets, first, that Pope was born in the “faith of the Pope of Rome” which his father had embraced before his birth; and, secondly, that as Alexander Pope the elder was born in 1642, and was son of an Anglican clergyman in Hampshire, we can hardly find room for “a long line of Presbyterian ministers” between the days of John Knox and the probable birth-date of the poet's grandfather.

C. G. PROWETT.

Garrick Club.

SUGAR AND WATER DAY (4th S. ix. 447, 523.) A similar custom to the one mentioned by R. & M. is alluded to by a correspondent in *Hone's Every Day Book*, vol. ii. (in a letter too long for reprinting here), as being prevalent in Derbyshire, under the name of “sugar-cupping”—Easter Sunday, however, being the day selected for the ceremony instead of Ascension-Day. In a footnote is the following:—

“Further notice of this usage at ‘the Peak’ will be acceptable to the editor, who is neither acquainted with the practice nor its origin.”

I cannot, however, find that anything further was ever contributed on the subject, and so the matter has probably remained to this day; till an enquiry relative to a custom, then fast dying out (1826), has been set on foot in the perennial pages of “N. & Q.”

J. S. UDAL.

Junior Athenæum Club.

PORCELAIN FIGURE (4th S. ix. 507).—Probably one of the Buddhist saints. It is a very common type.

S.

SIR RICHARD LEE, 1560 (4th S. ix. 427, 494.) It is possible some light may be thrown on this subject by a little book lately published, *Isoult Barry*, by Miss Holt, though just now I cannot refer to it. It is an unusually graphic and good picture of the people and events of the period portrayed, the reign of Henry VIII., bears especially on the family of Lord Lisle, and is stated to be drawn from the Lisle Papers. The notes too seem extremely valuable. May I suggest that at that time the appellation “cousin” was often extended to many not so closely connected.

S. M. S.

TYDDYN INCO (4th S. ix. 507).—A query put by J. M. (4th S. ix. 535) relative to INIGO JONES reminds me that no one has yet replied to the query of X. Y. Z. asking the meaning of Tyddyn Inco. When I was writing the *Gossiping Guide to Wales* (the little book that prompted the query), I was told by one or two Welsh scholars that the only reason that could be suggested why this particular *tyddyn* (farm-house) should be called “Inco” was that probably it was built by Inigo

Jones. This celebrated Welshman was baptised Ynyr—a name corrupted into Inigo when its owner went abroad, and re-translated into Inco when it arrived again in Wales! The age and style of the house quite warrants the supposition; and until a better can be given, the people of Bala will believe it to be "Inigo's farm-house."

ASKEW ROBERTS.

Croeswylan, Oswestry.

I have just consulted two Welshmen respecting *Tyddyn Inco*, and find that we agree in our interpretation. It means, according to them, a "memorial farm." *Tyddyn* is a farm, *co* a part of the verb *cofiu*, "to remember," and in the same as our preposition *in*. I trust this hasty explanation will satisfy your correspondent X. Y. Z.

WILFRID OF GALWAY.

"I KNOW A HAWK FROM A HANDSAW" (4th S. ix. 358, 514).—I had thought that to the present generation nothing had been left to say on the *Hamlet* proverb. MR. C. CHATTOCK, however, has introduced a pleasant novelty in his derivation of *hernshaw*. Surely there can be no doubt that *hernshaw* = "a young heron," and nothing else. The ordinary early English form is *heronsewe* (see Gloss. to *Babies Book*, E. E. T. S., and *Relique Antiquae*, i. 88), which = French *heronceau*; just as we get the diminutive *lionsewe* from French *lionceau*. *Lionsewe* occurs several times on p. 413 of the *Prose Merlin* (E. E. T. S.) where its meaning ("whelp") is clear. Lest MR. CHATTOCK should, from my ill-chosen culinary references above, mistake the meaning of the termination "-sewe" in "heronsewe," I quote two lines from Chaucer (*Squyeres Tale*, l. 60)—

"I wol nat tellen of her straunge sewes,
Ne of her swannes, ne here heroun-sewes."

(Aldine Ed., Morris.)

JOHN ADDIS, M.A.

Rustington, Littlehampton, Sussex.

DIVORCE (4th S. ix. 200, 251, 306, 373, 445, 520).—MR. BROWNING is mistaken in supposing that any question was raised by me. Neither do I think was it suggested that there is an analogy between a "decree of nullity" and a "decree of divorce," the former being a deliverance in regard to a ceremony void *ab initio*, negating the assumption of a marriage at all, the latter a judicial severance of the nuptial tie in respect of a contract originally valid. A correspondent of "N. & Q." enunciated *ex cathedra*, as a thing fixed and settled, that a woman divorced from a husband by a decree of dissolution retains the name she acquired by marriage, and I requested to be favoured with some authority for a statement which I did not find, and do not now. According to your last correspondent there is no "rule of law" affecting the question, which has not been raised before any competent tribunal, and is left

in the hands of private persons to deal with according to their discretion. MR. BROWNING seems to think that "generally a woman divorced does best to retain her marriage name," though why in so doing she does best I hardly know. A woman so placed having lost all social status, it matters not, as I think, whether she adhere to the name of him with whom she was once united, or return to her paternal cognomen. The condition of a divorced woman, we are told, "has been altered; she has entirely lost her maiden name and state, and cannot properly be again a 'Miss.'" It is not, however, a question of "Mrs." or "Miss," matron or maid, but simply whether a woman divorced has a legal title to continue to bear the *surname* of the man from whom she has been judicially dissevered.

Whatever the common law of England may permit in regard to the assumption of names generally, it becomes a question whether, were a man to take action against a woman formerly his wife for the purpose of restraining her from continuing to use his patronymic, the court, having regard to the exceptional character of the case, might not sustain his objection and decree accordingly. If the marriage ceremonial first conferred upon the woman a legal title to use her husband's name, by parity of reasoning, the dissolution of the nuptial tie by a competent legal tribunal ought *de facto* to take away that right.

BARRISTER-AT-LAW.

Library, Middle Temple.

LEE GIBBONS (4th S. ix. 232, 374, 522).—I have overlooked the first two references to this pseudonym, and I cannot refer to them, as I have sent the numbers to a friend at a distance, who is now absent from home. I do not, therefore, know who is "MR. PICKFORD's claimant." I do know that Mr. William Bennett, solicitor, Chapel-en-le-Frith, is the author of *The Cavalier*, *The King of the Peak*, *Malpas*, and *Owain Goch*. I have been well acquainted with him for nearly forty years, and have often talked with him about them. Not long ago I suggested to him to get them reprinted in some railway series. I read them when they came out, and was much pleased with them. Since I came to know the author, I have often tried to procure them, but have only succeeded as to *The Cavalier*. I have lately lent it to an accomplished lecturer on English literature, an Oxford M.A., and he thinks it equal to many of Sir Walter Scott's novels. I may add that Mr. Bennett is still flourishing, honoured and respected, in a green old age.

ELLCEE.

Craven.

The following extract from a letter received from my old friend William Bennett, Esq., of Chapel-en-le-Frith, will, I think, satisfactorily

prove his claim to the authorship of the novels mentioned, and also show to OLPHAR HAMST that my information on the point was accurate:—

“Chapel-en-le-Frith, by Stockport,
“24th June, 1872.

“My dear Sir,—I am much obliged by your letter respecting the authorship of *The Cavalier*, *Malpas*, *The King of the Peak*, and *Owain Goch*, all of which owe their paternity to me. One reason of my assuming the *nom de plume* of Lee Gibbons was that my mother's maiden name was Gibbons. I commenced writing *The Cavalier* when your father and I were together in Mr. Clements's* office in Liverpool; and your father at first agreed to join me in writing it; but after a few pages he got tired and gave it up; and I continued, and finished it myself; and he was very much surprised when it came out through Longmans in the year I left Liverpool (1821). The three other romances I wrote at Chapel-en-le-Frith. They were also published by Longmans, who returned the MS. which I now possess. I had no assistance from any party; and I believe I conscientiously put the few pages your father had written into the fire. I can in some degree account for the books being imputed to one of the Roscoes: because they as well as myself were residents in Liverpool when I first wrote, and formed a portion of that literary coterie of which their father, William Roscoe, the author of the *Lives of Lorenzo de' Medici*, *Leo the Tenth*, and other works, was the head. Old Mr. Sheppard, author of *The Life of Benvenuto Cellini*, and Dr. Currie, author of the *Life of Robert Burns*, and other men of letters, were the members; but I was not personally acquainted with them; and my departure from Liverpool prevented my becoming so. One of the younger Roscoes published a *Translation of the Italian Novelists* soon after I left, and has written other works with which I am unacquainted. Within the last ten years I have written many papers on the ‘Archæology of Derbyshire,’ published in *The Reliquary*, all or most of them under my own name, with the addition of ‘Author of *The Cavalier*, *King of the Peak*, &c.’

“Believe me always, my dear Sir,

“Very sincerely yours,

“WM. BENNETT.”

“Rev. John Pickford.”

“Hos ego versiculos feci, tulit alter honores,” as Virgil says, but it is clearly by an accident that the authorship of Mr. Bennett's productions has been claimed for T. Roscoe, Jun.

JOHN PICKFORD, M.A.

Hungate Street, Pickering.

PORPOISE AND SALMON (4th S. ix. 486, 543.)—The following is transcribed from Seyer's *History of Bristol*, from which it would appear that the porpoise was esteemed a delicacy in the reign of Elizabeth:—

“The 16th Sept., 1592.—A great Porpoise Fish was caught in the Haven between Bristol Bridge and the Castle, brought in by the tide and given to the Mayor.”

I have understood that portions of this fish are still eaten by sailors, and that it is very much like pork to the taste.

E. F. WADE.

Exbridge.

* Mr. Clements was an eminent solicitor in Liverpool.

EARLY RECOLLECTIONS (4th S. viii.; ix. *passim*.) A noteworthy instance is given in the very interesting *Life of Thomas Cooper*, written by Himself, lately published. He says:—

“I was born at Leicester on the 20th of March, 1805; but my father was a wanderer by habit, if not by nature; and so I was removed to Exeter when I was little more than twelve months old. I fell into the Leate, a small tributary of the Exe, over which there was a little wooden bridge that led to my father's dyehouse, on the day that I was two years old,—and, as my mother always said, at the very hour that I was born, two years before. After being borne down the stream a considerable way, I was taken out and supposed to be dead, but was restored by medical skill. It may seem strange to some who read this—but I remember, most distinctly and clearly, being led by the hand of my father, over St. Thomas's Bridge, on the afternoon of that day. He bought me gingerbread from one of the stalls on the bridge; and some of the neighbours who knew me came and chucked me under the chin, and said, ‘How did you like it?—How did you fall in?—Where have you been to?’ The circumstances are as vivid to my mind as if they only occurred yesterday.”

To this I may add that my own memory carries me back at least to the day of her present Majesty's Coronation, June 28, 1838, at which date I was one day less than two years and nine months old. I perfectly remember being carried by my grandfather through the streets of Bath to witness the illuminations, and also what some of the particular illuminations represented.

JAMES T. PRESLEY.

Cheltenham Library.

THE GRAND SECRET (4th S. ix. 426, 489.)—The French *littérateur* A. F. B. Deslandes, as is probably known to many of your readers, published a little treatise on what E. S. justly calls the “unseasonable jests” of dying men. It is thus, and it appears to me not unfairly, characterised in the *Biogr. Univ.*:—

“C'est surtout dans ce livre que Deslandes affecte de se montrer bel esprit et esprit fort; mais presque tous ceux qu'il cite comme grands hommes ne le sont pas; leurs plaisanteries paraissent insipides, et les réflexions de l'auteur sur la mort ne sont que de mauvaises saillies.”

In these “Réflexions sur les grands hommes qui sont morts en plaisant,” we find the saying “Je m'en vais chercher un grand peut-être,” attributed to Rabelais, with the following melancholy addition: “Tire le rideau, la farce est jouée.”

C. W. BINGHAM.

ERROR IN OXFORD PRAYER BOOKS (4th S. ix. 384.)—*The Guardian* (No. 1380, p. 668), after a brief notice of the above, adds,—

“We believe other examples of a strict following of the text of the 1611 version may be found in the Book of Common Prayer, at 1 John v. 12 for instance.”

The reference is to the Epistle for the First Sunday after Easter, where, in the last verse, our Prayer Books, both with and without notes, printed at Oxford, Cambridge, or London, have,

like those of 1636, 1661, 1662—"He that hath not the Son hath not life"; while the Prayer Books of 1549, 1552, 1559, 1604, and our present Bible version have, "He that hath not the Son of God hath not life,"—following the best Greek MSS. of the N. T.; and in the German, French, and Italian versions of the Common Prayer, the words "of God" are retained, but omitted, as in the English, in the modern Greek, Spanish, &c. The *Liber Precum Publicarum* also omits them, and has a very respectable precedent—the Latin Testament, "ex celeberrimo codice Amiatino omnium et antiquissimo et præstantissimo," edited by Tischendorf, 1850, which gives, "qui non habet filium, vitam non habet." Probably several other unimportant variations from the Bible version might be found in the Epistles or Gospels in the Prayer Book. FRANCIS J. LEACHMAN, M.A.

20, Compton Terrace, Highbury.

NAPOLEON ON BOARD THE NORTHUMBERLAND (4th S. ix. 50, 123, 541.)—G. M. E. C. says:—"Would there not have been a mockery in giving Napoleon Buonaparte, a prisoner, that title of which the English Government had known nothing when he was sovereign of France?" Is not this carrying "mockery" rather too far? To use G. M. E. C.'s own words, allow me to say that "those who thus express themselves forget" how matters really stood.

To say nothing of the signing of the Treaty of Amiens in 1802, when Buonaparte was recognised by England as the head of the French nation, and the carriage of Lauriston, the bearer of the treaty, was dragged in the streets of London, people shouting "Buonaparte for ever!"—

1. When that high-minded and noble-hearted statesman C. J. Fox died September, 1806, being then Prime Minister of Great Britain, was he not on the eve of signing negotiations of peace with France? Napoleon was then recognised by England as Emperor.

2. When in September, 1808, the two Emperors of France and Russia, Napoleon and Alexander, met at Erfurt, it had been resolved by them to offer peace to Great Britain. A letter was accordingly dispatched to the King of England, signed by both emperors, expressive of their wish for a general peace. The official note in which the British administration replied to this overture declared that the King of England was willing to treat for peace in conjunction with his allies. The negotiation unfortunately broke off, but it had been officially begun.

3. When in 1809-10, Mr. P. C. Labouchere was sent by him to negotiate peace with the Marquis of Wellesley, it stands to reason that Napoleon was then recognised by the British Government as Emperor.

4. A further and decisive proof that the English Government had well and duly recognised Napo-

leon I. as Sovereign of France, lies in the fact that England, a party to the treaties of Vienna October 3, 1814, and June 9, 1815, in no wise contested or protested against the title of Ex-Emperor given to Napoleon, vanquished by the coalition of all the other Powers.

5. To admit, as G. M. E. C. does, that—"So long as he remained in Elba the title of Emperor was his right," is in manifest contradiction to his previous assertion that "the English Government had known nothing of it when he was Sovereign of France." The "High-Powers" at Vienna did not of course give him the title of "Emperor of Elba"—that indeed would have been "mockery" with a vengeance! Then to add that, "When he abandoned Elba he abandoned the right he acquired therewith," is not more serious, and reminds one of that poor citizen who revenged himself, as he thought, upon the cognizance of the Earl of Oxford by calling the nobleman's swan a goose.

P. A. L.

JAMES CAVAN, A CENTENARIAN.—In "N. & Q." (4th S. vii. 301) I mentioned the case of James Cavan, then residing near Newtownards, county of Down, and stated the grounds on which his claim to be a centenarian rested. I now wish to note that the old man died on June 28, 1872. He was the last survivor of the three persons whose names were inserted in the lease of 1775, which I formerly mentioned: the lease, therefore, now expires and falls in to the Marquis of Londonderry. The letting value of the land is now about double the rent payable under the lease. I suppose there never was a better life in a lease than Cavan's.

W. H. PATTERSON.

IMMERMANN: HAUFF (4th S. ix. 485.)—

Immermann: "Münchhausen"; "Tales from the German"; "The Wonders in the Spessart," translated by J. Oxenford and C. A. Feiling. London, 1844.

W. Hauff: "Lichtenstein; or, the Swabian League," translated by F. Woodley and W. Lander. (J. C. James' *Library of Foreign Romance*, vol. ii. 1846.

"Lichtenstein; or, the Outlaw of Wurtemberg: a Tale of the Sixteenth Century," translated from the German of Hauff by E. M. Swann, London.

CHARLES VIVIAN.

52, Stanley Street, S.W.

SIR WALTER SCOTT AND BURTON (4th S. x. 7.) The proverb is not uncommon. "See the close of my note in "N. & Q." 4th S. viii. 335.

JOHN ADDIS.

"OPUS INOPEROSUM" (4th S. x. 9.)—*Inoperosus* is good Latin of the mediæval sort. It is given by Du Fresne and glossed *Iners, Segnis*.

EDWARD PEACOCK.

THEODORE PARKER (4th S. x. 10.)—MR. BRIDGE should purchase Mr. Trübner's edition of the *Collected Works of Theodore Parker*. Mr. Parker was one of the most celebrated of American Unitarians. J. B.

THE ALTAR CLOTHS OF OLD ST. PAUL'S (4th S. ix. 317, 416, 475.)—Whether old prosy Ponz wrote nonsense or sense in using the words I quoted, viz.—“Son de exquisita tela, y están bordados en ella asuntos de Jesu-Christo, y muestra Señora con bastante arte,” &c., it surely is taking a great liberty with the author to *make him say* (as MR. RALPH N. JAMES does) “they are of exquisite texture, and embroidered with the *Ascension of Jesus Christ* and the *Assumption of our Lady*,” our author not alluding to either of such subjects. W. D. OLIVER.

Temple.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Visitation of the County Palatine of Lancaster made in the Year 1664-5. By Sir William Dugdale, Knight. Edited by the Rev. F. R. Raines, M.A., F.S.A., Vicar of Milnrow, Hon. Canon of Manchester, and Rural Dean. *Parts I. and II.* (Printed for the Chetham Society.)

The Rev. Canon Rames, to whom the Chetham Society is indebted for the admirable collection of *Stanley Papers* noticed by us some time since, and indeed for many of its most valuable publications; and who has recently edited for the Society the *Visitation of Lancaster* by Flowers, Norroy, in 1567, and that by St. George, Norroy, in 1613, has established a fresh claim to the gratitude of the Society by the work before us. *The Visitation of Lancaster*, by Dugdale, in 1664-5, was the last Heraldic Visitation held for the County Palatine of Lancaster. The book will be very acceptable to genealogists generally, but more especially to those interested in the family history of the county; and the general reader would be amused with Canon Raines' introduction, in which he describes Dugdale's journey through the district, and his reception by and treatment of the several families, which varied so much according to their Royalist or Puritan tendencies.

Ancient Classics for English Readers: Juvenal. By Edward Walford, M.A., late Scholar of Balliol Coll., Oxford; Author of “*The Handbook of the Greek Drama*,” &c. (Blackwood.)

We shall be surprised if this is not generally regarded as one of the most successful of this useful Series of “*Classics for English Readers*.” Mr. Walford's *Juvenal* is one which will be read with pleasure by all admirers and students of the great Poet and Satirist.

OLD LONDON AND WESTMINSTER.—A suggestion has been made that archaeological investigations, like charity, should begin at home; and that at least as much attention as that which is now being paid to Old Jerusalem should be devoted to Old London; and that the Ordnance Survey should be so utilised as to mark the more important sites and gradual enlargement of our great Metropolis. The plan, if carried out, would be very acceptable to present and future London Topographers, to say nothing of Macaulay's New Zealander.

THE ZOOLOGICAL STATION AND AQUARIUM AT NAPLES.—We are glad to hear that Dr. Dohrn is most effectively assisted in the technical parts of the construction of this building by Mr. W. A. Lloyd, of the Crystal Palace Aquarium, Sydenham. This gentleman, having been in friendly relations to Dr. Dohrn some years ago when in Hamburg, has obtained from the Board of the

Crystal Palace Aquarium permission to render all possible help to the Naples Station, as to an institution of a purely scientific character. Whoever knows the technical difficulties of such a construction will be exceedingly glad that so experienced a man as Mr. Lloyd lends his assistance in so disinterested a way to an establishment which we trust cannot fail to exert a powerful influence on the progress of scientific Biology.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

NOBLE'S LIVES OF THE REGICIDES. 2 Vols. 8vo. 1798.

Wanted by William J. Thoms, Esq., 40, St. George's Square, S.W.

DIARY OF RECTOR OF SANTON, near Thetford, temp. Charles I. (Camden Society.)

Wanted by Robert A. Ward, Esq., Maidenhead.

BRITISH ESSAYISTS, 1822, &c. Vols. I.—IV. (Tatten.)

Wanted by Mr. J. Douchier, 2, Stanley Villas, Bexley Heath, S.E.

Notices to Correspondents.

THE GENERAL INDEX to the last volume will be ready for delivery with “N. & Q.” of Saturday next.

COMMANDER, R.N.—We do not believe that there exists any book on Cockades. Consult our General Indexes on the subject.

SUNDRY QUERIES.—We must request our Correspondents not to mix up several subjects in the same inquiry. Each query should be kept separate and distinct.

H. T. R.—We cannot repeat a query which is obviously only one of personal interest, nor insert any query respecting family history, except in cases of families of historical importance, unless the Querist adds his name, and the address to which Replies may be sent direct.

J. S. CADDELL.—A rare example of a quarter noble of Richard II. sold at Cuffe's sale in 1854 for 3l. 1s.; an inferior copy for 1l. Our Correspondent's example, unless a rare mint mark, is worth about 15s.

J. E. PARK (Hedon).—The saying, “I am but a gatherer and disposer of other men's stuff,” occurs in the preface to Sir Henry Wotton's Elements of Architecture.

X. Y. (Edinburgh).—See p. 486 of our last volume, and p. 38 of our last week's number.

A. H.—Seven articles on the saying “Apple-pie order,” have appeared in “N. & Q.” 1st S. iii. 330, 468, 485; vi. 109; 3rd S. vii. 133, 209, 265.

W. T. M. (Shenfield Grove).—Writing became an ordinary branch of education during the fourteenth century.

A LADY.—In the Common Place Book of Poetry, 1830, the lines—

“Behold this ruin, 'twas a skull,
Once of ethereal spirit full”—

are attributed to Mrs. Niven.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

All communications should be addressed to the Editor, at the Office, 43, Wellington Street, W.C.

LONDON, SATURDAY, JULY 27, 1872.

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Notes.

CAGLIOSTRO BIBLIOGRAPHY.

References to this famous charlatan are to be found scattered through the volumes of "N. & Q." Having just finished writing, in the *Dublin University Magazine*, a series of papers on his eventful history, containing the result of several years' inquiry and research, I have thought that a collection of such titles as have come under my notice would not be without interest, and would probably form a completer bibliography of Cagliostroana than has yet appeared. I have not attempted to register the articles which have appeared in periodicals, as they would have swelled an already lengthy list.

Aechte Nachrichten von dem Grafen Cagliostro, aus der Handschrift seines entflohenen Kammerdieners. Berlin, 1786. 8vo.

Arrêt du Parlement, la Grand' Chambre assemblée. Du 31 mai 1786. Paris, 1786. 4to, pp. 20.

*Ein Paar Tröpflein aus der Brünnen der Wahrheit, ausgegossen vor dem neuen Thaumaturgen Cagliostro. [Von Hofrath Bode zu Weimar.] Am Vorgebirge, 1781. 8vo.

*Cagliostro, einer der merkwürdigsten Abentheurer unsers Jahrhunderts. Seine Geschichte nebst Raisonnement über ihn und den schwärmerischen Unfug seiner Zeit überhaupt. II. ed. [Von Ludwig Ernest Borowsky.] Königsberg, 1790. 8vo, pp. vi. 190.

Il Cagliostro, Commedia di cinque atti in prosa, 1791. 8vo, pp. 84. [With portraits of Cagliostro and his wife.]

Mémoire pour le Comte de Cagliostro, accusé; contre

M. le Procureur-Général, accusateur; . . . Paris, 1786 4to, pp. 51.

Memorial or brief, for the Count de Cagliostro defendant, against the King's Attorney-General, plaintiff; in the cause of the Cardinal de Rohan, Comtesse de la Motte, and others. From the French . . . with an introductory preface. By Parkyns Macmahon . . . London, 1786. 8vo, pp. xiii. 86.

Mémoire pour le Comte de Cagliostro, demandeur; contre M. Chesnon, le fils . . . et le Sieur de Launay . . . Paris, 1786. 4to, pp. 37. [Another edition, London, 1786. 8vo, pp. 61.]

Requête au Parlement, les Chambres assemblées, par le Comte de Cagliostro . . . le 24 février 1786. 4to, pp. 7.

Requête à joindre au Mémoire du Comte de Cagliostro. Paris, 1786. 4to, pp. 11.

Requête au Roi, pour le Comte de Cagliostro, contre le Sieur Chesnon, fils, Commissaire au Châtelet; et le Sieur de Launay, Gouverneur du Château de la Bastille. Paris, 1787. 4to, pp. 72.

Au Roi, et à Nosseigneurs, etc., son Conseil . . . Alexandre, Comte de Cagliostro, contre le Sieur de Launay . . . et le Sieur Chesnon, fils. Paris, 1787. 4to, pp. 8.

Réponse à la pièce importante du Sieur de Launay, Gouverneur de la Bastille, pour le Comte de Cagliostro, contre le Sieur de Launay . . . et le Sieur Chesnon, fils. . . Paris, 1787. 4to, pp. 25.

Lettre du Comte de Cagliostro au peuple anglois, pour servir de suite à ses Mémoires. 4to, pp. 79. [Another edition, 1786, 8vo, pp. 92.]

Critical and Miscellaneous Essays. By Thomas Carlyle. London, 1847. 8vo, 4 vols. [Vol. iii. contains the famous Essays on Cagliostro and the Diamond Necklace.]

1. Der Betrüger. 2. Der Verblendete. 3. Der Siberische Schaman. Von Catherine II. Berlin, 1786. [Cagliostro figures in the first as Kalistalschersten.]

Compendio della Vita e della Gesta di Giuseppe Balsamo, denominato il Conte Cagliostro, che si è estratto dal Processo contro di lui formato in Roma l'anno 1790. E che può servire di scorta per conoscere l'indole della setta de' liberi muratori. Roma, 1791. Nella Stamperia della Rev. Camera Apostolica. 8vo, pp. 216. [Another edition, 1791, 8vo.]

[For German translation see *Leben*, etc.; for French translation see "Proès," etc.; for English translation see "Life," &c.]

*Confessions du Comte C . . . , avec l'histoire de ses voyages en Russie et dans les Pyramides d'Egypte. Au Caire, 1787. 4to and 8vo. [Not authentic, Quéard.]

Corrispondenza segreta sulla vita pubblica e privata del Conte di Cagliostro, con le sue avventure e viaggi in diverse parti del mondo, e specialmente in Roma, con l'estratto del suo Processo e sentenza, e gli arcani della setta degl' illuminati e liberi muratori. A spese dell'autore. Venezia, 1791. 8vo, pp. 167-232.

Mémoires inédites, trad. de l'Italien sur les MSS. originaux; par un gentilhomme [M. le Comte de Courchamps.] [This appeared in "La Presse" in 1811, and is a complicated literary forgery, which forms the subject of a long article in Quéard's "Supercheries."]

Aventures de Cagliostro. Par Félix d'Amoureux, connu sous le nom de Jules de Saint-Félix. Paris, 1855. 12mo, pp. iii. 162.

La Dernière Pièce du fameux Collier, s. l. e. a. 4to, pp. 34. (? By De Morande.)

Mémoires d'un Médecin, Joseph Balsamo. Par A. Dumas. Paris, 1846-48. 8vo, 19 vols. [With continuations, "Le Collier de la Reine," 1849-50, 8vo, 9 vols.; and "Ange Pitou," 1852, 8vo, 8 vols. Many subsequent editions and translations.]

Cagliostro, ou les Illuminés, opera comique en trois

actes. [Par Emmanuel Dupaty et Jacques-Antoine de Revernoi Saint-Cyr.] Paris, 1810. 8vo.

La France trompée par des Magiciens et Démonolâtres du dix-huitième siècle, fait démontré par des faits. Par M. l'Abbé Fiard. . . . Paris. L'an dernier du 18^e siècle, imprimé l'an 3 du 19^e (1803). 8vo, pp. 200.

Histoire du Merveilleux dans les Temps modernes. Par [Guillaume] Louis Figueur. Paris, 1860. 12mo, 4 vols. [Vol. iv. contains a long account of Cagliostro.]

Goethe's Werke. Stuttgart and Tubingen, 1829. 8vo, 40 vols. [Cagliostro figures as Der Graf in the play of "Der Gross-Cophta," in the fourteenth volume. The account of his home and relatives at Palermo, in the "Italienische Reise," is also an important contribution.]

Gemischte Gesellschaft. Biographische Skizzen von Georg Heseckel. Berlin, n. d. 8vo.

Merkwürdige Abenteuer des Grafen Cagliostro und Anderer. Von Johann Andreas Christoph Hildebrant. Quedlinburg, 1739, 8vo.

Georges Bell [Joachim Hounau], Le Miroir de Cagliostro (Hypnotisme). Paris, 1860. 12mo, pp. 100.

Count Cagliostro, or the Charlatan. [By T. A. James.] London, 1838. 12mo, 3 vols.

Tales from Blackwood, No. 29: The Vision of Cagliostro. By W. Charles Kent, &c. 12mo.

Sommaire pour la Comtesse de Valois-La Motte, accusée contre M. le Procureur-Général. 4to, pp. 62.

Réponse pour la Comtesse de Valois-La Motte, au Mémoire du Comte de Cagliostro. Paris, 1786. 4to, pp. 48.

Sommaire pour la Comtesse de la Valois-La Motte, accusée; contre M. le Procureur-Général. . . Paris, 1786. 4to, pp. 46.

Memoirs of the Countess de Valois de La Motte. . . . Translated from the French, written by herself. . . . London, 1789. 8vo, pp. viii. 231. 48. [This is the authorised translation, and has La Motte's autograph on p. 231.]

Authentic Adventures of the celebrated Countess Valois de La Motte. From her birth to her escape from prison: including the whole Transaction with Cardinal de Rohan. . . . Translated from the French. To which is added a Narrative of her Escape to London, as stated by herself, and Memoirs of her Sister under the character of Marianne. London, 1787. 16mo, pp. xii. 163.

Cagliostro, ou l'Intrigant et le Cardinal; par l'auteur des "Mémoires de M^{me} Dubarry et de M^{le} Duthé." [Étienne Léon de La Motte-Lanzon.] Paris, 1834. 8vo, 2 vols.

Piece importante dans l'affaire du Marquis de Launay, Gouverneur du Château de la Bastille. 1787. 4to, pp. 8.

Leben und Thaten des Joseph Balsamo, sogenannten Grafen Cagliostro. Nebst einigen Nachrichten über die Beschaffenheit und den Zustand der Freymaurersekten. Aus . . . dem in der pöblichen Kammerdruckerey erscheinenden italienischen Originale übersetzt. Zurich, 1791, 8vo, pp. 171; Frankenthal, 1791, 8vo; Augsb. 1791, von C. J. Jagemann; Weimar, 1791, 8vo; Mannheim, 1814, 8vo.

The Life of the Count Cagliostro; containing an authentic relation of the uncommon Incidents that befell him during his Residence in England in the years 1776 and 1777. His arrival in France; his committal to the Bastille; his Trial, Acquittal, and Banishment. His return to England in 1786; particular Anecdotes of him till 1787; and lastly, a detail of the Circumstances which occasioned his Departure for Switzerland. Dedicated to Madame la Comtesse de Cagliostro. London, printed for the Author, 1787. 8vo, pp. xxxii. 127.

The Life of Joseph Balsamo, commonly called Count Cagliostro: containing the singular and uncommon adventures of that extraordinary personage from his birth till his imprisonment in the Castle of St. Angelo. To

which are added, the particulars of his Trial before the Inquisition, the History of his confessions concerning Common and Egyptian Masonry, and a variety of other interesting particulars. Translated from the Original Proceedings published at Rome, by order of the Apostolic Chamber. With an engraved Portrait of Cagliostro. London, 1791. 8vo, pp. viii. 194. [Another edition, Dublin, 1792. 12mo, pp. ix. 262.]

Mémoires authentiques pour servir à l'histoire du Comte de Cagliostro, S. L. [By Jean-Pierre-Louis de Laroche de Luchet.] [Cassel] 1785-8. Paris, 1786. 8vo.

Saggio storico sopra Cagliostro e sua Moglie (Florencia Feliciani). Cosmopoli, 1790, 8vo. [This is an Italian translation of De Luchet's "Mémoires authentiques."]

Essai sur la secte des Illuminés. [Par De Luchet.] Paris, 1789, 8vo; Gotha, 1790, 8vo. Troisième édition augmentée [par Mirabeau], 1792. 8vo.

Ist Cagliostro Chef der Illuminaten? Gotha, 1790. 8vo. [Translation of preceding work.]

Memoirs of Extraordinary Popular Delusions. By Charles Mackay. Lond. 1841, 8vo, 3 vols. [Vol. iii. contains a notice and portrait of Cagliostro.]

Ma Correspondance avec M. le Comte de Cagliostro.

A Milan, aux dépens de la Société des Cagliostriens, 1786. 4to, pp. 38. [Query written by De Morande?] Also, Suite de ma Correspondance, 4to, pp. 16.

Lettre du Comte de Mirabeau à . . . sur MM. de Cagliostro and Lavater [avec un appendix, ou éclaircissemens sur les théistes de Bohême et la persécution qu'ils ont éprouvée en 1783]. . . . Berlin, 1786. 8vo.

Der Grafen von Mirabeau's Schreiben die Herren von Cagliostro und Lavater betreffend. Berlin, 1786, 8vo.

Cagliostro démasqué à Varsovie, ou relation authentique de ses opérations alchimiques et magiques faites dans cette capitale en 1780. Par un témoin oculaire. [Comte Moczninski.] [Strasbourg] 1786. 12mo. Another edit. 1789.

Cagliostro in Warschau, oder Nachricht und Tagebuch über dessen magische und alchymische Operationen in Warschau im Jahre 1780. [Strassburg oder Königsberg, or both.] 1786. 8vo. [This version is by Justin Friedrich Bertuch.]

Cagliostro in Petersburg. Von Theodor Mundt. Leipzig et Prague, 1858. 12mo.

Mémoire pour la demoiselle le Guay D'Oliva . . . accusée; contre M. le Procureur-Général. Paris, 1786, 4to.

Second Mémoire pour la demoiselle Le Guay D'Oliva . . . accusée contre M. le Procureur-Général. . . . Analyse et résultat des récolemens et confrontations. Paris, 1786. 4to.

Procès de Joseph Balsamo, surnommé le Comte de Cagliostro, commencé devant le tribunal de la Sainte-Inquisition en décembre 1790 et jugé définitivement par le Pape le 7 avril 1791; avec des éclaircissemens sur la vie de Cagliostro et sur les différentes sectes des Francs-Maçons, Liège, 1791. 12mo. [Translated by N. N. Dufroy.]

Nachricht von des berühmten Cagliostro Aufenthalt in Mitau im Jahre 1779 und von dessen dortigen magischen Operationen. Von Charlotta Elizabeth Konstantia von der Recke, geb. Gräfinn von Medern. Bert. et Stett. 1787. 8vo, pp. xxxii. 168.

Russian translation by Timaph. Sacharin. Petersburg, 1788. 8vo.

Dutch translation by Pieter Bodaert. Amst. 1792. 8vo.

Swedish translation. Stockholm, 1793, 8vo.

Requête pour le sieur Marc-Antoine Rétaux de Villette, ancien gendarme, accusé contre M. le Procureur-Général. . . . Paris, 1786. 4to, pp. 19.

Mémoire pour Louis-René-Edouard de Rohan, Car-

dinal . . . contre M. le Procureur-Général. . . . Paris, 1786, 4to, pp. 158.

Pièces justificatives pour M. le Cardinal de Rohan, accusé. Déclarations authentiques selon la forme anglaise. 4to, pp. 24.

Requête introductive au Parlement. . . . Par le Cardinal de Rohan. Paris, 1786. 4to, pp. 40.

Requête au Parlement les Chambres assemblées par le Cardinal Rohan. . . . Paris, 1786, 4to, pp. 8.

Requête au Parlement les Chambres assemblées par le Cardinal de Rohan, signifiée à M. le Procureur-Général. Paris, 1786, 4to, pp. 8.

Reflexions rapides pour M. le Cardinal de Rohan, sur le sommaire de la Dame de La Motte. Paris, 4to, pp. 24.

Gius. Balsamo, der berühmteste Abenteurer und Betrüger seines Zeitalters, oder der entlarvte Graf Alex. von Cagliostro, etc. Von J. C. von Train. Meiss, 1833, 8vo.

Unpartheiische Prüfung des zu Rom erschienenen kurzen Inbegriffs von dem Leben und den Thaten des Joseph Balsamo, des sogenannten Grafen Cagliostro. Von Cajetan Tschinck. Wien, 1791. 8vo.

Liber memorialis de Caleostro, quum esset Robereti. s. l. e. a. [Roveredo, 1778.] 8vo, pp. 31. [This tract is included in t. vii. of the Opere italiane e latine di C. Vannetti. Venezia, 1826-31.

Memoria sulla dimora del Signor Cagliostro in Roveredo, Italia, 1789. 8vo.

Denkmal des Cagliostro; Beitrag zur Geschichte dieses berühmten Mannes. Bregenz, 1791, 8vo. [Translated by Johann Heinrich Haesi.]

Story of the Diamond Necklace told in detail for the first time. . . . By Henry Vizitelly. Lond. 1867. 8vo, 2 vols.

This list includes such of the law papers in the "Affaire de Collier" as refer to Cagliostro's share in that transaction. I should feel grateful for any additions to or corrections of this list, and any one willing to sell or lend the articles marked with an asterisk would confer a favour by communicating with me. WILLIAM E. A. AXON.

4, Victoria Terrace, Rusholme.

HENRY HOWARD.

Among the muniments of one branch of the family named below is a half sheet of old foreign paper which contains two epitaphs. The first is as follows:—

"Here lies the Body of HENRY HOWARD, Lord of the Manor of Clun, son of Sr Rob^t Howard, Knight of the Bath; a younger son of Thomas, Earl of Suffolk, Lord High Treasurer. He married Mary, eldest Daughter of Sr Geo. Blount, Baronet, and died without issue, 26 Nov^r, 1675."

Beneath this inscription, the words—

"Piis manibus bene precare."

Under them, a rough sketch of a shield; Howard and Blount. Under all, a Maltese cross.

The other epitaph is "To the Memory of William Blount, Esq^r, 3^d Son of Sir Geo. Blount of Sodington, who died in 1671, aged 21," &c. &c.

1. There is nothing to show where these epitaphs are to be found; but I am informed that neither of them are in the Blount Chantry at

Mamble (Worcestershire), in which parish Sodington is situated. I am very anxious to learn whether these epitaphs are still in existence, and if they are, where.

2. I may as well mention that the Sir Robert Howard spoken of above is not the auditor of the exchequer, and the dramatist, &c. of Charles II.'s day; he was the sixth son of Thomas Howard, first Earl of Berkshire. The Sir Robert Howard of the epitaph was the fifth son of the first Earl of Suffolk.

In the privately-printed *Memorials of the Howard Family*, by the late Henry Howard of Corby (p. 54) there is no intimation that Sir Robert Howard was ever married. It was clearly unknown to him.

In Sir Egerton Brydges' edition of Collins (iii. 154), both wife and family are equally ignored.

Can any of your readers inform me who was the wife of this Sir Robert Howard, and whether he had any issue by her, besides the Henry of the epitaph?

3. Sir Robert Howard, the dramatist, had wives "as plenty as blackberries"; but only one is certainly known, Lady Honora O'Brien, widow, when he married her, of Sir Francis Inglefield. Probably she was his second wife. His first is supposed to have been an actress (the Lady Vane, as he was the Sir Positive Atall of Shadwell's play), but I cannot ascertain her name. There is reason to believe that he was connected with her before marriage. Of his third wife nothing as yet has been discovered by me. His fourth was Annabella (Dives?), the subsequent wife of the Rev. Edmund Martin.

Any information respecting the first, third, and fourth wives is much desired by

FRANCIS E. PAGET.

Elford Rectory, Tamworth.

WELL OF MANDURIA.

The city where this celebrated well is found is in the Iapygian peninsula, being remarkable as the scene of the death of Archidamus, king of Sparta, son of Agesilaus, who had been invited by the Tarentines to assist them against their neighbours, the Messapians and Salentines. The battle took place on the 3rd of August, B.C. 338, on the same day with the more celebrated battle of Chæronea. (Plut. *Ages.*, iii.; Diod. xvi. 63, 88.) The well to which I have referred is a curious natural phenomenon, and remains precisely as it was described by Pliny, who died A.D. 79. (Plin. *N. H.* ii. 106, 4):—

"In Salentino juxta oppidum Manduriam lacus ad margines plenus, neque exhaustis aquis minuitur neque infusus augetur."

I found it situated in a large circular cavern, which is approached by a descent of thirty rough

steps. Light is admitted partly from the entrance and partly from an aperture in the rock which is immediately above the well. The rocky stratum in which the well is found is a concretion of sea-sand and marine shells, the porous nature of the soil allowing the water to percolate freely. The water is not now drawn by the inhabitants from the ancient well, but from a small reservoir, which is kept always full by the constant oozing from the sides of the cavern, the water being collected into an earthen pipe, and thus conveyed into the reservoir. It flows thence into the well, which is said, exactly as Pliny describes it, never to show any change of level. The well gets gradually filled up with small stones, and when I saw it, was not above a couple of feet deep. It had, however, been once cleaned in the memory of the present generation, and was found to be of no great depth, with a bottom of very hard composition. There must of course be some peculiar way in which the water passes off, and how it is supplied is equally a mystery. It must ooze through the joints of the sides of the well, and it is curious that it should at all times, whatever be the quantity of rain that falls, only receive as much as it can throw off. There is a great want of water in this peninsula, and such a well is a blessing which we can scarcely appreciate in our northern climate. The water was pure, pleasant to the taste, in no respect mineral, though not particularly cool, as if it had come from some internal reservoir exposed to the heat of the external air. It is interesting to find that this well still continues much in the same state as it was in the time of Pliny. It is situated at a spot called *Seegno*, about half a mile from the modern town, which does not occupy the site of the ancient city.

In former times it must have been of considerable strength. The walls, which can be traced nearly in their whole circuit, were composed of large rectangular stones, in regular courses above each other, without mortar, and what I never observed in any of the ancient cities of Italy, it had a double wall with a fosse on the outside, while there was a wide passage between these walls. As far as I could judge, the outer wall, with ditch, had a breadth of twenty-three feet, and the inner passage, with the inner wall, of about fifty feet. The stones of which they were built are soft and have been decomposed, so that the highest part that now remains is not above seven feet. At a short distance from the city is the chapel of *S. Pietro Mandurino*, and beneath it a small chapel, the walls of which are covered with paintings of saints of the Greek church, but a good deal obliterated by time and damp.

CRAUFURD TAIT RAMAGE.

ARMS ASSUMED BY ADVERTISEMENT.—The following advertisement appears in the outer sheet of *The Times* of Saturday, July 13, 1872. After so complete a publication, there is, I presume, nothing improper in giving to the advertisement a further circulation in "N. & Q." :—

"In re the Will of MRS. MARGARET THOMAS, late of Coedhelen, in the county of Carnarvon, and of Trevor Hall, in the county of Denbigh, widow, deceased.—Change of Name.—Iremonger Lloyd.—Notice is hereby given, that in accordance with directions contained in the above will, dated 16th November, 1825, and duly proved, we, the undersigned, Reverend Frederick Assheton Lloyd, Clerk, M.A., of Llangynog, in the county of Montgomery, and Vicar of Bullington with Tufton, in the county of Hants; and Pennant Athelwold Lloyd, of Pentrehobin, in the county of Flint, and of Lime Grove, in the county of Carnarvon, Esquire, have, within the period appointed for that purpose by the said Will, respectively ASSUMED, and that we shall henceforth respectively continue to use the SURNAME of LLOYD only, instead of our former surname of Iremonger; and that, in accordance with such directions, I, the said Frederick Assheton Lloyd, do now quarter, and shall henceforth continue to quarter, the arms of the Lloyds of Llanhafon with my paternal coat; and I, the said Pennant Athelwold Lloyd, do now quarter, and shall henceforth continue to quarter the arms of Lloyd, of Pentrehobin, with my paternal coat. Notice is hereby given, that the above-mentioned changes in surnames and arms are recorded and evidenced by deed, under our respective hands and seals, dated the 10th day of July, 1872, and enrolled in Her Majesty's High Court of Chancery. And we desire that we may henceforth be respectively addressed and mentioned by the surname of Lloyd only, instead of by our former surname of Iremonger.—Dated this 11th day of July, 1872.

F. A. L. AND
P. A. LLOYD."

It cannot be repeated too often that all protests against persons changing their names by advertisement, or indeed in any way, are vain.

The practice will be found at length, I have no doubt, inconvenient if not dangerous to society. But it is legal now.

The taking arms by advertisement is quite another thing. I will not waste the space of "N. & Q." by going over what I have said about it long ago. I adduce this advertisement as the latest instance of a practice which has had few examples. One does not see, at least I do not see, what is to be the ultimate effect of such arrangements.

D. P.

Stuarts Lodge, Malvern Wells.

SONG IN PRAISE OF TOBACCO.—The following lines occur in an exceedingly rare volume entitled :

"Le Prince d'Amour, or the Prince of Love, with a Collection of several Ingenious Poems and Songs by the Wits of the Age. London: Printed for William Leake at the Crown in Fleet Street, betwixt the two Temple Gates, 1660," p. 137 :—

"To feed on flesh is gluttony,
It maketh men fat like swine;
But is not he a frugal man
That on a leaf can dine?"

"He needs no linnen for to foul
His fingers' ends to wipe,
That has his kitchin in a box,
And roast meat in a pipe.
"The cause wherefore few rich men's sons
Prove disputants in schools,
Is that their fathers fed on flesh,
And they begat fat fools.
"This fulsome feeding clogs the brain
And doth the stomach choak,
But he's a brave spark that can dine
With one light dish of smoak."

J. M.

TWO INEDITED POEMS OF LA FONTAINE.—In one of the curious catalogues (xci.) issued by S. Calvary & Co., the well-known old booksellers of Berlin, I find the following article, which I venture to ask you to transfer to your pages for the benefit of La Fontaine's next editor:—

"LA FONTAINE, J. de (1621-1695), Zwei bisher ungedruckte Gedichte in der ORIGINAL-HANDSCHRIFT. Diese beiden Contes: Le Tonnère und Nabucodonosor nach bekannten Erzählungen des Boccaccio und der Contes de la Reine de Navarre gehören zu den freiesten und zugleich elegantesten Dichtungen des berühmten französischen Klassikers. Wahrscheinlich waren sie bestimmt, in dem vierten Buche der Contes (1. Ausgabe: Mons, chez Migeon, 1674) zu erscheinen. Diese Ausgabe ist wahrscheinlich von Cornelius Zwoll in Amsterdam gedruckt, in dessen Nachlasse sich das hier angebotene Exemplar vorfand und bis jetzt unbekannt blieb. Der Anfang beider Gedichte lautet:

Il est assez d'Amans contens,
Mais il est peu de fidelles,
Cela s'est veu dans tous les tems
Fort fréquemment chez nous, un peu moins chez les
belles.

* * *

Jeune fille est un bien friand morceau
Quand simple esprit, caché sous fine peau
Conserve encor la première innocence
D'Ève et d'Adam. Les cas lorsque j'y pense,
En ce tems-ci me paraît fort nouveau.

6 Blätter mit Goldschnitt."

W. E. A. A.

COPY OF A LETTER OF JOSEPH ADDISON TO
MR. WORSLEY.

"Oct. 8th, 1717.

"Sir,—I must accompany my public letter with a private one of thanks to you for the extraordinary account of a late conference at Madrid which His Majesty perused with a great deal of pleasure, as it gives a very natural picture of the person engaged in that conversation. I fancy he now begins to talk in another tone, or will at least ere it be long. I fail not to lay all your letters before the King in the most punctual manner, and to do you justice whenever occasion offers, being with the truest esteem and respect,

"Sir,

"Your most faithful and

"Most obedient humble servant,

"J. ADDISON.

"M. Worsley."

There is in the above autograph letter, signed, which I possess, "more than meets the eye," and enough to make me wish to learn something more

about it. Addison was at the time Minister of State, after Queen Anne's death; Mr. Worsley was evidently an important personage and a clever one. Where could I get at this "extraordinary account of a late conference at Madrid," and at the "picture of the person engaged in that conversation"? If it is the celebrated Cardinal Alberoni, of whom I have a portrait, it would add much value and interest to my letter. P. A. L.

P.S.—Who and what was this Mr. Worsley? In "N. & Q." 3rd S. xii. 170, inquiry was made about another person of that name, holding office under George II., but I do not see that any answer was given as to the family.

CANONIZATION.—It may perhaps be worth while to note that Mr. Lea, in his *History of Sacerdotal Celibacy* (p. 154), states that St. Ulric of Augsburg was "the first subject of papal canonization, having been enrolled in the calendar by the Council of Rome in 993." ANON.

BEAK: A MAGISTRATE.—MR. W. H. Black, in a note to his *Ballad of Squire Tempest*, says this term was derived from the grandfather of his friend Dr. Charles Beke (of Bekesborne House, Kent), who was formerly a resident magistrate in the Tower Hamlets. Hotten, however, in his *Slang Dictionary*, asks if it is not connected with the Italian *becco*, which means a bird's beak, and also a blockhead. Sir John Fielding was called the "Blind Beak" in the last century. *Beag* is Anglo-Sax. for a gold necklace—an emblem of authority. JOHN PRIGOT, JUN.

BONIFACE'S "FRANCIA."—In Mr. H. C. Lea's *Historical Sketch of Sacerdotal Celibacy* (Philadelphia, 1867), there is a singular misrendering of a passage in Boniface's *Epistles*. One would naturally expect such a mistake in an ordinary English or American writer, but Mr. Lea's book is far from ordinary. It is a work showing not only great reading, but considerable knowledge of the principles of things. The passage, as it stands at the bottom of page 169, runs thus:—

"Perpauca enim sunt civitates in Longobardia vel in Francia aut in Gallia, in qua non sit adultera vel meretrix generis Anglorum, quod scandalum est et turpitudine totius ecclesie."—Bonifacii *Epist.* 105.

In the text, "in Lombardy, France, or the Rhine lands," is made to do duty for the words I have italicised. It is impossible to say which of the two Latin words the translator meant to represent by "France," and which by "Rhinelands"; but, take it which way you will, sense cannot be made. St. Boniface had no more idea of France as we have known it, monarchical, republican, or imperial, than he had of the British empire or the Belgian kingdom. What he meant by "Francia" was the district then possessed by the Franks—a territory which had its eastern boundary beyond the Rhine, and extended westward

to the Atlantic; but whose southern limit, as far as we can speak of boundaries in that confused time, lay on an irregular line extending from Strasburg to the mouth of the Loire. By "Gallia" Boniface may have meant all ancient Gaul not included in the territories of the Lombard or the Frank; but what he almost certainly did mean was the district known to us as Burgundy and Provence.

EDWARD PEACOCK.

LEODIUM.—There is a very interesting article on the origin of this word and the history of the place in the *Saturday Review*, July 6, 1872. Those who are interested in the investigation can pursue the subject by referring to a remarkable dissertation, "De nomine et Scripturâ Leodici Urbis," in the *Poliorecticon* of Justus Lipsius, lib. i. dialog. ii., edit. Vesaliæ, tom. iii. p. 467. The reader may also consult *Janus Anglorum*; or, the *English Janus*, by Selden, who says:—

"That which this author of ours calls *Leudemen*, the interpreters of law, both our common and the canon law call *Laicks* or *Laymen*. For as *Λαός*, i. e. people, as it is derived by Cæsar Germanicus, upon Aratus his Phænomena after Pindar, ἀπὸ τοῦ λίθος, i. e. from a stone, denotes a hard and promiscuous kind of men, so the word *Leudes* imports the illiterate herd, the multitude, or rabble, and all those who are not taken into holy orders. Justus Lipsius in his *Poliorectics* discourses this at large, when he searches out the origination of *Leodium* or Liege, the chief city of the Eburones in the Netherlands."—Edit. London, 1683, p. 77.

This translation of Selden's tracts was made by Dr. Adam Littleton under the family name of Redman Westcott. R. C. Cork.

GENERAL HOCHÉ.—The commemoration dinner dished up by the communist convicts and refugees in London on the death-day of their compatriot General Hoche, who had been despatched with 25,000 men to invade Ireland in 1797, reminded me of my own juvenile threnody on his demise in the same year, forming as it did a portion, however slight, of her political poetry. I venture to ask its admission into a column of "N. & Q." :—

When Lucifer heard that great General Hoche
Was sent to invade the dominions infernal,
'Keep off!' cried the monarch, 'nor dare to approach
With your Frenchified brags and embraces fraternal.
'My kingdom is quiet, my throne is secure;
But, once were the torch of Democracy lighted,
The roast they would rule, and turn hell out at door,
With the high rights of devils too closely "united."
'Then return to the Sambre that mourns for her chief,'
Or at Bantay again with your armaments Hector;
But, good Master Hoche, know this truth to your grief,
Old Nick will in hell be the only "Director."

E. L. S.

"GANGERY," A SCOTTICISM.—When a boy of fifteen I paid a visit with a relative at the house of an Aberdeenshire farmer, who had had a new farm-house built for him by the proprietor, and

which he was desirous to exhibit to my relative, whom and the farmer I accompanied from room to room as a mute spectator. One room contained an antique oaken cupboard or wardrobe, within which hung articles of female attire, the cover of which he opened in passing with the remark—"That's far (where) my wife keeps her gangery." The last word he pronounced sharply in Aberdeenshire fashion, and in three syllables like *gang-ir-ae*. The farmer, I remember being told, was a native of Morayshire. This word has ever since clung to my memory, occasionally cropping up as an inexplicable sound, till the other day, glancing down the pages of Cleasby's *Icelandic Dictionary*, I stumbled upon the explanation, in Icelandic *gang-verja*, *gang-ari*, a suit of clothes; so that by his wife's *gangery* must evidently have been intended her wearing apparel. "When found," &c.

BILBO.

BRIGG TYPOGRAPHY.—In the typographical gazetteer, to be found in Power's *Handy-Book about Books*, the year 1804 is given as the date of the earliest known book printed at Brigg. This seems, however, to be an error, for I have now before me an 8vo tract of eight pages entitled—

"Loose Hints and Propositions upon the Ancholme Drainage. Price Three-pence Stitch'd. Brigg: Printed by T. Briggs, Bookseller."

There is no date on the title, but it is dated at the end "November 11th, 1781."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Queries.

"THE BOOK": CAPTAIN ASHE AND MRS. SERRES.—Will one of your able correspondents, MR. BATES or MR. AXON, who seem to be peculiarly versed in the bibliography of out-of-the-way works, tell me something of the literary history of a volume often mysteriously alluded to in booksellers' catalogues as *The Book*. I have always supposed it to be a surreptitious reprint of the Report of the Delicate Investigation into the Conduct of Princess, afterwards Queen Caroline. The name of a Captain Ashe is sometimes connected with it, and sometimes that of the notorious *soi-disant* Princess of Cumberland. Was there ever any literary or other alliance between these parties?

I have looked into Mr. Jesse's amusing *Life and Reign of George the Third*, but find no mention of the subject; though he could, I have no doubt, from his acquaintance with the secret history of those days, throw much light upon it. I wish either he or MR. THOMS, who has paid so much attention to Mrs. Serres, could be induced to do so. My impression is, that that lady did not

bring her peculiar talents for manufacturing history into play until about 1816 or 1817.

E. F. T.

[Has not our correspondent confounded two distinct works—*The Book* and *The Spirit of the Book*?]

CHINESE VASES FOUND IN EGYPT.—It is well known that Chinese vases have been found in Egyptian tombs. I find Keil citing this, amongst other facts, to prove the early intercourse between East India and Africa:—

"... in the graves of the kings of the eighteenth dynasty, who ceased to reign in the year 1476 B.C., there have been discovered vases of Chinese porcelain."—Keil and Delitzsch, *Commentary* (Kings ix. 26-28), Edinburgh, 1872.

The vases of this nature in the British Museum are of mediæval manufacture, and I have heard the same statement regarding all the specimens so found. Some of these vases are engraved by Wilkinson; but the inscriptions are in the grass character, usually supposed to have been invented about A.D. 100. Will some Egyptologist tell me whether they furnish any proof of intercourse between Egypt and China, or if they are really of comparatively modern date? Have they been found in ancient tombs when first opened, or may we look upon them as relics of travellers, mediæval or modern perhaps, but certainly not ancient?

N. E. A. A.

Rusholme.

CHURCH CUSTOM AT CONISTON.—At the church at Coniston, near Ulverston, the congregation follow the clergyman in repeating the "General Thanksgiving" with audible voice. The custom is both pleasing and proper, and I shall be glad to know whether it prevails elsewhere.

M. D.

COWPER'S "EXPOSTULATION."—What were the original lines in Cowper's first edition of *Expostulation*, now replaced by those beginning—

"Hast thou when heaven has clothed thee with disgrace?"

S. BANKES.

St. Marychurch, Torquay.

[The following is the suppressed passage as printed in Mr. Bruce's edition (1866) of Cowper's *Poetical Works*, i. 88:—

"Hast thou admitted with a blind, fond trust,
The lie that burn'd thy father's bones to dust,
That first adjudg'd them heretics, then sent
Their souls to Heav'n, and curs'd them as they went?
The lie that Scripture strips of its disguise,
And excretes above all other lies,
The lie that claps a lock on mercy's plan,
And gives the key to yon infirm old man,
Who once inscon'd in apostolic chair
Is deified, and sits omniscient there;
The lie that knows no kindred, owns no friend
But him that makes its progress his chief end,
That having spilt much blood, makes that a boast,
And canonizes him that sheds the most?
Away with charity that soothes a lie,
And thrusts the truth with scorn and anger by,

Shame on the candour and the gracious smile
Bestow'd on them that light the martyrs' pile,
While insolent disdain in frowns express'd
Attends the tenets that endur'd that test:
Grant them the rights of men, and while they cease
To vex the peace of others, grant them peace,
But trusting bigots whose false zeal has made
'Treach'ry their duty, thou art self-betray'd."]

WILLIAM DE BURGH.—Can any one inform me who was William de Burgh, who was summoned to Parliament in the 1st and in the 2nd Edw. III.? and if he left any issue? Was William de Burgh, who was one of the justices of the Common Pleas temp. Rich. II., a descendant of the former; and if so, in what degree? In what county in England did the elder William hold lands?

JOHN MACLEAN.

Hammersmith.

AN OLD HAND-BILL.—Last week I had forwarded to me for my Kent collections an old sale by auction bill. As it is curious for several reasons I forward you a copy:—

"To be Sold by Auction, on Tuesday the 14th day of October, 1794, by Thomas Brewer, at the Bear Inn, Crayford, Kent, in Five Lots, Three Fowls and Two Ducks, unclaimed tithes. The sale to begin at 1 o'clock. Dinner on table at two. Gravesend: Printed by R. Pocock."

I beg to ask the readers of "N. & Q." if they have seen any handbill at all similar? It is about the size of an 8vo demy. The edges on three sides show that the paper was made only double the size and then long ways—not what the printers would describe as a 4to. The contents of the articles for sale are strange; and next, the reason for their sale speaks of a long since passed-away period. The circumstance of a dinner afterwards was strange, for it is only now that dinners are provided for those who attend large sales, when the localities (mostly lonely farms) are far remote from villages or towns.

The auctioneer was a famous man in his day—the George Robins of the locality around Dartford.

The printer was R. Pocock, the historian of *Gravesend*; the author of *Memoirs of the Tufton Family*; *The Earls of Thanet*; the earliest *Reading made Easy*, which he printed two years before Rusher at Banbury, &c. &c. Pocock was buried in the N.E. angle of Wilmington churchyard. No mortuary memorial marks his grave.

Was the bill intended to reflect upon the tithe owner or collector?

ALFRED JOHN DUNKIN.
44, Bessborough Gardens, Belgravia.

HEADS ON LONDON BRIDGE.—In the present Exhibition at the Royal Academy there is a picture called "A Jacobite's Farewell." It is engraved in the *Illustrated London News*. A gentleman, about to step into a boat at London Bridge, takes off his hat to salute the heads which, to the number of five, stand there upon long poles. Now in Cunningham's *Handbook of London*, 1850,

p. 297, I find the following passage:—"The last head exhibited on the Bridge was that of Vennor [Venner] the fifth-monarchy zealot, in the reign of Charles the Second." Is this statement correct? JAYDEE.

CURIOUS MODE OF INTERMENT.—There is now preserved in the parish church of Easingwold a curious, old-fashioned, black-painted coffin; which, according to the tradition of the place, was formerly used for the conveying of the bodies of the departed to the churchyard for interment. The legendary lore of the neighbourhood informs us that, in case of death, the body was conveyed in this coffin to the grave side, where it was carefully taken out and laid in the grave without any other covering than a sheet or blanket. The grave was then filled up, and the coffin was replaced in a dark room beneath the tower of the church.

Whether such a custom prevailed or not, we have no historical record of ancient date. In Gill's *Vallis Eboracensis, or the History and Antiquities of Easingwold and the Neighbourhood*, allusion is made to the reported custom, but no substantial evidence is adduced. Of the existence of the coffin there can be no doubt, for the writer has seen it many times, and knows it for a fact that it is still preserved and shown to visitors.

Query: Are there any similar cases on record, or did such kind of interment ever exist? Perhaps some of the readers of "N: & Q." can answer the question. T. E. G.

Easingwold.

"IN WESTERING CADENCE LOW."—Will H. H. W. (10, Fleet Street) kindly inform me whence this quotation is taken? C. S. TERRAM.

Windlesham, Surrey.

MASTIFF.—What is the true derivation of the word *mastiff*? I have consulted many dictionaries without finding a satisfactory explanation. Robert de Brunne writes—

"Als grehound or mastif."

In the North-west of England the animal is still called "masty." GEORGE R. JESSE.

Holly Bank, Henbury, Macclesfield.

[Wedgwood (*Dictionary of English Etymology*) states that—"The French must once have had the form *mastif*, from whence the English name is taken, as well as the old *masty*, which is our usual way of rendering the French adjectival termination *if*, as in *jolly* from the old *jolif*; *resty* from *restif*. The meaning seems to be a large dog."]]

POEM IN BLACK LETTER.—Will any one conversant with black-letter literature inform me to what volume a leaf is likely to have belonged, which I find used by the binder at the end of a copy of the *Book of Homilies*, printed by Richard Grafton in 1549. On the recto of a quarto leaf, which bears the signature "B. iij.," is the conclusion of a poem in seven-line stanzas on the vice of

Ingratitude, and then commences a poem in eight-line stanzas on the following Latin text or heading:—

"Consulo quisquis eris: qui pacis sidera queris
Consonus esto lupis: cū quibus esse cupis."

"I counsell what so euer thou be
Of polyeie | foresyght and prudence
Yf thou wylte lye in peas and dytte
Conforme thyselfe to thynke on this sentence
Where so euer thou holde residence
Amonge wolues | be wolwyssfe of courage. B. iij.
Lyon with lyons | a lambe for Innocence
Lyke the audyence | so vtter thy language."

On second page three more stanzas and a half. The second:—

"With holy men speke of holynesse
And with a glotton | be delicate of thy fare
With dronken men | do surfettes by excesse
And amonge wasters no spendyng that thou spare
With woodcockes | lerne for to dare
And sharpe thy knyfe | with pyllers for pyllage
Lyke the market | so preysse thy chaffare
And lyke the audyence so vtter thy language."

Should this poem prove to be unknown, I shall be happy to communicate what further I have of it if required. J. G. N.

OFFA: DOOMSDAY.—1. What is the present equivalent for 100l. in the time of Offa? This sum is named as the amount of the property at Luton given by Offa to the monastery of St. Albans.

2. What do such figures as the following represent in Domesday Book:—

uy ti
Ad 9t xx7II
7 × LVII
7 ×
7 × 4

J. W.

"REJECTED ADDRESSES."—Who are represented by "S. T. P.," "T. II.," * and "Momus Medlar"? JAMES T. PRESLEY.

Cheltenham Library.

"THE SEVEN WISE MASTERS OF ROME."—I got lately, at a stationer's shop in a back street in Belfast, a small book of 108 pages, in paper cover, printed at Dublin, and entitled *The History of the Seven Wise Masters and Mistresses of Rome*, containing many ingenious and entertaining stories, wherein the treachery of evil counsellors is discovered, innocency cleared, and the wisdom of the seven wise masters and mistresses displayed. This book would appear to have been very popular, as the title-page before me bears "Thirty-ninth edition" on it. The book is made up of a number of tales of a most romantic and improbable nature, strung together on a thread of romance, and re-

sembling slightly *The Thousand and One Nights*, or Boccaccio's *Decameron*—more like the latter, from the European and medieval character of the stories. Is the author of this book known? when and where was it written? and in what form did it first appear? From peculiarities in the language, comprising foreign idioms and quaintness of expression, I suspect that the copy I have is an old translation from the French or Italian.

W. H. PATTERSON.

[The romance of *The Seven Wyse Maysters of Rome* is one of the most remarkable of the mediæval collections of stories, and belongs to the same class as the celebrated *Thousand and One Nights* of the Arabians, in which one simple story is employed as a means of stringing together a multitude of subsidiary tales. An abstract of the romance, "so truly delectable, till lately, to every school-boy," from two ancient manuscripts, will be found in the third volume of Ellis's *Specimens of Early English Metrical Romances*. For a bibliographical account of this popular work, consult *Li Romans de Dolopathos*, publié pour la première fois en entier d'après les deux manuscrits de la Bibliothèque Impériale, par MM. Charles Brunet et Anatole de Montaiglan. Paris, 1856, 18mo; Brunet, *Manuel*, edit. 1864, v. 294-298; and Thomas Wright's *Introduction to The Seven Sages*, in English Verse. Percy Society, No. 64, 1845. *The Seven Wise Mistresses* is a very paltry imitation of this work.]

SHAKESPEARE AND THE DOG.—Sir H. Holland (*Recollections of Past Life*, p. 254) tells us that Lord Nugent, "the greatest Shakspearian scholar of his day," said no passage was to be found in Shakspeare "commending, directly or indirectly, the moral qualities of the dog." A bet of a guinea was made, which Sir Henry, after a year's inquiry, paid. Subsequently, he says, at the Bishop of Exeter's dinner-table, Croker suggested a passage, which however was "an ingenious suggestion only, and would not have won me my wager." I have, to use a Scotch expression, "searched and better searched," only to conclude that Lord Nugent was right; but it would be satisfactory to a laudable, or at least a pardonable curiosity, to know the passage indicated by Croker. Should "N. & Q." fail herein, may I respectfully ask Sir H. Holland—*Deus ex machinâ*—to oblige

W. T. M.

Shinfield Grove.

OLD SONGS.—Can any correspondent supply the songs in which the following lines occur, or refer to where such may be found?

I cannot give the several titles; but if my memory serves me rightly, the snatches here quoted constitute the chorus (or a portion of the chorus) of each song, number 6 excepted:—

1. "I'm the child for mirth and glee,
Though my name's Variety," &c.
2. "For there's no rebel Frenchman," &c.
3. "Butter and cheese, and all."
4. "And she bang'd him with a fireshovel round the
room at night."

5. "Heigho—Tarpin was a hero," &c.
"Where's the difference to be seen,
'Twixt a beggar and a queen?
The reason I will tell you why.
A queen can't swagger,
Nor get drunk like a beggar,
Nor be half so happy as I.
With," &c.

This latter song was very popular in Snettisham, co. Norfolk, upwards of fifty years ago; it being the favourite song of a retired actor, well known in that locality at that period, and usually given "in character."

J. PERRY.

Waltham Abbey.

STAFFORD FAMILY.—Can any of your readers state if there are any historical records showing who and to what branch of the Stafford family the following Stafford belonged, who is thus noticed in an old family MS.?—

"He was possessed of considerable property in lands & money, a native of Wales (?), and by religious profession a high Churchman (all the Staffords were Roman Catholic) in the reign of King Charles I.; and he, closely adhering unto the King's side, when the other party got the government, not thinking himself and family safe on his own estate, took his wife & young family into Ireland in company with some bishops, who had adhered unto their principles. He staid in Ireland till King Charles II. came to the throne; he then looked towards government for the recovery of his lands, &c., but being unwilling to stir without the said bishops, he waited for them, in which time a court of claims had been held, and before he got to England some persons had wrongfully claimed his property. Thus he lost his estate. When he got to court in order to claim it, one of the judges when he heard his case said, shaking his head, 'Young man! you have slept too long on your elbows; your estate has been claimed, and is given away.' . . . He then considered if he engaged in law to regain it he might lose all he had, therefore concluded to return to Ireland, where he had settled and prudently left his family."

Did not the government keep a record of all who lost estates in the royal cause? If so, where is such record to be found?

ARMIGER.

SUN-DIALS.—There are seven or eight sun-dials upon different parts of Leighton Buzzard church. How is this to be accounted for?

J. W.

COUNTESS OF THANET.—I have a miniature by Isaac Oliver of Margaret Sackville, Countess of Thanet (cir. 1639), at the age of twenty-five. Wanted, any particulars respecting her?

JOHN PRIGGOT, JUN.

[Lady Margaret Sackville was the daughter and co-heir of Richard Sackville, third Earl of Dorset. She was born at Dorset House on July 2, 1614; and on April 21, 1629, married to John Tufton, second Earl of Thanet. The countess died on August 14, 1676, aged sixty-two years.]

Replies.

LORD BUCKHURST AND SIR THOMAS GRESHAM.

(4th S. ix. 505.)

It may help P. A. L. in identifying the handwriting of the "political letter" before him, to know that Lord Buckhurst wrote a bold dashing hand, as unlike as possible to Sir Thomas Gresham's.

Profiting by the hint that "a letter wholly in Gresham's handwriting would be of sufficient value," I take this opportunity of mentioning that among the Marquis of Bath's papers at Longleat there are four original letters of Gresham's, and one or two of Lord Buckhurst's. The marquis's ancestor, Sir John Thynne, the builder of Longleat House, married Christiana, daughter of Sir Richard, and sister by the half-blood, of Sir Thomas, Gresham.

One of the Gresham letters is addressed to Queen Elizabeth, and is rather in the style of an official document, containing his advice to the Crown, how to improve its revenue by abolishing the privileges of the Still-yard Company of Foreign Merchants, and by favouring English merchants. This document may be found (taken apparently from some old transcript) in Burgon's *Life and Times of Sir Thomas Gresham*, vol. i. Appendix, p. 485. As there printed, it agrees very closely with the one at Longleat. I can only see two or three slight verbal differences, one of which is that the word "fordlle" ought to be "fordele" (meaning "advantage.") There is therefore no occasion to print that document again: but with Lord Bath's kind permission, I send copies of the others, because I do not see them in Mr. Burgon's work, and feel almost sure that they must be new to the public. Sir Thomas Gresham, the founder of the Royal Exchange, London, was evidently much stronger in national finance than in the spelling of his mother tongue. And I cannot say much for the orthography of Thomas Sackville, Lord Buckhurst. From the first letter it will be seen that one of Gresham's various commissions abroad was to buy coach-horses and silk stockings for Queen Elizabeth. The former he obtained and duly despatched. The other interesting articles he was unable to procure, even in the great city of Antwerp, and so was obliged to send for them all the way into Spain!

J. E. JACKSON, Hon. Canon of Bristol.

Leigh Delamere, Chippenham.

1. "SIR THOMAS GRESHAM to LORD ROBERT DUDLEY.
(18 Aug. 1560. From Antwerp.)

"Right honorable and my very singgeular good lorde After my most humble Comendacions It maye like you to understand that as the xvijth daye I sent the Quenes Mat^e kuich [*coach*] horssees from hens wth one of my own servaunts to Donkirk to be conveyed safely

unto you; wyche was the best and the seurest waye considering the horssees fote ys well & yn good licking. As lykwyssye I have maid dew serche for sylke howsse [*hose*] for the Quenes Mat^e but here ys nowen to be gotten. Therfor I have sent her highnes messenr [*mesure*] into Spayne and therby to make xx^{li} payre according to her Mat^e comandement in that behalfe. Other I have not to molest yo^r Lordeshipe wythe all but that It may please you to have in re-membrans yo^r Lordeshipe brother and my frynde Mr. Appleyard for the pourchasing of the Lordshipe of Wynddame* for the stay of his Lyving and for the better servyce of the Quene's Matie In those partes As lykwyssye It maye please you to be good lorde and Mr to yo^r servants Will^m Hogan and my cossyn Marbery and to my cossynne Ellis his brother, the rather at this my humble sewte And this Resting at yo^r lordshipe's Comandement wherin I can doo you anny servyce or pleasure I comyt you to God whoe preserve you with increas of honor. From Andwarpe the xvijth of August A^o 1560.

"At yo^r Lordships Commandement,
"THOMAS GRESHAM."

"To the Right honorable
and my very Singgewlar
good lorde, the lorde Robert
Duddely Mr of th orsses."

[*Seal: a small oval, a grasshopper, and T.G. Motto, "Fortun Amy."*]

2. The same to the same. (17 December, 1560. From Antwerp.)

"Right honorable and my very singgeular good lorde After my most humble Comendacions to yo^r gode lordship It maye like you to understand that I have reseed yo^r lordshipe's letter by yo^r servant John Benysone whome I shall fornysh wyth the creadyd of iij or iiijth according to yo^r wrytting. As lykewysse I shall helpe him wth as moche secrete as I can in bying and transportinge of all yo^r thinges wythe anny other servyce or pleasure I can doo for you dewringe lyffe. Also it maye like you to understand that here ys no nother comuncacions, but that the Emperor and Frenche Kinge should be departid wherby itt ys thought it wold breade moche quyetnes thorowe owght all Cristendome, by the Reason that the(y) Juge that Maxemallian shalbe Emperor whome ys a Protesttayer for his lyffe. As lykwyssye iff the Frenche kinge be dead the(y) have no more tittell to Schetteland wyche wold be a occasione to kepe us in quyetnes As for the Kinge of Spayen It ys thought that his handes ys full annofe to ressynt the Turcke, and that he will notte nowe be so ardent in religious matters as yt was thought here of latte he wolde bey. As lykwyssye the Kinge Philippe ys of latte enteryd into great Jellosseye of the greate Amytte that ys growen betwene the Pope & the Duke of Floryns, feringe that the Duke of Floryns shuld by this maynes growe to great for hym in Italye. The iiijth Spaynyardes soldyers that were shipped for Spayen be dischargyd ageyen and dothe re-

* Wyndham, county Norfolk. This is the John Appleyard for whom, upon the death of Amye (Robsart) his wife, Lord Robert Dudley sent to attend the inquest held upon Amye's death. "I have sent for my brother Appleyarde, because he is her brother." (See the late Mr. Pettigrew's *Inquiry concerning the Death of Amy Robsart*, p. 28.) The connexion is best shown in tabular form—

1st Roger Appleyard = Elizabeth Scot = 2nd husband, Sir	
	John Robsart.
John Appleyard.	Amye Robsart = Lord
	Robert Dudley.

mayne here in havens & townes till forther the Kinge of Spayen pleassure be knowen. Lyckewysse the Inquisition of the Order of Spayen ys proclamyd att Lovagen And yt ys sayd here that yt shalbe forthe wythe proclamyd in all other hys Domynions here, wyche is nothing lickyd. The Quenes creditte dothe ryther augment then dynynyshe And so I trust to keppe itt yffe my powre and synnell devysse maye be creadytted and tackede plassee from tyme to tyme. Lycke wysse itt maye please yo^r lordshipe to Remember the present of geldinges & grehoundes to the Langgrave to be sent by the Quenes Ma^{tie} wherein her highnes shuld doo very honorable consideringe all thynges. Other I have not to molest you with all but I shall most humble dessyre yo^r lordship to be good lorde to Mr Robert Hugan In the optayninge of hym the Quene's Maties pensione And the rayther at my humble settwe for I wyll Inseure you he haythe Right well disservyd itt. As knowethe the lorde whoe preserve yo^r Lordshipe withe Increeas of honnore.

"From Andwarpe they xvith Daie of December A^o 1560.

"At yo^r lordshipes Comandement,

"THOMAS GRESHM.

"At the sealling hereof the letters of Germany be come, but the(y) make no mensionne of the Emperor's deathe, wyche is now moche dowghtted. As also I have secreat Intelegens that the Kinge of Spayen mynde ys altered for the iiijth Spanyardes that shuld Remyne here, for that now he hayth contremaynd agayen to shipe them for Spayen wythe all the expedycon that maye be. Wisshing the(y) were departed for that ther ys great account maid of them the(y) be so expert soldierys.

"To the Right honorable and my very singgewlar good Lorde the lorde Robert Duddley M^r of the horssees."

3. "SIR THOMAS GRESHAM TO ROBERT DUDLEY, EARL OF LEICESTER. (29 April, 1572.)

"Right honorable and my very Singgewlar good Lord. Aftry my most humble comendacions | where as I have desyrd Mr Horsey to Informe you that the Quen's Ma^{tie} haythe geve me to understond that she haythe comytted the removing of my Ladye Mary Gre [Grey] to y^r good Lo. and to my lord of Bowrgleye, and that I shulld speacke no more unto her but unto your lordshipes and her highenes haithe comandyd me bothe to *chide* (?) withe you and to *thinke* (?) unekindenes In you yff that you doo not dispathe me of her owght of handes. And knowing how carefull bothe you and my lorde of Bowrgleye haithe bynne for the Ryddens of her so now I trust you will tackede pressaunt (?) order for the same wyche wold be no small comfort and quyeatnes to my poure wife & me whomme as you know haythe bynne all most a pryssonner yn her owen howsse for this thre yerres.—Other I have not to moleast yo^r Lordshipe wythe all but yff yo^r Lo. and my Lorde of Bowrgleye haithe not discharged my frynd M^r *Stingo* (?) I most humble besече you as to see itt donne for that itt doth not a litle towche my Creadyt bothe wythe the Mayor and Aldermen as also M^r *Stringa* (?) | for that they doo seeke to displeasse hym contrary to all verrytie right and Justyce. Lickewysse I shall most humbly besече you for my sake as to stave that M^r Sargeaunt Manewood be no Juge and that he maye be one of the Q. Maties sargeaunts, wherin yo^r Lo. shall receive moche honnor In the doing of itt for his wysdome and lernynge And besyde that my good lorde I doo know and assure you he dothe honner you above all they men In the Realme wherein he maye doo you any servyse for that he ys both oneast and faythfull And as I have bynne all weyes

his meynnes to yo^r lordshipe to extend y^r goodnes unto hym so now I shall yeast ones most humble besече you to see this donne and iff itt be possible wyche I shall except all kind of wayes as donne to my selfe wherin I have desyrd M^r Horsey to put you in remembrans therof In my abseas As knoweth the Lorde who preserve your Lo. wythe increas of honor. From Gresham Howsse this xxixth of April A^o 1572.

"At yo^r Lordshipes Comandement

"During Lyffe

"THOMAS GRESHAM.

(Postscript.) "As I am right glad that yo^r booke ys under the great seayle so I doobill thanke yo. Lo. for the ixth that you have put in to yo^r booke for me wyche shall not be forgotten of my parte wherin I may anny kind of waye doo you sarveye having apoynted M^r Armger to wayte upon you for the note for the drawing of the booke.

"To the right honorable, and my verry Singgewlar good lorde Th^e erle of Leasiter of the Q. Ma^{tie} prevey Conssail."

(Seal: same as above.)

4. "THOMAS SACKVILLE, LORD BUCKHURST to the EARL OF LEICESTER (26 August, 1588. From Buckhurst.)

"My veary good Lord | Though I know you wilbe very hard of belefe in the opinion of my skill in hunting yet I hope your lo. will not reafuse to geve credit unto profe by Demonstration, for that manner of profe was never yet reapeld (*repelled*) by any | And therefore having striken a stag wth mine own hand, although I wot well your lo. may comaund many hundreds, I am bold yet to present him to your good Lo. as a pore token of my skillfull Cunning—and if your lo. shold make dout in that sort to accept him, yet I trust you will pleas to receive him as faithfull testimony of my good will unto you | and so I besech your lo. to do, for even such he is sent unto you | I wish to your good Lo. increase of all honour and happines, even to your own noble hartes deasier | And so do recomend your lo. to the protection of the Almighty. from buckhurst this 26 of August 1588.

"Your Lo. most assured

"to commaund

"T. BUCKEHURST."

(Addressed)

"The right honorable my good Lord the Earle of Leicester."

HOTCHPOT.

(4th S. ix. 180, 240, 306, 374, 409, 511.)

My query as to the origin of this phrase and its first appearance in our language has not yet been answered. It appears from the authorities given that Coke considered it an old Saxon word, but why I cannot comprehend. As I anticipated, it was used as early as the times of Britton, Bracton, and Littleton, and yet Cowell thinks that it was imported from the Low Countries.

In "N. & Q." 1st S. ii. 234, it says—"Land could be devised by will before conquest, but not after (except in rare cases, and by a legal fiction) until *temp.* Hen. VIII." How is all this explained? I will put the question "without pre-

judice as aforesaid," as to whether it is not most probable that the custom of lumping realty and personalty, and in some cases both together, for equitable distribution by demise did not exist in Anglo-Saxon times: that after the Conquest it was continued as to personalty only, and the word "hotchpot" was applied to it when our law language was the French; and that it was resumed and perpetuated as to realty at the time of Henry VIII.

This, I think, will appear by reference to the Anglo-Saxon laws, to which I have not access here. My query is a query and not a quibble, and like others that I have made and may hereafter make—viz. for special and most interesting purposes.

C. CHATTOCK.

Castle Bromwich.

The following extracts from an old note-book, if not too late, may prove useful to MR. CHATTOCK:—

"Such patching maketh Littleton's *hotchpot* of our tongue, and, in effect, brings the same rather to a Babelish confusion than any one entire language."—Camden's *Remains*.

"A mixture of many disagreeing colours is ever unpleasant to the eye, and a mixture or *hotchpotch* of many tastes is unpleasant to the taste."—Bacon's *Natural History*.

"Nor limbs, nor bones, nor carcass would remain;
But a mash'd heap, a *hotchpotch* of the slain."

Dryd. *Juv*.

"*Codicil*. The Papists can have no claim to *Silesia*.

"*Quidnunc*. Can't they?

"*Codicil*. No, they can set up no claim. If the Queen on her marriage had put all her lands into *hotchpot*, then indeed . . . and it seemeth, saith Littleton, that this word *hotchpot* is in English a pudding," &c.—Murphy's *Upholsterer*; or, *What News*, p. 20, 3rd edit. MDCCLXIX.

C. H. STEPHENSON.

19, Amptill Square.

Assuming the primary meaning to be a medley stew, the legal application is obvious. What is wanted is an explanation of the origin of the term in its culinary sense. I have seen none so simple and direct as that which is suggested by the following paragraph, quoted in *The Athenæum* of April 13, 1872, from *Cumberland Talk*:—

"Near to each end of the table was placed a large *hot-pot*, which is a dish consisting of beef or mutton, cut into pieces, and put into a large dish along with potatoes, onions, pepper, salt, &c., and then baked in the oven, and is called in Cumberland a 'taty-pot'."

Whether "hot-pot" is a Cumberland term, or a term which the author had met with elsewhere, or one which he had coined himself, does not, in the above sentence, clearly appear; but as a suggestion of etymology, it is equally good in either case. It is so natural a word that one may be

sure it has been in common use, and if so, the transition would be easy to "hotch-pot" and "hodge-podge."
G. F. B. Clifton.

THE TONTINE OF 1789.

(4th S. ix. 486; x. 12.)

If M. H. R. had examined the matter a little more carefully, he would have found that the "facts" as regarded his two relatives were in full accordance with "the tontine theory, *supposed to be honestly carried out*"; and that, consequently, the insinuation with which he concludes his note is altogether unwarranted. In the first place he has made the number of subscribers only *one* thousand, instead of *ten* thousand. The correction of this error at once reduces the amount of interest payable to each to *one-tenth part* of the magnificent sum which he imagines they ought to have received. Secondly, we learn from the "Carlisle Tables" that, out of ten thousand persons aged seventeen (the age of his younger relative at entering), there were four thousand and sixty survivors after the lapse of fifty-two years. The other, he tells us, was "about" twenty; and according to the same tables the number of survivors out of ten thousand persons, starting at that age, would at the end of the same period be three thousand five hundred and thirty; consequently, in the one case the share payable to each in her fifty-second year of membership would be $\frac{30,000}{4060} \text{ l.} = 7\text{ l. } 7\text{ s. } 9\text{ d.},$

and in the other $\frac{30,000}{3530} \text{ l.} = 8\text{ l. } 10\text{ s. } 0\text{ d.}$: so that, assuming, as we ought, a mean age between these two, we have as the amount payable to each at the end of fifty-two years a sum not less than *7 l. 7 s. 9 d.*, and not more than *8 l. 10 s. 0 d.*; in other words, just what M. H. R. tells us they actually did receive, viz. "some *7 l.* or *8 l.*" I need scarcely trouble your readers with any calculations as to the case of the elder, who lived "about" ten years longer, and whose last year's income from the tontine M. H. R. "believes" was not more than *14 l.*; but it will easily be found, from the same tables, that she was probably in her last year entitled to "about" *18 l.* M. H. R. says that any actuary can calculate how many persons will have died during the periods referred to; but he seems to have quite forgotten the more important question, viz.: How many will survive? F. N.

P.S. The above remarks are based on the only available data as to ages, viz. those furnished by M. H. R. I strongly suspect, however, that the majority of members of the tontine were under the age of seventeen on entering, and in that case the number of survivors at the end of a given number of years would be greater, and the amount payable to each would consequently be less.

In the *Gentleman's Magazine* for January, 1791, will be found a paper, by Dr. Samuel Pegge (signed "Paul Gemsege, Jun."), on the "Origin of Tontines."
YLLUT.

"LA BELLE SAUVAGE."

(4th S. x. 27.)

The cutting from *The Standard* with the above heading is an example of the proverb that a story never loses in the telling. It has gone the round of the papers, having, if I do not mistake, first appeared in *The Bookseller* of June 1. It apparently takes its origin from an article in a recent number of *Cassell's Magazine*. As I was the writer of the article, and as it is strangely misrepresented in *The Standard* note, I must ask your leave to correct some statements made in it. It was not worth while to do this while the paragraph remained in a vagrant condition in our ephemeral literature, but as it now aspires to a permanent home in the columns of "N. & Q." I cannot remain silent.

The true story of Messrs. Cassell's "raking over their title-deeds" is simply this, that some two or three years ago I was asked by the editor of the magazine for an explanation of the name "La Belle Sauvage." I gave it to him in a short paper, in which I named as my authority a copy of an entry read before the Society of Antiquaries by Mr. Lysons, and published in the *Archæologia* in 1815. For some reason my essay, although in print, never appeared in the magazine until last month, when Messrs. Cassell, "raking over," not their "title-deeds" but their old proofs, came upon it, and published it without my knowledge, subsequently sending me a cheque for the copyright. I have thus nothing to complain of except the errors in *The Bookseller* and *Standard* paragraph, and only trouble you with this letter to point out the true source of the story, and to name more distinctly the paper of Mr. Lysons, which may be found in *Archæologia*, xviii. 197, 198.

I may take this opportunity of making another personal statement. A Christmas carol, which appeared in *The Guardian* (Dec. 27, 1871), and which was afterwards quoted at some length in your columns, was compiled by me from several ancient sources, including the carol in Sandys' "Joseph was an old Man." It will be understood by those who are acquainted with Mr. Sandys' volume, that the poem as he gives it is not exactly suited to a modern publication; and in taking liberties with it I had one or two other versions, and the representations on old tapestry and illuminations, and in sixteenth century etchings to guide me. I should certainly have avoided publicity for my efforts at adaptation if I had known how much controversy would come of them. I can now only make the amend of ac-

knowledging their paternity; and I beg you to forgive what seems to be a merely personal explanation, and therefore of no importance to any one except
FITZ-RALPH.

SIR JOHN DENHAM'S DEATH.

(4th S. ix. 504; x. 13.)

COL. CHESTER has satisfactorily proved that Lord Braybrooke's note was founded on error, but in doing so has himself committed a curious double blunder. He states that Pepys must have made a special "pilgrimage into the City" to get to the New Exchange; and that the funeral of Cowley must have taken place "almost before his face." It is plain from this he imagines that the "New Exchange" was what we call the Royal Exchange, and that the famous old diarist resided in the neighbourhood of Whitehall; whereas in fact the house of Pepys was in Seething Lane in the very heart of the City, and the New Exchange was at the western end of the Strand in close proximity to the Court. As COL. CHESTER is prosecuting researches regarding the deaths and burials of our poets, he may perhaps be able to clear away the mystery about the interment of Massinger. In the *Biographia Dramatica*, vol. i. p. 784, we are told that the "entry of his burial in St. Saviour's register is as follows":—

"March the 20th, 1639-40, buried Philip Massinger a stranger."

While Mr. Collier, in his *Memoirs of the Principal Actors*, &c. p. xiii. states:—

"It appears from the *monthly accounts* at St. Saviour's, that instead of having been buried on 20th March, 1639-40, as Gifford states, Massinger's funeral took place on the 18th March, 1638-39."

The entry is precisely as follows:—

"1638. March 18. Philip Masenger, strangr, in the Church . . . 2 li."

Antony à Wood gives yet another version. At vol. i. p. 447 he tells us that the register of St. Mary's "saith that Massinger was buried in one of the four yards belonging to that church," and again at p. 536 of the same volume:—

"His body, being accompanied by Comedians, was buried about the middle of that churchyard, belonging to St. Saviour's church there, commonly called the Bull-head Churchyard, that is, in that which joyns to the Bull-head Tavern (for there are in all four yards belonging to that church), on the 18 day of March in sixteen hundred thirty and nine."

And in the margin he inserts "1639-40." The accepted interpretation of the word "stranger" is "non-parishioner"; but how can this be if Wood and Langbaine are right in asserting that Massinger died "in his house on the Bank-side"?

CHITTELDROOG.

EARLS OF KELLIE.—In the article relative to the Earls of Kellie (4th S. ix. 501), there is an error requiring correction. The lady mentioned as the elder sister of the last Earl of Mar and Kelly was Lady Jane Janetta, his lordship's youngest sister, who married Edward Wilmot, Esq., by whom she has issue; whereas the Lady Frances Jemima, who died in 1842, was the eldest sister, and married William James Goodeve, Esq., by whom she had four daughters and one son, John Francis Goodeve Erskine, Earl of Mar and Baron Garioch. J. M.

CHRISTIAN NAMES (4th S. ix. 423, 510; x. 14.) The name Meriel is an eminent one in my family, and my eldest daughter is so named. In our old letters it is spelt Muriel, Meriel, Maryell; and I believe it to be merely a derivative of Mary. Some years ago a chemist lived at Brighton called Muriel. LYTTTELTON.

GRETNA GREEN MARRIAGES (4th S. x. 8.)—Died in 1861 (I have no nearer date), John Murray, of Sark Bar Hotel, Gretna Green, in his sixty-third year. John Murray succeeded the "original blacksmith" on that worthy's death, and carried on a thriving business for a many years, until, to legalise the ceremony, a residence in the locality became necessary, when the numbers of those who sought his kind services became fewer. John Murray kept registers of all marriages performed by him.

In a recent trial anent a will, at Liverpool, some curious facts concerning Gretna Green marriages was elicited. The plaintiff, Robert Ker, had been twice married at Gretna: to his first wife in 1850, to his second in 1853. The first ceremony was at a beerhouse in Springfield, and the second "at William Blythe's alehouse. Thomas Blythe performed the ceremony, his wife being present." Plaintiff described the ceremony at the alehouse:—

"I went in and had some conversation, and asked him (Thomas Blythe) to do this little job. He said he would, and he asked me if I was willing to take this lady as my wife, and I said yes. Then he asked her if she was willing to take me for her husband, and she said she was; and I got hold of her hand and put the ring on, and we were declared as man and wife, and that was how we were married. I think that Mrs. Blythe wrote something and gave it to my wife, and she kept it."

A book containing the entries of the marriages performed by the Blythes was produced in the evidence. THOS. RATCLIFFE.

THE DEATH-WARRANT OF CHARLES I. (4th S. x. 9.)—Not even his Nelsonian death reconciles me to my ancestor Richard Deane's regicidal warranty of his sovereign's murder. Had he conspired to deal with Cromwell as Brutus dealt with Cæsar, his memory would have stood as high in my regard. I turn, however, from his *italicized* mark in MR. THOMS' black list to the

name of my other ancestor, John Lenthall; which like that of fifty-six other diluted democrats, appears therein without note or number.

My grandfather's MS. genealogy (*penes me*), dated in 1774, three years before my birth-time, traces our descent from Sir Edmund Lenthall, "the fifteenth knight" of that ancient family; whose grandson, John Lenthall (the regicidal *signataire*), was the only child of his first-born, Sir John; and, happily, died without issue. Sir Edmund's second son, William, was the ancestor of the Lenthalls of Burford, and father of Sir William Lenthall, the Speaker of the House of Commons *temp. Caroli Martyris*. His third son was Thomas, whose granddaughter, Elizabeth, married in 1704 my great-grandfather the second "Deane." The only son of my elder brother, "Deane," having died without issue male, I am now the representative of our descent from the two regicidal families, with (I am sorry to say) as little inheritance of their estate as of their politics.

My grandfather genealogised the Lenthalls *con amore*, tracing them beyond the Conquest into the Heptarchy. Shall I be too intrusive asking a corner in "N. & Q." for an epigraph which, many years ago, I composed in honour of the dear old man?—

Non sibi sed nobis stirpem memorabat avitum,
Ut proavis dignum consequeremur iter;
Perlege scripta manus venerandæ! non sine curâ
Eripuit tumulo strenuus ille senex,
Quo tenere fidem famamque Oblivia nostram,
Vesper ut occiduis culmina summa tegit.

EDWARD LENTHALL SWIFTE.

GUINEA-LINES (4th S. x. 8.)—There is a list of "Technical Terms used in the Art of Book-binding" annexed to *Bibliopægia; or, the Art of Book-binding*, by John Andrews Arnett. (London: Richard Groombridge, 1835.) Not mentioned in Bohn's *Lowndes*, but the term "Guinea-lines" is not mentioned or defined in that rather exhaustive table of the technical terms used in the book-binding craft. T. S.

Crieff, N.B.

MARLY HORSES (4th S. x. 9.)—The horses referred to by J. P. B. are the marble groups of sculpture by Coustou, jun., in the Place de la Concorde, Paris, at the entrance of the Champs Elysées. Each represents a restive horse held in check by a groom. They were brought to Paris from Marly in 1794; hence the name. T. B.

"WHEN I WANT TO READ A BOOK, I WRITE ONE" (4th S. x. 10.)—This saying is attributed to Mr. Disraeli by the reviewer of *Lothair* in *Blackwood's Magazine*. J. H. I. OAKLEY.

SYMBOLUM MARLÆ (4th S. x. 4.)—MR. HODGKIN expresses a doubt whether the text of this has been hitherto published in England. I cannot

answer for the Latin; but I am pretty sure that an English translation was published early in the seventeenth century. I possess a small book in 18mo with this title:—

"The Psalter of the B. Virgin Mary. Conteyning many devout Prayers and Petitions. Composed in the French Tongue by a Father of the Society of Jesus: and translated into English by R. F. Permissu Superiorum. MDCXXIII."

The dedication is to the "R^t Hon^{ble} and virtuous Lady, The La. Cecily Compton." Unfortunately my copy is defective, all beyond p. 308 having disappeared. It is probable that the *Symbolum Mariæ* was added at the end, as it was always published with the Psalter.

But after all, who wrote this Psalter? MR. HODGKIN says its authorship is attributed to St. Bernard; but this is evidently a mistake. It is frequently said to have been composed by St. Bonaventure, and constantly referred to as his. The judicious critic Alban Butler, however, says in a note to the *Life* of that saint: "The Psalter of the Blessed Virgin is falsely ascribed to St. Bonaventure, and unworthy to bear his name"; for which he refers to Fabricius, Bellarmin, Labbe, and Natalis Alexander.

I have no copy of the Latin Psalter, and am therefore unable to ascertain whether the French one, from which my book is translated, is, after all, a mere translation from the Latin, or, as it professes to be, an original composition. But in either case I think it most probable that the *Symbolum* was appended. F. C. H.

"ANSER, APIS, VITULUS," ETC. (4th S. x. 10.) In Howell's *Letters* (book ii. let. 2) the line is quoted at length, and runs thus—

"Anser, apis, vitulus populos et regna gubernant."

G. F. S. E.

LANCASHIRE MAY SONG (4th S. ix. 402.)—The five verses of this song appear to be taken almost literally from several May songs published in *Ballads and Songs of Lancashire*, by John Harland, F.S.A., in 1865. THOS. RATCLIFFE.

WORLEY OR WYRLEY FAMILY (4th S. x. 10.)—In derivation all the vowels are interchangeable, and sometimes *y* interchanges with them. There is a place named Wyrley, in Staffordshire, from which I believe this old family took its name; and if MR. A. WORLEY will refer again to the earliest mention of the family name I think he will find that the confounded (or rather confounding) little descriptive particle *de* occurs. The origin of the place named Wyrley is most likely from Sax. *Wær* = weir, a dam, and *ley*, a meadow.

C. CHATTOCK.

Castle Bromwich.

EDWARD UNDERHILL, THE "HOT GOSPELLER" (4th S. ix. 484; x. 15.)—I hope I may venture to congratulate MR. UNDERHILL (to whom I beg to

offer my sincere thanks for his paper) on being a veritable descendant of the valiant "Hot Gospeller." If this be the case, and if he is personally interested in Edward Underhill, I should have much pleasure in sending him the information which I have collected relative to this redoubtable hero, a few weeks hence, when I am a little more at liberty than now.

It is a puzzle to me how Underhill contrived to sell Honyngham (I retain his spelling) in 1544, and yet to be resident there in 1563. Did he buy the manor back? He returned to London from Baginton on the accession of Elizabeth. I venture to think that one date in MR. UNDERHILL's paper is a mistake. He gives "about 1520" as the date of birth. The inquisition of Underhill's grandfather shows that he was born in 1508. Moreover, he had either twelve children, or the date given in the *Herald and Genealogist* (ii. 132) for the birth of the youngest is a misprint. According to that account, taken from the register of St. Botolph, Aldgate, Anne and Prudence Underhill were both born in 1554. Now Guilford was undoubtedly born in May or June, 1553; and Underhill himself tells us that in his house in Wood Street, Cheapside, to which he removed "after Christmas," 1553, he had two children born, "a boye and a whence" (Underhill's "Narrative," Harl. MS. 425, fol. 97 b). The boy was Edward, baptized at St. Botolph's in 1556; but who was the girl? Anne and Prudence would have been two "whences," not one. I am therefore inclined to think that there was another daughter, born in 1555 or 1557, and perhaps baptized at some other church than St. Botolph's. What was the parish church of Wood Street? Surely not St. Botolph's, which was outside the City. Underhill's language leaves it uncertain when he removed to Wood Street, but one sentence may intimate that it was not until the time of Wyatt's rebellion (Feb. 1554) or later. He certainly came back to Wood Street, for he tells us how he built up his Protestant books in the wall, and found them safe there after the accession of Elizabeth. He was living in 1569 (Rot. Pat. 10 Eliz.)

HERMENTRUDE.

HALSTEAD'S "SUCCINCT GENEALOGIES" (4th S. ix. 340, 416; x. 18.)—Will MR. BOHN kindly supply particulars of Sir Simon Taylor's copy, viz. date of sale, the cost to Mr. Beriah Botfield, the price realised at Messrs. Sotheby's, with the name of purchaser and present possessor?

JOHN TAYLOR.

SCALIGERIANA (4th S. x. 6.)—"The compiler of the volume of 'Table Talk' in *Constable's Miscellany*" (vol. x.) was, as I have heard, a remarkably able and very well-informed writer—George Moir, advocate, Edinburgh, the author of the articles "Poetry" and "Modern Romance" in

the *Encyclopædia Britannica*, and republished separately (Black, Edinburgh) in 1839. Mr. Moir, who for very many years enjoyed an extensive and lucrative practice as a lawyer of the very first rank, was successively professor of "rhetoric," and of the "law of Scotland" in the University of Edinburgh, and sheriff of Stirlingshire. A notice of Mr. Moir, evidently from a friendly hand, appeared in *Blackwood's Mag.*, January, 1871.

T. S.

REV. THOMAS ROSE (4th S. ix. 484; x. 16).—My thanks are due to S. K. for having filled up a blank which my researches had hitherto been unable to efface. I could not ascertain what became of Rose between his return on Elizabeth's accession and his presentation to Luton by the crown in 1563. He died in 1574, certainly at "an advanced age," for the lowest number of years which he could have attained is seventy-one. He was more likely from five to ten years older than this.

HERMENTRUDE.

I can supply at this time no further information than may be found by reference to the respective indexes to the works of Strype, and those of the Parker Society, and to a small volume—*The Days of Queen Mary* (65, St. Paul's Churchyard, London). This has many references to him and the London congregation with which he was connected, and has been styled, by one well qualified to judge on the subject, "an admirable compendium of information of the period." S. M. S.

CHAUCER: "DETHE OF BLAUNCHE" (4th S. ix. 483; x. 17).—I thank Mr. H. A. KENNEDY for his note on l. 722—

"Thogh ye hadde loste the ferses twelve,"—

and especially for his reference to the Earl of Surrey's poem. My difficulty, however, was not ferses, but *twelve*. I think, on reconsideration, that in "ferses twelve" there is a general reference to Chaucer's much-loved *Good Women*. The instances of Medea, Phillis, Dydo, &c., in the lines immediately following, bear this out. The meaning is, doubtless—"Though you had lost all the famous queens of story, yet you would have no right to kill yourself." JOHN ADDIS.

Rustington, Littlehampton, Sussex.

TRANSMUTATION OF LIQUIDS (4th S. ix. *passim*; x. 18).—J. R. CK. agrees with DR. HYDE CLARKE that it is as reasonable to derive Greek *rhain* from English *rain*, as to do the opposite; because English and Greek are alike "descended from some dialect nearly related to Sanskrit." Well, the wolf accused the lamb of muddying the stream, though "stabat superior lupus." It may be hard to show that *rain* comes from *rhain*; but on the other hand, is it possible that *rhain* should come from *rain*? If not, it cannot be "as reasonable" to say so. Undoubtedly, *rhain* was used before

the English *rain*. If it was "blank assertion" in me to say that the Greek root existed long before the English equivalent, there is no force in the considerations—(1) that the stream of etymology sets uniformly from the Caucasus across Europe to the north-west; (2) that the invasion of Aryan speech, following this course, must have conquered Greece before Britain; (3) that "Greek" is historically older than "English"; (4) that, as it is highly improbable that the subdivisions of the Indo-European family came into Europe all ready defined and distinct, it is almost necessary to conclude that the dialects of the south-east are centuries older than those of the north-west; and (5) that the soundest etymologists rank as oldest those offshoots which are found nearest to the parent stem. Where would J. R. CK. propose to draw his line, if I suggested the reasonableness of deriving a Sanskrit root from the English or Greek equivalent? LEWIS SERGEANT.

7, St. Mary's Road, W.

"GUTTA CAVAT LAPIDEM" (4th S. ix. *passim*).—Cf. *Liber Job* xiv. 19, "Lapides excavant aquæ"—"The waters wear the stones," Auth. Ver. In a *Dictionary of Latin and Greek Quotations*, edited by H. T. RILEY (Bohn, 1871), I find on p. 509, "Aque guttæ saxa excavant," without any reference. W. C. B.

Hull.

BURIALS IN GARDENS (4th S. ix. *passim*).—At Horne, a small watering-place on the east coast of Yorkshire, in the garden belonging to the "Old Hotel," a very old-fashioned house, formerly the residence of a Quaker family called Acklorne, are six graves of members of the family, with the following dates:—1. Name only legible, stone broken; 2. 1667; 3. 1690; 4. 1699; 5. 1700; 6. 1744. No date beyond the year is in any case given. The names and ages are all very clear.

GEORGE RAVEN.

Hull.

LYOYD OF TOWY (4th S. x. 9).—An account of this family is to be found in Jones's *History of Brecknockshire* (ii. 230), and an amplification of the pedigree under the head "Lloyd of Rhosfferrey," p. 248, same volume. CYMRO.

Birmingham.

MILTON QUERIES (2): SONNET XXII. (4th S. ix. 445).—"This three years day" is not likely to have been an error of the press; for in the Milton MS. at Trin. Coll. Cambridge, the line runs—

"Cyriack, this three years day these eyes; though clean,"—

where this sonnet is found in the same hand as son. xxi., and without erasure in the first line. Curiously, however, son. xxii. was not published

* *Clean* was evidently a *lapsus plume* of the amanuensis for *clear*, as the rhyme sufficiently shows. The word *clean* does not occur in Milton's *Poems*.

with son. xxi. in the edition of 1673. Let me add that I am indebted for these facts to the late Mr. S. Leigh Sotheby's *Ramblings in the Elucidation of the Autograph of Milton*, which gives a fac-simile of this sonnet from the Trinity MS., the Penzance Public Library being so fortunate as to possess a copy of this splendid work.

The proposed emendation, "Three years this day," would, I conceive, be an exact reckoning more worthy of the diary of some commonplace prosier than the opening line of a sonnet by a great master—

"in whose hand
The thing became a trumpet, whence he blew
Soul-animating strains: alas! too few!"

And besides, we should have a statement made contrary to the facts of the disease, as minutely detailed by Milton himself, in the well-known letter to Philaras, showing how very gradually the total darkness came on.

Perhaps by this expression—a kind of oxymoron—Milton hints at the monotony of "this three years," which had been one unbroken period of darkness: undoubtedly we commonly use "day" in the sense of a particular space of time, when we speak of "granting a criminal a long day," or of "A.'s being a useful man in his day." Similar uses of "day" occur in the English Bible. But the most important parallel that occurs to me is—

"I saw not better sport these seven years' day."
2 *Hen. VI.*, Act II. Sc. 1—

which Milton may very well have had in his head. I must apologise for being so long; but I assume that everything really connected with the great name, even the investigation of a Benleian emendation, has something of interest.

J. H. I. OAKLEY, M.A.

Penzance.

"PROSPERITY GAINS FRIENDS, AND ADVERSITY TRIES THEM" (4th S. x. 14.).—O. B. B. seems to imply that this saying passed into a proverb subsequently to its being included in *The Speaker* (October, 1774) amongst "Select Sentences gathered from the best English Writers." Prior to this date, Ray includes it in his selection as a distich, edition Cambridge, 1670:—

"In time of prosperity friends will be plenty,
In time of adversity not one among twenty."

Amongst "Los Dísticos del juego de la Fortuna," to be found at the end of Cæsar Oudin's volume of *Refranes ó Proverbios Castellanos traducidos en lengua Francesa* (Paris edit., Marc Orry, 1609), is one that approximates so closely to the distich quoted above, that I cannot resist quoting it:—

"El prodigo tiene amigos
Quanto come con testigos."

Which Oudin, with considerable prolixity, translates—

"Le prodigue a des amis, autant qu'il mange avec tesmoins, ce sont amis de table. Le prodigue sans tesmoins, lorsqu'il n'a plus rien."

This is a cumbersome translation of the neat Spanish distich. To quote Ford, proverbs in Spain, "from being couched in short, Hudibrastic doggerel, are easily remembered, and fall like sparks on the prepared mine of the hearers' memories" (*Handbook of Spain*, Part I. sect. 2, p. 318, edit. 1845). E. W. T.

BRONZE HEAD FOUND AT BATH (4th S. ix. 484, 543.).—The bronze head to which I referred is not the one now in the Bath Museum, but another originally at Brockley Hall, and sold at the sale there in 1849. There is a cast of it in the Bath Museum; but no account, that I am aware of, is given of its first discovery or of its present locality. It is described in the catalogue of the sale, lot 354, as—

"THE HEAD OF DIANA, known as one of the finest specimens of Grecian Art. It was dug up at Bath, and is in a most wonderful state of preservation. It formerly belonged to Prince Hoare."

W. P. RUSSELL.

Bath.

THE DATE OF THE MARRIAGE OF LADY JANE GREY (4th S. ix. 484; x. 11.).—I am particularly obliged to MR. NICHOLS for his full elucidation of this question. I had already come to the conclusion that the wedding took place in the latter fortnight of May, but early in it. Will MR. NICHOLS kindly allow me to trouble him with two more queries which arise out of his answer?

Where and when (if not on the same occasion) was Lady Margaret Clifford married to Henry Lord Strange? Many writers make this one of the three marriages.

Is Rosso's history published? and if not, can the MS. be seen, and what is the reference to it?

HERMENTRUDE.

FORKS (4th S. v. vi. *passim.*)—Some time ago there was a discussion in "N. & Q." as to the period when forks came into use at meals in this country, but I do not remember to have seen quoted the extract given below. It is taken from a list of the jewels and other articles belonging to Piers Gaveston, Edward II.'s favourite, who was seized and executed by the discontented barons in 1312, and will be found in Rymer's *Fœdera*, vol. iii. p. 392, 6 Ed. II. This is the item—

"Trois furchesces d'argent pur mangier poires."

It cannot be inferred from this that forks were in common use at that time. On the contrary, as it was thought necessary in the list to point out that they were intended to eat pears with, it may rather be inferred that the fork, or at least the silver fork, was an article of luxury and refinement whose use would not have been recognised without the explanation. It seems not improbable

that the fork may, as in this instance, have at first been only used for fruits, and by the wealthy who could afford to have it made of silver, and that this in later times led to the more general use of an article of cheaper material. G. F. L. E.

MISS ANNE STEELE (4th S. ix. 476, 521; x. 15.) The memorials of Miss Steele are very scanty, and her name is not even so much as included among English authors in any of our biographical dictionaries. In a sketch of her life which appeared in an American religious publication (*The Presbyterian*) some years ago, she is described as "the daughter of an English dissenting minister, and a native and resident of the retired village of Broughton in Hampshire." The first two volumes of her *Poems* appeared in 1760 and in 1780. After her death they were republished, together with a third volume of miscellaneous pieces in prose and verse, under the editorial supervision of the Rev. Caleb Evans of Bristol. By the direction of her surviving relatives, the profits arising from this posthumous edition were enjoyed by the Bristol Education Society. As this institution was under the care of the Baptists, it is inferred that she belonged to that denomination.

ALEXANDER PATERSON.

Barnsley, Yorks.

SHEEN PRIORY (4th S. ix. 536.)—I hardly expected that at the present day any information would have been asked for relating to "Sheen Priory"—but it is pleasing to find a memento of it so far off as New South Wales. Your reply to DR. BENNETT supplies some information, but is in many instances very incorrect. In fact you have, as many others have, confused the great Carthusian House, one of the two great houses (Syon being the other) erected by Henry V., the

"Two chantries where the sad and solemn priests
Still sing for Richard's soul"—

for the House for Observant Friars founded by Henry VII., which adjoined the palace, and the site of which is still known as the "Old Friars." The representation of an ecclesiastical building in one of Wyngearde's drawings is clearly part of Henry VII.'s building.

"Sheen Priory" stood full half a mile from the palace at West Sheen, which gave name to the manor and parish, until Henry VII. called it Richmond. The best account of Sheen Priory is that given in the third volume of Brayley's *History of Surrey*.

In 1765 the Society of Antiquaries published what they called—

"A View of Richmond Palace fronting the Green, as built by Henry VII. From an original painting in the possession of Lord Viscount Fitzwilliam at Richmond."

The painting is now in the Fitzwilliam Museum at Cambridge. Lysons (vol. i. p. 442) very properly doubts this—it is not at all like the old

palace, but I am inclined to think that it represents West Sheen, and the greater part of the priory buildings there: the largest tower resembling one shown in Wyngearde's drawing, as a part of his distance, with the word "Cien" over it. George III. pulled down early in his reign all that remained of West Sheen; the observatory built by him being now the only building on its site.

W. C.

Richmond, Surrey.

HEALD AND WHITLEY FAMILIES (4th S. x. 8.)—"Whitleius Heald, Ebor.," was elected a fellow of St. John's College, Cambridge, in 1717. See Nichols's *Literary Anecdotes*, iv. 249, 1812.

W. C. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

Calendar of Clarendon State Papers preserved in the Bodleian Library. Vol. I. to January, 1649. Edited by the Rev. O. Ogle, M.A., and W. H. Bliss, B.C.L., under the Direction of the Rev. H. O. Coxe, Bodley's Librarian. (Oxford: Clarendon Press.)

The vast and interesting mass of historical papers calendarized in this and the second volume (which preceded it in date of publication, and was noticed by us as far back as January 15, 1870) has been deposited in the Bodleian Library at different times, and under very different circumstances. In 1759, a large collection of original State Papers and authentic copies were given to the University by the descendants of Lord Clarendon. On the publication of the first volume of *Clarendon Papers*, the executors of Dr. Powney presented others which had been in his possession. A third portion came from the trustees of one of the executors of the third earl, and others were presented by Dr. Douglas, Bishop of Salisbury, Viscountess Middleton, Mr. Astle, and the Earl of Hardwicke. But the largest and most important addition was made as lately as 1860, when a large collection of papers, enclosed in boxes, and in Lord Clarendon's private writing chest, was sent by the trustees of the bequest made to the University by Henry Hyde, Earl of Clarendon and Rochester in 1753. Three thousand of these papers are calendarized in the present volume, and as the volume is accompanied by a very full and carefully prepared index, it will be seen how large an amount of valuable historical materials is hereby made available for students of the eventful period to which the volume relates. The period covered by the documents here described terminates with the death of the king. The second volume brings the work down to 1654; and the third and fourth volumes are in course of preparation.

CIVIL LIST PENSIONS.—The following is a list of all these pensions granted during the year ending June 20, 1872:—Sir W. F. Cooke, for his services in the introduction of the telegraphic system, 100*l.* Mrs. De Morgan, for the distinguished merits of her late husband, Augustus De Morgan, as a mathematician, 50*l.* Miss Marie Francois Catherine Doetyer Corboux, in consideration of her researches in sacred literature and attainments in learned languages, 30*l.* The Rev. F. H. A. Scrivener, for his services in connection with biblical criticism, 100*l.* Mrs. Stopford, widow of Major George Stopford, 150*l.* and Miss Selina H. Burgoyne, in consideration of the distinguished military services of their father, Field Marshal Sir J. Burgoyne, 75*l.* The Misses Robertson, in addition to the

pensions of 50*l.* each which they already hold in consideration of the eminent literary merit, as an historian, of their grandfather, 50*l.* Mrs. Gray, for the services of her late husband, Mr. T. Gray, as one of the first projectors of railways, 80*l.* Mrs. Helen Lemon, 100*l.* Mrs. Thorpe, for the labours of her late husband in connection with Anglo-Saxon literature, 80*l.* Mrs. Meyer, for the services of her late husband, Dr. John Meyer, as Superintendent of the Hospital at Smyrna during the Crimean War, and afterwards of the Criminal Lunatic Asylum at Broadmoor, 60*l.* Mr. Joseph Stevenson, in consideration of his services in connection with historical literature, 100*l.* Mr. Thomas Wright, in addition to the pension of 65*l.*, 35*l.* Miss Mayne, in consideration of the personal services of her late father, Sir Richard Mayne, K.C.B., to the Crown, and of the faithful performance of his duties to the public, 90*l.* Mrs. Wood, for the services of her late husband, Mr. William Wood, as the inventor of the process of weaving carpets by machinery, 70*l.* Miss Smith, in addition to the pension of 60*l.*, on account of the valuable and gratuitous services of her father, the late Dr. Southwood Smith, 30*l.*

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Notices to Correspondents.

Anonymous communications are rejected.

CCCXI.—*The allusions in the preface to Mitchell's Translation of Aristophanes is to the Cato Street conspiracy, Feb. 23, 1820.*

L. CHAPMAN (Faversham).—*The song "Oh dear! what can the matter be," will be found in many collections of English songs, e. g. J. E. Carpenter's New Standard Song Book, 1866, p. 47 (Routledge), and The Feast of Apollo (Dublin), p. 60. It has been set to music for the piano-forte by J. W. Holder of Oxford.*

E. L. (Holmes Chapel).—*For articles on Riding the Stang, see "N. & Q." 2nd S. x. 477, 519; xii. 411, 483; 3rd S. iv. 27. Consult also Chambers's Book of Days, ii. 510, 511, with an illustration of the custom.*

S. L.—*The probable meaning of the Scotch proverb, "First in the widd wood), and last in the bog," is, "The first to get into danger, and the last to get out of it."*

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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JAMES NEWMAN, 235, HIGH HOLBORN, LONDON.

LONDON, SATURDAY, AUGUST 3, 1872.

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Notes.

JUNIUS.

Did Junius ever get the vellum-bound volumes? That he did has always been taken for granted; and has it not been believed that when the volumes should be brought to light—as we all have hoped they might be in our time—they would lead to the discovery of who Junius was? Recent consideration, however, leads me to doubt whether the books ever reached Junius's hands. It is characteristic of incidents connected with the Junian mystery, that though at first we may readily accept them in a particular sense, yet, when subsequently examined, they assume an appearance of doubt and uncertainty, which justifies the application to them of the words which Byron wrote respecting the "epistolary iron mask" himself:—

"... Now many rays
Were flashing round him, and now a thick steam
Hid him from sight, like fogs on London days."

The idea of publishing the famous letters as a book seems to have occurred to Woodfall in consequence of a note received from Junius dated July 17, 1769, in which the writer refers to an incorrectly printed edition of his first fifteen letters published by Newberry. To this note Woodfall must have replied; for Junius, in another letter dated four days later than the one just mentioned, says:—

"I can have no manner of objection to your reprinting the letters if you think it will answer, which I believe it might before Newberry appeared."

We may fairly assume the printing off of the sheets began shortly after November 8, 1771, for on that day Junius wrote to Woodfall—

"At last I have concluded my great work, and I assure you with no small labour. I would have you begin to advertise immediately, and publish before the meeting of Parliament; let all my papers in defence of Junius be inserted. I shall now supply you very fast with copy and notes."

At this time the preface and dedication were already in type, for Wilkes, writing to Junius under date of November 4, 1771—

"On my return home last night I had the very great pleasure of reading the Dedication and Preface which Mr. Woodfall left for me."

And the only fresh matter which the printer had to compose after that time were the letter to the Duke of Grafton dated November 27, 1771, and those to Lords Mansfield and Camden, which appeared in the *Public Advertiser* of July 21, 1772. A letter dated December 17, 1771, contains the first allusion to the vellum-bound books. In it Junius says:—

"When the book is finished, let me have a set bound in vellum, gilt and lettered JUNIUS, I. II., as handsomely as you can—the edges gilt. Let the sheets be well dried before binding. I must also have two sets in blue paper covers. This is all the fee I shall ever desire of you."

Junius now becomes anxious for the publication of the book, and expresses his impatience in various passages of his notes to Woodfall; sometimes in a petulant tone. A curious letter is that dated March 3, 1772, in which Junius says—

"Your letter was twice refused last night, and the waiter as often attempted to see the person who sent for it. I was impatient to see the book, and think I had a right to that attention a little before the general publication. When I desired to have two sets sewed and one bound in vellum, it was not from a principle of economy. I despise such little savings, and shall still be a purchaser. If I was to buy as many sets as I want, it would be remarked. Pray let the two sets be well parcelled up and left at the bar of Mundy's Coffee House, Maiden Lane, with the same direction, and with orders to be delivered to a chairman, who will ask for them in the course of to-morrow evening."

One cannot suppose that Woodfall could have been bamboozled by this weak attempt to mystify the transaction. He must have perceived the hollowness of Junius's reasons for wanting the copies, because he would have run no risk in buying them, whereas he ran great risk in endeavouring to obtain them from the Coffee House. Junius wanted to buy no copies as he pretended; but evidently he did want the two copies stitched in paper, and was willing to incur risk to get them. What did he want them for? Not for himself of course, for he knew he would be able to buy the book in two or three days. Junius in the course of his career

wrote privately, as Junius, to two individuals—Mr. Grenville and Lord Chatham. These statesmen, however, had no means of knowing that their correspondent was Junius, and not some one assuming the title, for they had no access to the MS. of the letters printed in the *Public Advertiser*, and could not compare it with the letters received by them. Was it intended that Mr. Grenville and Lord Chatham should receive the copies in their unfinished state, stitched in paper, before the publication of the work, as evidence that their correspondent was indeed Junius?

At length the work was published on March 3, 1772, and two days afterwards Junius writes to Woodfall—

"Your letters with the books are come safely to hand. . . . If the vellum books are not yet bound, I would wait for the index. If they are, let me know by a line in the *P. A.* When they are ready they may safely be left at the same place as last night."

The *Letters*, we have seen, were published on March 3, 1772, and on the 5th Junius acknowledges the receipt of his two sets stitched in blue paper, and yet, as Woodfall informs Junius under date March 7, 1773, the vellum-bound set was not "out of the bookbinders' hands till yesterday"; that was a year and three days after the publication of the book! Here is a mystery. It is possible, perhaps, to explain the matter partially and by conjecture, though many circumstances will still remain to puzzle and perplex. Observe that Junius, in acknowledging the receipt of the stitched copies, said—"If the vellum books are not yet bound I would wait for the index." This shows that the first edition published on March 3, 1772, was without the contents and index; and it also shows me that one of my copies of Junius, which I have hitherto supposed was of the first edition, must be of the second, for it contains both the contents and the index. The printing of contents and index ought not to have occupied more than a week; and even supposing that the work was composed a third time (I showed in my last that it was composed twice) it is impossible to account for the very long time (a year and three days) which elapsed between the publication of the edition of which Junius received two copies stitched in blue paper, and the binding of the copy in vellum.

Leaving this point, however, what answer must be given to the query which stands at the beginning of this note—Did Junius ever get the vellum-bound volumes?

It has been assumed that Woodfall carefully preserved all Junius's private letters, though it might not be difficult to show from references in the letters published that others were received which have not been published. It is singular, too, that Woodfall should have preserved no copies of his own letters to Junius, though some of them

must have been worth the trouble according to Junius (although it is unsafe to take anything proceeding from this consummate actor in its natural sense), for referring to one of them Junius says, in private letter 6, "The spirit of your letter convinces me that you are a much better writer than most of the people whose works you publish." The only letter, however, which we have of Woodfall's is that dated March 17, 1773, in which he informs Junius that the vellum-bound volumes were sent to him on that day. This letter has been opened after being sealed, and it is conjectured that, owing to Junius not having sent for it to "the usual place," Woodfall himself regained possession of it. But in that case he must also have regained possession of the vellum-bound books. He would not leave them behind. What, then, has become of them? Doubtless the sealed letter may not have been sent by Woodfall. He may have opened it after it was sealed, written another, varying in some respects from the first, and sent it, with the books. But the evidence, as far as it goes, seems to negative this supposition. Then surely, if Junius received the books he would have taken the trouble to acknowledge their receipt. This was the least he could do after all the fuss he had made about them. Junius ran no risk in sending letters; his danger lay in sending for them. C. Ross.

FOLK LORE.

DORSETSHIRE SAYING.—In Dorsetshire people anxiously look for the dew drops hanging thickly on the thorn-bushes on Candlemas morning. When they do so, it forebodes a good year for peas. But these weather-wise seers are apt to forget that all these old saws were adapted to the Old Style, according to which what used to be Candlemas is now St. Valentine. *N'importe*, the weather prophet coolly moves on his peg, and goes on predicting with equal confidence.

F. C. H.

THE "CAGE DES SORCIERS."

"Nous empruntons les lignes suivantes à un recueil de vieux documents sur le pays de Vaud :

"C'est seulement l'an 1825 que l'on a détruit, au château de Daillens, la cage des sorciers.

"C'était une prison faite exprès au comble du bâtiment, construite en carrelots de chêne superposés et fortement liés et chevillés, fort basse et de la largeur d'un lit à deux personnes. Il n'y avait, disait-on, que ce genre de prison d'où un sorcier ne pouvait s'évader. Dans celle-ci, on voyait encore de la paille qui avait servi, disait-on, de litière à une vieille femme renfermée là, comme sorcière, vers le milieu du XVIII^e siècle.

"Au printemps 1826, on refendait, dans la cour de la cure de Daillens, différents quartiers de bois à brûler; l'on trouva, dans l'un des quartiers de ce bois, une mèche de cheveux pincée dans une fente, au bout d'une cheville de bois dur enfoncée dans la tige d'un cerisier, au moyen d'une perforation faite jusques près de l'aubier, il y a plus de 40 ans, comme on peut en juger par les couches li-

gneuses qui avaient successivement recouvert ladite cheville. Le bûcheron qui fit cette petite découverte dit que cette magie se pratiquait encore, et qu'il en avait, lui, éprouvé les bons effets contre le décroît d'une jambe, à la suite d'une sciaticque: après avoir consulté inutilement plusieurs médecins, appréhendant de perdre l'usage de cette jambe, il alla consulter un mage qui, pour de l'argent, faisait aussi le devin. Celui-ci, après les préliminaires d'interrogation et d'inspection locales et urinaires, récita quelques paroles magiques qu'il appelait des prières en latin, puis lui coupa une mèche de cheveux, qu'il arrangea comme il est dit ci-dessus, et qu'il enfouça de même par perforation, dans un arbre de fruits à noyaux indiqué par le malade; puis il me donna, dit le bûcheron, un onguent dont je devais me frotter deux fois par jour. Voilà le vrai remède, lui dit-on; les frictions que l'on fit avec cet onguent rétablirent peu à peu la transpiration et la circulation du sang. Malgré l'évidence, il préférerait attribuer sa guérison à des actes magiques plutôt qu'à des remèdes naturels."

CEUR VAUDOIS.

THE MILKIN TIME.—The following song, in the dialect of Craven, is in the *Craven Pioneer* of July 6 inst. It is by the author of "Slaadbinn Faar":—

"Meet meh at the fowd at the milkin-time,
 When the dusky* sky is gowd, at the milkin-time;
 When the fog is slant wiv dew,
 An clock† gang hummin thro
 The wick-sets, an the branches ov the owmerrin‡
 yew.
 "Weel ye know the hour ov the milkin-time;
 The girt bell souns frev t' tower at the milkin-time:
 Bud as t' gowd suin turns ta grey,
 An ah cannat hev delay
 Dunnat linger bi the way, at the milkin-time.
 "Ye'll finnd a lass at's true, at the milkin-time;
 Shoo thinks ov nane bud you, at the milkin-time;
 Bud my fadder's gittin owd,
 An he's gien a bit ta scowd,
 Whan ah's owre lang at the fowd at the milkin time.
 "Happen ye're afear'd at the milkin-time;
 Mebbe loike ye've heer'd, at the milkin-time
 The green-fowk§ shak thir feet,
 Whan t' moon on Pinnow's|| breet;—
 An it chances soa ta neet, at the milkin-time.
 "There's yan, an he knows weel whan it's milkin-time;
 He'd feace the varra deil at the milkin-time:
 He'd nut be yan ta wait,
 Tho' a bargest¶ war i' t' gate,
 If the word, ah'd nobbut say't, at the milkin-time.
 "OLIVER CAUVERT."

CUCKOOS.—There was and yet is in parts of Cumberland aprevalent notion that cuckoos change into hawks. This stands recorded in a story told of a J. P. of that county (a capital specimen of the old Cumberland "A gustus Pease"), between whom and the clerk of the peace the following

conversation on the subject was heard to take place:—

J. P. "A'say, mister, what queer things them cuckoos is, that turns into 'awks!"

C. P. "Cuckoos turn into oaks! your worship surely don't mean to tell me that birds can change into trees?"

J. P. "No, no, I don't say so. It's awks they turn into; awk, a bird; not hoak, a tree."

CUMBRIAN.

Here is a Leicestershire saying, which this year has turned out very true:—

"A wet Good Friday and Easter day,
 Brings plenty of grass but little good hay."

J. H. I. OAKLEY.

"If draught comes to you through a hole,
 Go make your will, and mind your soul."

I heard this for the first time a few days since, and immediately "made a note of" for the benefit of "N. & Q."

HERMENTRUDE.

On the Feast of the Annunciation, the angels come down and fill the corn with flowers. (Italy.)

If you tear your dress returning home, you will never take the same walk or drive with the same people again. (Piedmontese.)

J. C. G.

NOSE-BLEEDING.—I was told on July 18, in the county-town of Rutland, by a woman who kept a small shop, the following infallible remedy to stop nose-bleeding in an unmarried female: "Tie a new piece of red ribbon round her neck." This charm did not apply to the male sex, or to married women. My informant firmly believed in its efficacy, and told me that she knew many cases in which it had been tried with success. She was, apparently, upwards of fifty years of age; and said that her mother had taught her this charm when she was a girl.

CUTHBERT BEDE.

LONDON SWIMMING BATHS.

Two, at least, of the old baths mentioned by Timbs in his *Curiosities of London*, p. 32, as remaining in 1855—viz., Peerless Pool (the "Perilous Pond," referred to by Stow), Old Street Road; and the Bagnio, or Old Royal Baths, Bath Street, Moor-gate Street, removed to make way for the new Post Office buildings—exist no longer. The old Roman Bath in Strand Lane, the oldest in London; and the Coldbath, in Coldbath Square, Clerkenwell, which has been known about 180 years, hardly allow room for swimming evolutions. But, exclusive of these, there are now thirty or more, large or small, good or bad, in London and suburbs; one or two not named in the *Post Office Directory*; and as all seem well attended, the number of bathers must be very considerable. In all the best, the water is changed daily during the season. I find no reference to the increase of these establishments, or to the Act of Parliament (9 & 10

* *Dusky*, adjective from dusk, twilight.

† *Clocks*, beetles.

‡ *Owmerrin*, overshadowing.

§ *Green-fowk*, fairies.

|| *Pinnow Hill* in Lotherdale.

¶ *Bargest*, the spectre dog.

J. H. DIXON.

Vict. c. 74) passed to encourage their formation, in Irving's *Annals of Our Time* (2nd edit., 1837-'71), and other works where one might expect some notice of such important additions to our metropolitan improvements. In many provincial towns, also, baths have been opened within about twenty-five years, either by private munificence or enterprise, or by means of a charge on the rates. And I hope, before long, there will be a good one in every large parish in London, and in every considerable town. Well do I remember seeing the New River, from Balls Pond to Stoke Newington, and in other parts, swarming with bathers of the lowest class; and have myself, when about seven or eight years old, bathed near the old Sluice House—*O tempora! O mores!*—in what was then a retired field, but now is surrounded by houses. Fortunately, the New River is no longer open, with few exceptions, anywhere near town; where open, it is, I trust, well guarded; and the numerous facilities for swimming offered by the public baths make any attempt to use the river utterly unjustifiable. FILMA.

London Institution, Finsbury Circus.

EPITAPH IN PRITTLEWELL CHURCHYARD.—

"Here lieth the Bodys of M^{rs} Anna & Dorothy Freeborne wives of M^r Samuel Freeborne whose departed this life one y^e 31st of July Anno 1641 The othar [*sic*] August y^e 20 Anno 1658 one Aged 33 yeares y^e othar 44

"Under one stone two precious iems do ly
Equal in werth weight lustre sanctity
If yet perhaps one of them doe excell
Which was't who knows? ask him y^e k^{nt} them well
by long enjoyment, if hee thus bee press'd
hee'l pause then answer: truly both were best.
wer'e't in my choice that either of the twayne
might bee return'd to mee t'enjoy againe
Which should I chuse? well since I know not whether
Ile mowrne for th' losse of both but wish for neither.
Yet here's my comfort: herein lyes my hope
The time a comeinge: cabinets shall ope
Which are lock't fast: then then shall I see
My Jewells to my Joy: y^e jewells mee."

The foregoing very characteristic epitaph is incised on a large horizontal slab of stone covering a brick tomb which stands in the open churchyard at the east end of Prittlewell church in Essex. Above the inscription are a skull and a coat of arms, side by side. The blazon on the coat of arms consists simply of three nondescript birds, two and one, displayed.

The epitaph covers the whole of the stone; and it does not appear whether the gallant and impartial widower obtained that monumental record of his own decease, which his efforts in the cause of marital affection had so well deserved. The conceit in the last four lines (one of them a halting line) was doubtless too tempting to be omitted: but it breaks the force of that weighty though covert sarcasm which is contained in the mourner's previous statement, that although he regrets both

his wives, he declines to have either of them back again.

I do not remember to have seen the epitaph elsewhere. Is it wholly due to the genius of Mr. Samuel Freeborne? A. J. MUNBY.

DEATH-BED PUNS.—There are few subjects on which a book has not been written, and this is not to be reckoned among them. I have before me a curious volume entitled—

"Réflexions sur les Grands Hommes qui sont morts en plaisantant, etc. Par M. Deslandes." A Amsterdam, 8vo, 1776.

There is also in English—

"Dying Merrily, or Historical and Critical Reflexions on the Conduct of Great Men in all Ages, who, in their last Moments, mocked Death, and died facetiously." London, 12mo, 1745.

I hardly see the "coarseness" imputed to the saying of Vespasian. I extract the following from the volume mentioned above:—

"L'Empereur Vespasien le fit bien sentir à ses principaux courtisans, adulateurs fades et insipides. Voulant leur marquer qu'il étoit fort malade, il s'écria avec un souris malin, *Je m'aperçois que je vais devenir Dieu*. Le flatteur est insensible à de tels reproches; il ne peut se persuader qu'il l'Homme aime la Vérité."—p. 54.

The saying of Rabelais has been mentioned—"Je m'en vais chercher un grand peut-être"; and M. Deslandes cites the bitter sarcasm equally well-known—"Tirez le rideau, la farce est jouée," but these sayings do not exhaust the wit of the moribund jester:—

"On lui fit revêtir sa robe de bénédictin au moment de l'agonie, et il eut encore la présence d'esprit d'équivoquer sur un psaume des agonisants, en faisant allusion à son froc: *Beati qui moriuntur in Domino*. Ensuite il dicta ce burlesque testament: 'Je n'ai rien vaillant, je dois beaucoup; je donne le reste aux pauvres.'"—*Notice historique, etc.* Par P. L. Jacob, *Bibliophile*.

See also Swift's *Dying Words of Tom Ashe*, a little piece, the object of which is to show how such an inveterate Momus might have expressed himself in the last hour. WILLIAM BATES.

Birmingham.

A LIST OF BOOKS.—Some of your readers may be amused by the following list of books belonging to a lady in the early part of the eighteenth century, taken from the fly-leaf of a fine copy of George Sandys's *Christ's Passion*, London, 8vo, 1687. I give the writer's own orthography:—

"A Cataloge of Bookes belonging to Alice Percival."

1. Common Prayer Booke.
2. Premittie Sacra, Reflections of a devout Solitude.
3. Femal Policy.
4. Serious & Compassionate Inquiry.
5. Devout & Worthy Reception of y^e L^ds Supper.
6. A Sermon on M^r Hanserd Knollis.
7. Light and Salvation of Christ.
8. Christ's Passion.
9. The County Court Revived.
10. The fire of the Alter.

11. The Whole Duty of Mourning.
12. Miscellaneous Poems.
13. Week's Preparations to y^e Sacramt.
14. War with y^e Devil &c.
15. Precious Blood of y^e Son of God.
16. Derections for Cookery and Physick &c.
17. Devout Companion &c.
18. Court's Convert &c.
19. Justice of Peace's Officer.
20. 7 Champions of Chisdom.

On the next page, in a handwriting apparently of a writing-master with grand flourishes, is "Mr^s Alice Parcifull, Her Booke 1722," and then, evidently in the hand of the lady herself, "Yo^r till Death dear Teddy."

The orthography of the name is interesting, as it shows that the spelling of proper names often accorded with the pronunciation. I fancy *e* was generally pronounced a broad *a* in those days, and that it was by no means a vulgarity to say *sarvant* for *servant*, &c. I met with a copy of Pope's works in a country library, "to —, Esq^r from his humble *sarvants*, Martha and Teresa Blount." Thus Darby for Derby, Barkeley for Berkeley, &c., though I have never heard one talk of Mr. Spencer Parcifull. R. H.

DR. ARNOLD.—In that most admirable of all modern biographies, Stanley's *Life of Arnold*, many extracts are given from Dr. Arnold's published sermons, and much editorial praise is also bestowed upon those sermons. As there appears to be an appetite just now for sermon-literature—witness the cheap issues of Dr. Newman's *Sermons*, Frederick Robertson's *Sermons*, &c.—may we not ask that a republication may be made of Dr. Arnold's *Sermons*? Surely he was one in a million. TANDARAGEE.

Queries.

TYNDALE'S NEW TESTAMENT, 1536, 4to, THE "MOLE" EDITION.

Will some kind friend advise me what best to do to preserve an imperfect copy of the above, comprising about four-fifths of the whole volume? It has been in my family collection more than a century, and though a little stained from age and use, is, in other respects, in good condition. It had been carelessly done up in the roughest of boards, with many leaves misplaced. I have carefully separated and arranged the whole, and am anxious to have it so bound that it may be preserved as a venerated relic. I know how valuable it would be if perfect, and I know pretty much what it would cost to make it as perfect as fac-similes and stray genuine leaves could make it; but my question is, shall I bind it in its present state, with all its imperfections about it, or shall I get an ordinary transcript made of the missing portions page by page from the beau-

tiful copy in the British Museum, and thus make it as perfect as may be without any false pretences? Some good friend will please answer and oblige

J. H. HARLOWE.

Woodbury, North Bank, N.W.

P.S.—Tyndale has been called to my attention by the article in the *Quarterly* on "The Revision of the Bible," where (at p. 157) Dr. Lightfoot is made to quote Tyndale as follows:—

1 Cor. xii. 4.—"There are diversities of gyftes verely, yet but one sprete, and ther are differences of administracion, yet but one lorde," &c.

whereas in my copy of Tyndale it stands thus:—

"There are diversities of gyftes verely | yet but one sprete. And ther are differences of administracions | and yet but one Lord," &c.:

Four variations in twenty-one words. *Administracions* in the singular instead of the plural, and with a *t* instead of the *c*; the succeeding word "and" omitted, and "Lord" unnecessarily spelt "lorde." Surely, in everything connected with the revision of our Bible, the most scrupulous correctness of quotation ought to be observed. I see that in the Geneva Bible, 1576, "administration" is in the plural; as, indeed, it stands in the authorised version. J. H. H.

MANOR OF WALTON, HUNTS.

Can any antiquary assist me in tracing the early owners of this manor? In 1134 Albreda, daughter of Remelin, gave the manor to the abbey of Ramsey; Walter de Bolbec, feudal lord, and his son Hugh, consenting and executing separate deeds of gift, and King Henry I. giving a charter of confirmation as superior lord. In the deed of Walter, and also of Albreda, the manor is said to have been hers by inheritance. Now what I want to ascertain is, who was Remelin? and of what sex? The deed of Albreda says "filia Remelini," Remelinus being the Latinized form of Remelin; I think, however, that Remelin might have been a woman, as there are instances of feminine names Latinized with termination in "us." In Domesday Book the manor of Walton is given as the fief of Hugo de Bolbec, but at the end is said, "Hugo tenet de Comite Wilhelmo." Sir H. Ellis gives Hugo as a tenant in Hunts, doubtless owing to this addendum. This William was probably the Earl of Hereford, who died in 1071, and was succeeded by his third son, Roger, who died in prison in 1088. Inasmuch as Albreda had a grown-up son, Eustace, afterwards called Eustace de Walton, she must have been well on in years in 1134. As Eustace was a witness to his mother's deed, he would probably be of legal age, or say at least twenty-four; this would make Albreda forty-five to fifty years of age at that time. As she says in her deed that her husband, Eustace de Sella, has been now some years dead,

I think it is fair to assume her age to have been at least fifty; this would make the date of her birth *circa* 1084, which would give *circa* 1058 to 1063 as the date of birth of Remelin. If Remelin was a de Bolbec, he or she must have been a child of Hugo de Bolbec, of Domesday Book, and born in Normandy. Dugdale's *Baronage*, I believe, only mentions two sons of Hugo—Hugo and Walter—hence my supposition that Remelin may have been a daughter. Remelin may, however, have been a child of William, Earl of Hereford, and if so, must have been a daughter. Is it known who was the Saxon owner of Walton, as it is possible that Remelin may be a Saxon name? Is anything known of Eustace de Sellea, called sometimes de Stellea, and also de Scyellea? Is it possible that this name may be a corruption of St. Liz? Simon de St. Liz, Earl of Northampton, married Matilda, daughter of Earl Waltheof and Judith, niece of William the Conqueror, and by this marriage acquired lands in Huntingdonshire, on which his son, Simon the second, founded the abbey of Saltrey, in 1146, the lands of which joined up to those of Ramsey abbey on the manor of Walton. A William de Selfeia gave a charter to the monks of Saltrey, and some land in Walton manor; he was the son of Simon son of William, whose wife was Emma, probably daughter and sole heiress of Eustace de Walton, which marriage would give Simon and William some rights over the lands of Walton. Who was William the father of Simon? I conjecture Selfeia to be the same name as St. Liz. A Simon Seynlike was a witness to a deed about 1219: Is not this also St. Liz? I shall be very glad to have these points elucidated by some antiquary conversant with this part of Hunts. JAMES HIGGIN.

Sunny Hill, Cheetham Hill, Manchester.

"ABSALOM AND ACHITOPHEL" AND "MAC-FLECKNOE."—Considering that it was in the year 1681 that, at the express desire of the king, Dryden wrote his memorable satire of *Absalom* (Duke of Monmouth) and *Achitophel* (Earl of Shaftesbury), it is a fact of sufficient biographical interest for N. & Q. that the same names are employed to represent the same contemporary characters in the MS. volume of poems which I have attributed to Dr. Donne;* for instance, from "*Satyr Unmuzzell'd*:"—

"Thou weak Achitophell, to undertake
By thy wise counsell a fals king to make;
But thou and Absalom, thy weaker freind
Your damn'd ambition now is att an end."

Also that Dryden's *Mac-Flecknoe* and my author's *Mack Fleckno* are alike vigorous satires directed against the same rival poet, Shadwell.

* Dr. John Donne, divine and poet, died March 31, 1631.—ED.]

Having previously supplied evidence from *The Sham Prophecy* that the MS. referred to was written before 1678, may we not fairly conclude that Dryden was assisted to poetical pre-eminence by one of his poetical contemporaries? That the author of my volume lived on terms of friendship with Dryden may reasonably be inferred from his admiration of him, and from the harmony of their aims. (See "N. & Q." 4th S. ix. 531; x. 14, 47.)

Of the evidences in which the volume abounds that its author was a constant courtier, the following is a fair specimen:—

"To us that know these things 'tis no such wonder,
The Court and devill n'ere live far a sunder."

And of the passages which afford strong presumptive evidence that the author could scarcely be other than the king's chaplain are these:—

"While thus I scribbling sitt, methinks I hear,
The men in furies, ladies all o're fear:
See, ther's the censuring monster, letts be grave,
Heel libell you if he but see you laugh:
But what of that, must I alone sitt still,
Shall all be mad, and I not dare to smile?"

Utile Dulce.

"Such crowds of fopps are fluttering in my sight,
That spight of all the muses I must write,
Speak truth of them and my own name forswear,
That shall concealed be for shame or fear,
For tho I want the witt to mend my fault,
Yett I have sence to know this is stark naught."

Scandall Satyr'd.

O. B. B.

CENTENE OF LYNG.—What was this precise measure or quantity of fish? The term "centene" is used in an ancient Latin charter of one of the Cinque Port towns. The writing is exquisitely clear and good, and "centum" occurs in the next line, otherwise we might have supposed that the number of lyng spoken of was one hundred. M. D. T. N.

CHAUCER EDITION.—Who was the editor of an edition of Chaucer in my possession, and when was it published? The title is Chaucer's *Canterbury Tales and other Poems*, published by "John Cumberland, 2, Cumberland Terrace, Camden New Town,"* 2 volumes small 12mo, containing 926 pages of print, portrait, and vignette title pages, and twenty-one cuts by J. Mills. Pages 157 to 168 in vol. i. in my copy are in a smaller type than the rest of the book. Besides the poems there is a sketch of English poetry, a life, extensive foot-notes, and a glossary. I can find no notice of this edition in Lowndes or elsewhere.

LAUR. B. THOMAS.

Baltimore.

* The publisher of the *British Theatre* (acting plays) edited by George Daniel, 39 vols. 1823-31, 12mo; also of the *Minor Theatre*, by the same editor, 14 vols., 1831-2, 18mo.—ED.]

DICKENS AND "KIRBY'S WONDERFUL MUSEUM."—"And here's Kirby's Wonderful Museum!" exclaims Boffin in *Our Mutual Friend*. Can any of the readers of "N. & Q." inform your correspondent whether the work referred to by the "*Golden Dustman*" (published in five volumes in London, 1820) was in the library of Mr. Dickens?

ALADDIN.

EMESCIT.—What is the meaning of the word *emescit*? It occurs by itself in Lombardic characters at the head of an old cross slab in Kemsing church, Kent. Are there any instances of the use of the same word under similar conditions?

E. H. W. DUNKIN.

Kidbrooke, Blackheath.

"FILIA MUNDI": "FILIA POPULI."—What is the difference between the expressions "*Filia mundi*" and "*Filia populi*" occurring in the same parish register about the end of the sixteenth and beginning of the seventeenth century? A. M. R.

FROGNALL PRIORY, HAMPSTEAD.—About a stone's throw from Hampstead old church there stands what is apparently an Elizabethan mansion in an advanced state of dilapidation and decay. Mr. Howitt, in his *Northern Heights of London*, 1869, gives a short account of it, commencing at p. 154, in which he states that it is of modern date, having been built by a Mr. Thompson, who died about 1836. The house, especially in its exterior, has every appearance of antiquity; and the quantity of carving which covers the front, and also the porch, which is a very large and singular one, would surely cost an enormous sum, even if it could have been produced at all in this century. In one of the upper windows there is a small quantity of stained glass, with the date 1632. Mr. Howitt says it descended to a niece of Thompson's, who married Bernard Gregory—an individual whose name, if I mistake not, was impaled in your columns a short time back, and who, having neglected to pay the fine to the lord of the manor, the said lord (Sir Thomas Wilson) recovered possession by injunction; but fearing that some heir of Thompson's might appear after he had repaired it, allowed it to go to ruin. It is, however, extremely picturesque in its decay; and I shall be much obliged to any of your correspondents who can give any further account of it, or a reference to any work which mentions it. At the commencement of the drive which leads to it there is a small lodge, over the window of which, almost hidden by the clustering ivy, is a curious carving in stone of a monk playing upon bagpipes. Was this lodge built at the same time as the house, or is it of an earlier date?

A. H. BATES.

Edgbaston.

[An interesting notice of Memory-Corner Thompson will be found in Hone's *Every-day Book*, i. 80.]

HECLA IN ICELAND.—What is the meaning of this name in the old Norwegian language? M.

[In Icelandic *hekla* or *hökull* denotes a hooded frock or mantle. Hence *Heklu-fjall* or *Hecla-fell*, the native name for Mount Hecla, which thus signifies the hooded mountain in allusion to its hood or mantle of snow.—See Cleasby's *Icelandic Dictionary*, edited by Vigfusson.]

JONGLEURS.—Who were the jongleurs? I met with this name in reading, and cannot find it in any dictionary?

J. N. ATKINSON.

Seven Oaks.

[The jongleurs, or players on the jongleur (a sort of guitar or hurdy-gurdy), a class of minstrels who accompanied those troubadours who chose to employ them. During the cruel wars against the Albigenses these knightly bards disappeared, but the hireling jongleurs remained behind. Some of them had visited the East, and learned the art of conjuring; some had no poetry in them, and tried to earn a living by antics and feats of prowess; others introduced whatever they thought would amuse and bring the best harvest: so that eventually the player on the jongleur became the common juggler, or person skilled in sleight of hand. Some information relative to the jongleurs may be collected from Petrarch's curious, but angry description of them, in the *Memoirs of his Life*, by M. l'Abbé de Sade, iii. 655. Consult also Bp. Percy's *Reliques of Ancient English Poetry*, ed. 1775, vol. i. pp. lxiv. lxxvi.]

MEDALLIC.—Where can I find any mention of the medal presented to Captain Ewing, of the Royal Marines, who fought at Bunker's Hill, and on which is inscribed "By order of the King with 300 Pound for the Wound Capt. Ewing Recv^d the 17 June 1775"?

And where can I see an engraving, or drawing, of the gold medals and clasps given by Sultan Mahmoud II. to William Spry and William Richardson, of the Royal Sappers and Miners, for services in Turkey during 1836?

J. W. FLEMING.

3 St. Michael's Place, Brighton.

MESMERISING A COCK.—As a boy I kept fowls, and was taught the following experiment by a schoolfellow:—One boy holding a cock's (or hen's) head down on a board laid on the ground, another slowly drew a line with chalk from the point of the beak along the board, when the bird appeared fascinated, and lay for a short time as if dead. This we called "mesmerising a cock," mesmeric experiments and lectures being then very much in vogue. Will any physiologist kindly explain the cause of the effect produced? FILMA.

ARMS OF POVAH, co. Westmoreland and North Lancashire, till 1745.—(?) Two lions passant guardant. (?) What are the proper tinctures?—Address X. Y. Z., Post Office, Limerick.

RUSWARP OLD HALL, NEAR WHITBY.—Was this hall ever occupied as a private harem, and by whom? Did King Charles II. ever visit it?

J. C.

TERENCE BELLEW MAC MANUS.—Has any biographical account ever been published of the late Terence Bellew Mac Manus, one of the principal members of the Young Ireland party, and who may, therefore, be considered, as political sentiments influence, either a patriot or a rebel? I am informed he was a Fermanagh man, and resided for some time in Liverpool; also, that he died an exile in the United States, and that his body was brought back to Ireland, and carried through the streets of Dublin with great solemnity to the grave.

SOUTHERNWOOD.

TROPHY.—An annual assessment of one penny in the pound is made in the City of London for the militia, but it is levied as a "trophy tax." What does this mean? It appears to be founded on an Act (13 & 14 Car. II. cap. 3) dating from Christmas 1661; which I find was for "ordering the forces," and applies to the City in respect of "militia, train-bands, and auxiliaries"; but I do not see that it in any way explains the meaning of the word *trophy* as used in this sense. A. H.

[The word *trophy* as applied to a tax is from *Τροφή*, *trōs*, *trō*—food, maintenance, board, pay, &c., and as applied to the City of London militia, includes the cost of headquarters, permanent staff, band, arms, and all other incidental expenses. The tax is levied and disbursed by the Court of Lieutenancy for the City, under the authority of various Acts of Parliament; and accounts of the expenditure, we believe, are occasionally printed.]

VAIR IN HERALDRY.—When the word *vair* is used simply, I believe that it is understood that the points of the azure cups are downwards, and the points of the argent cups upwards. How should the five be blazoned when the points of the azure cups are upwards, and those of the argent ones downwards?

RESUPINUS.

[In *vair* the points of the argent cups are opposed to each other, whilst the azure are placed base to base. In *counter-vair* the points of the two colours meet.]

"VANITY FAIR."—Can any one tell me the meaning of the signature "A p e" which is found on Mr. Carlo Pellegrini's caricature portraits in *Vanity Fair*?

C. W. S.

VIRGINIA.—In an account book now before me I find, under the year 1616:—
"pd to a breefe yt came for the buildinge of a church in Virginia Vs"

Can any of your readers give me the name of the place where the church was to be built?

A CHURCHWARDEN.

DEATH-WARRANT OF CHARLES I.: THOMAS WAYTE.—Apropos of this subject, might I ask what is known of the family of the Thomas Wayte whose name is attached to this document? I find the name frequently occurring in family deeds; and one of them appears to have been a solicitor of Aston, near Birmingham. The deeds and documents in question, I see, would bring his family

in contact with that of Devereux, who sold property in this parish to my ancestors.

The name Thomas Wayte first occurs in a deed of January 16, 1547 (1 Edw. VI.); and afterwards in several other deeds of this reign, Philip and Mary, and Elizabeth.

To a deed of January 20, 1594, I find the name of Edward Waghte of this parish (doubtless of the same family) attached as a witness. From the phraseology he makes use of in these documents, and other circumstances, I think it is very probable that he might, as the old genealogists would say, "have had issue Edward, who had issue Thomas."

C. CHATTOCK.

Castle Bromwich.

Replies.

SCUTARIUS.

(4th S. ix. 446.)

Ducange, under the word "*Scuta*," gives as the meaning "*Vestis ecclesiasticæ species*"—a kind of ecclesiastical vestment; upon the strength of which I hazard the conjecture, that *Scutarius* may be synonymous with, or tantamount to, *vestiarius*, the officer who had charge of the church furniture and vestments. Of *scutellæ*, which may perhaps be a diminutive or derivative of the former, he says: "*Cibi ac potus portiones diurnæ quæ presbyteris alisque clericis erogantur ex ecclesiæ facultatibus*"—daily rations of food, which are served out to the priests and other of the clergy from the stores of the church; and its cognate, *scutellarius*, he defines as "*officium in coquina regia, cui scutellarum cura incumbit*"—an office in the royal kitchen, having for its duties the care of the provisions: hence the person having charge of this office would be the chief cook, butler, or governor of the commissariat.

But if monasteries held lands by "knight-service," as they certainly did by "knight-fee," we may then take the word in its more strict etymological sense, as *armiger*, *spatharius*, *stipendiarius*, &c.; since, by this tenure, the monastery would be bound to supply, whenever called upon, a certain complement of men fully equipped for military service: nor need your worthy correspondent ESPEDARE hesitate to accept this view, if he will bear in mind that these persons were not "officers of the monastery"; but simply tenants of, or labourers on, the lands pertaining to it.

But in treating of a subject like this, we must not lose sight either of the character of the times, or the rank in the social scale, which monastic establishments held during the middle ages. The times were eminently rude and lawless: the rights of persons or property but little respected; *might* made right; and "the strong man armed" was ever ready to make prey of the weak and the de-

fenceless. Hence, to keep either themselves or "their goods in peace," it became a matter of necessity with those who had possessions, to protect them by a stronger arm than that which the law of the land afforded. This only could be secured by means of a force similar to that against which they had to guard, and hence their need of armed retainers, and these in numbers proportionate to the extent of their estates. To these they may have granted tenures of a kind like to those under which they themselves held, and I strongly suspect that this "Andree Ros, alias Paynter," is an individual instance of such a tenure. He, I am inclined to think, held the particular tenement lying in the then newly erected burgh of Paisley by military service, and so might very properly be spoken of as "*prædilecto familiari scutario nostro*."

But again it must be remembered, that many of the monasteries—the larger ones especially—held in those days very high rank in the social scale; and their abbots, a number of whom were *mitred*, had their place amongst the highest dignitaries of the land. And as churchmen have never been remarkable for remitting anything which pertained to their dignity or interest, we may feel pretty sure that these abbots would take good care to gather about them all those appurtenances and appointments which were considered necessary, in those days, to the due maintenance of the exalted position which they filled. Among these a band of military retainers was neither last nor least, and such, in consequence, we may be sure they had. Besides all this, as Lords of Parliament, and in the discharge of other duties incumbent upon them, they had frequently to make long and tedious journeys; and as, from the number of lawless persons infesting the high-roads, travelling in those times was highly dangerous, they could not with any degree of safety have travelled without a competent guard, especially as in their baggage they carried with them much that was calculated to tempt the cupidity of the marauder. From all which considerations I incline to the opinion that there *was* attached to all the greater monasteries a staff of armed retainers, and that to such is to be assigned the general term *Scutarii*.

That dignified ecclesiastics were accustomed to have such persons about them is patent, from the cases of Thomas à Becket, and Cardinal Wolsey at a later date. EDMUND TEW, M.A., F.R.H.S.
Patching Rectory, near Arundel.

PARISH REGISTERS GOSSIP.

(4th S. ix. *passim*; x. 13.)

"The keeping of a church book for the age of those that should be born and christened in the parish began in the thirtieth year of King Henry

the Eighth," says Burn (*Eccles. Law*, iii. 459); and Canon 70 (1603) was only a reinforcement of Lord Cromwell's injunction of 1538, and directed that a book of parchment should be provided in each parish, wherein should be written the day and year of every christening, wedding and burial, and that minister and churchwardens should each have a separate key to the coffer wherein such book should be kept. But the modern church registers, with their printed forms and separate books for baptisms, marriages, and burials, date, I believe, from the important Act of 52 George III. c. 146, "for the better regulating and preserving parish and other registers," which Act, still in the main in force, recites in the preamble that an amendment in the manner of keeping registers "would greatly facilitate the proofs of pedigrees," and be otherwise of great public benefit, and enacts that books should be kept "of parchment or durable paper," according to the forms now well known; that entries of baptisms and burials should be made by the officiating minister within seven days; and the said books should be kept by the minister in charge of the parish, safely and securely, in an iron chest, either at his residence or in the parish church or chapel. Although a later Act (6 & 7 Will. IV. c. 86) provides that nothing therein should affect the registration of baptisms or burials as previously by law established, the *civil* registration which that Act brought into being has, in some respects, superseded the ecclesiastical. The forms provided are fuller, entries being made of the date of birth of child, the maiden name of mother, and for defunct persons, of the cause and date of death; and although in many parish registers it is, and long has been, customary to enter the date of birth of a child in the register of the christening, such entry is not of *itself* held to be *sufficient* evidence of the age; whereas the Act 3 & 4 Vict. c. 92 enables courts of justice to admit non-parochial registers as evidence of births, baptisms, deaths, burials, and marriages.

In the older parochial registers, several of which date almost from the time of their institution (30 Henry VIII.) the entries are often very difficult to decipher, being written with numerous abbreviations, and usually in Latin; and baptisms and burials are, if my memory does not deceive me, usually jumbled together, and occasionally there are memoranda either of matters pertinent to the ceremony performed, or of events of local interest at the time: the breaking out or departure of plague, even of cattle-plague. J. Lewis, in his *History of Tenet* (2nd edit., 1736, p. 149) records that a minister of St. John's, Margate, "left this character" of his predecessor, G. Stevens, "in the parish register,—*optimus et doctissimus Scotus*." And in the register books of friends of my own I have seen

notices in the margin, either of the birth, death or marriage rate having been unusually small or great for some years, or in a certain year of persons dying at a more advanced age than usual; or even matters specially noteworthy of individuals, as that such a man had been a Peninsular veteran. And entries of date of birth, not being required by law, must be considered as purely voluntary; and all such marginal memoranda, if sparingly and judiciously made, might hereafter be of great interest and utility, not only to the families concerned, but to the public generally. In the old parchment register of Awre, Gloucestershire, is an entry (of baptism, I think) relating to Sternhold, one of the composers of the original version of the Psalms, which might have escaped notice but for a memorandum by a much later hand. And through some registers may be traced, for many generations, families which, though now reduced and it may be poor, were once wealthy and powerful, and even gave their names to the parish or township in which their representatives still live. Instances of this have come under my own observation, but it would be an impertinence to particularise. The connection, however, where clear and undoubted, might be, with the approval of the families themselves, recorded in the margin of the register in which any entry was made relating to such family, and thus help be given in obtaining proofs of pedigrees.

Might not some of the older registers, which have sometimes ceased to have any merely local interest, be advantageously transferred, at least *pro tem.*, to the British Museum, or custody of the Society of Antiquaries, that their contents might be examined and interesting entries published?

FRANCIS J. LEACHMAN, M.A.

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FERREY'S RECOLLECTIONS OF WELBY PUGIN: ISABEY.

(4th S. x. 8.)

It strikes me that MR. FERREY is somewhat too harsh in his "Recollections" as regards the late J. B. Isabey, to whom, in half-a-dozen lines, he can apply such terms as the following, little suited to so distinguished an artist, so amiable and truly worthy a man as he was. "This man boasted," says MR. FERREY—"he was at all events a *very presuming person*"—"Isabey one day bragging of his great intimacy"—"*boastingly laid a wager*"—"the Consul resented the gross liberty by *ever afterwards excluding Isabey from his presence*." Surely this is gross exaggeration, for, even admitting that this "extraordinary incident" was an ill-timed and ill-placed "practical joke," we must likewise in fairness bear in mind the revolutionary period when it happened,

and the great intimacy which then really obtained between the Beauharnais family and Isabey. Moreover, Bonaparte himself had the good taste not to resent the offence long, as we shall presently see.

If I mistake not, this anecdote is related in J. B. Isabey's own *Reminiscences*, as also in the Duchess d'Abrantes' *Memoirs*, and in the *Souvenirs of Queen Hortense*, by Mme. Bochs (Mdle. Georgette Ducrest); but here is a free translation of what Mr. E. J. Delécluze, a co-pupil of Isabey's at David's, and later a writer in the *Débats*, says of it, and of his goodness of heart and endearing sociable qualities.

In 1796 Isabey, who had already been able to lay some money by, hearing that his friend Gerard (the historical painter), less fortunate, was on the point of parting, after the Exhibition, with his picture—Belisarius—for the paltry sum of 600 francs, offered him at once 3000 francs, and, not content with this first act of generosity, having sold the picture for double that price to Mr. Mayer, the Dutch Envoy, Isabey, with a joyful heart, went and gave his friend the surplus of what he had paid him. "One good turn deserves another," says the old adage; so Gerard, grateful for so much disinterestedness, painted for his benefactor and friend the admirable full-length portrait of Isabey with his little girl (the future Madame Ciceri), which his son, M. Eugène Isabey, the clever marine painter, has given to the State, and which is now in the Louvre.

Much about that time, Mme. Campan's large establishment for young ladies was founded at Ecouen; there Mme. de Beauharnais (the future Empress Josephine) hastened to place her daughter Hortense. The drawing department was entrusted to Isabey, and such was the confidence that he had inspired, that several times he had charge of young Eugène Beauharnais and his sister, to accompany them to juvenile parties.

In those days General Bonaparte occupied the small hotel in the Rue Chanteraine (now Rue de la Victoire), where, in later years, resided the mother of Count Walewski.

Every one knows that the acquaintance of General Bonaparte with the séduisante créole Josephine originated in her sending her son Eugène to ask the General to cause the sword of his father (the ill-fated General Beauharnais) to be restored to him. On her expressing her heartfelt thanks for such a boon, Bonaparte "came, saw her—and was conquered." Wishing to purchase La Malmaison, belonging to M^{me}. Lecoulteux-Molé, it was Isabey whom B. chose as negotiator, which he did to the General's entire satisfaction, and it was shortly after that he painted the admirable portrait of the First Consul with La Malmaison in the background, the engraving of which is now so difficult to be had. Isabey was not only naturally gay, good humoured

and quick-witted, but he was uncommonly adroit at all manly exercises. He was a first-rate skater and a most elegant dancer, at a time when "tripping it with the light fantastic toe" was quite an art, and he was consequently much sought after in high circles. *Enfant gâté des habitants de la Malmaison*, he often played at leap-frog with the young aides-de-camp of the General. The story is told that, one day, after having cleared the heads of all successively and successfully, Isabey perceived an erect figure at the turning of an alley; it was Bonaparte. Full of fun and frolic, he could not withstand the temptation of this *saut-perilleux*. He apologised for having taken so great a liberty, but saw at once by the frown on the haughty brow that he had overshot the mark. From that moment there was less familiarity allowed. The year after, however, in June 1802, the First Consul instituted the Legion of Honour; Isabey was commissioned to make the drawings, and he was one of the first Légionnaires. Independently of the great charm and merit of Isabey's works, they for the most part have an historical importance which greatly enhances their value. In the galleries of Versailles can be seen two fine very large sepia drawings with many historical heads, of exquisite workmanship. The one represents the First Consul at Rouen, visiting the manufacture of the Brothers Sevenne, and in 1806 the Emperor Napoleon giving his own cross to Mr. Chr. Phil. Oberkampf, the celebrated manufacturer at Jouy. In the Louvre, too, are other important works of Isabey's, amongst them the review of the Consular Guard by General Bonaparte, the horses of which were painted by Carle Vernet. Isabey had to compose all the drawings for the coronation, as also when at Milan Napoleon put on his own head the Italian crown. He painted the portraits of Pope Pius VII., of the Empress Josephine, Prince Talleyrand, young Prince Louis (the first born of Queen Hortense, who died when he was eight years old: had he lived, Napoleon would in all likelihood have adopted him as his successor, and not married again). Isabey likewise had to paint the portrait of Napoleon sent with many other precious gifts in the new Empress Marie-Louise's wedding corbeille. Then, again, those of the Empress and of the little King of Rome, &c., &c.

In 1812 Isabey got the appointment of decorator of the Court Theatre. But in 1814 there was of a sudden a great change of scene, and on a far larger theatre—that of the political world. The powerful conqueror was himself overpowered! Other *dramatis personæ* appeared on the stage of human follies, and Isabey's talent was put in requisition to paint Louis XVIII., the Emperor Alexander, his brothers the Grand Dukes Nicolas and Michel, the Duke of Wellington, *cum multis*

aliis. He next proceeded to Vienna, where the congress gave him a unique opportunity of exercising his magic brush. This all-important work, beautifully engraved, has now a world-wide reputation. The fine album containing all the portraits in sepia, taken from life, of so many illustrious political personages, was purchased and given by the Count d'Artois (the future Charles X.) to the Duchess de Berry, and at her death became the property of the late Marquis of Hertford. The Duke of Wellington, who of course figures there, was very desirous to possess it.

I cannot do better than end this too long note on Isabey by transcribing a very flattering portrait of him which, some forty years ago, he kindly allowed me to copy out of his album. "Portrait d'Isabey par la princesse Bagration, née comtesse Scaurmska."

"Il faudrait une plume digne du pinceau d'Isabey pour entreprendre avec succès le portrait de l'Appelle de nos jours. Mais Isabey demande un chef d'œuvre avec la confiance d'un homme habitué à en faire. Celui qui sait égaler la nature ne croit pas aux difficultés. Avec un extérieur agréable, des formes polies et une éloquence naturelle, Isabey a tout ce qu'il faut pour attirer l'envie et la désarmer. Il joint l'esprit au talent, la sensibilité à la gaieté, et une certaine bonhomie au piquant des idées les plus originales. Plein de goût et de grâce dans ce qu'il dit comme dans ce qu'il fait, il est recherché dans tous les cercles et l'on paye avec plaisir à l'homme aimable le tribut d'admiration dû à l'homme de génie. Le court séjour qu'il a fait dans un pays où sa réputation l'avait précédé y laissera des regrets. Puisse-t-il distinguer les miens! Je trace avec un sentiment d'espoir et de fierté mon nom à côté des noms qui lui sont chers; c'est s'armer en quelque sorte contre l'oubli, car dans ses moments de loisir il regardera sans doute ce recueil de souvenirs."

PÉRISSE BAGRATION.

Vienne, 1815.

None but a woman could trace such a portrait.

P. A. L.

I think the story is in Lever's *Charles O'Malley*. I wish to point out that Thackeray has caricatured it in his burlesque of Lever in *Novels by Eminent Hands*.

JOHN ADDIS.

MAUTHE DOOG.

(4th S. ix. 360, 415, 490.)

The following account of this spectral apparition may interest those at least who are not acquainted with the legend. I have been familiar with it myself from my earliest boyhood from the narrative which I now transcribe, and have been many a time and oft afraid to take my eye from the page lest it should encounter the mysterious visitant stretched upon the hearth-rug. Speaking of St. Patrick's church, and that of St. Germain in Peel Castle, my author says:—

"Waldron relates that there was formerly a passage through one of these now ruined churches to the apartment of the captain of the guard, but it was closed up, he

also tells us, as the natives of the island report, on the following account:—

"An apparition which they called Mauthe Doog, in the shape of a shaggy spaniel, was accustomed to haunt the castle in all parts, but particularly the guard-chamber, where it would constantly come and lay itself down by the fire at candle-light. The soldiers lost much of their terror by the frequency of the sight; yet, as they conceived it to be an evil spirit waiting for an opportunity to hurt them, that idea kept them so far in order that they refrained from swearing and profane discourse in its presence, and none chose to be left alone with so insidious an enemy. Now, as this Mauthe Doog used to come out and return by the passage through the church, through which also somebody must go to deliver the keys every night to the captain, they continued to go two together, he whose turn it was to do that duty being accompanied by the next in rotation.

"But one of the soldiers, on a certain night, being much disguised in liquor, would go with the keys alone, though it really was not his turn. His comrades in vain endeavoured to dissuade him: he said he wished for the Mauthe Doog's company, and he would try whether it were dog or devil; and then, after much profane talk, he snatched up the keys and departed. Some time afterwards a great noise alarmed the soldiers, but none would venture to go and see what was the occasion. When the adventurer returned, he was struck with horror and speechless, nor could he even make such signs as might give them in any degree to understand what had happened to him; but he died with distorted features, in violent agonies. After this none would go through the passage, which was soon closed up, though the apparition was never seen more in the castle.

"Such tales as these told to enlightened persons in a refined age should need no other comment than this, that they show the disposition of those who believe them. It must be owned that some stories similar to that of the Mauthe Doog have been related of a supposed apparition haunting some of our northern counties—ignorant superstition is nearly akin in all countries. No writer is censurable for noticing such matters, but he is worthy of blame who endeavours to add any degree of credit to them in the manner of his recital: a charge from which perhaps Waldron cannot be here well exculpated, who concludes thus—"This accident happened about three-score years since; and I had it attested by several, but especially by an old soldier, who assured me he had seen it (the apparition) oftener than he had hairs on his head."—*Antiquities of England and Wales, &c.*, by Henry Boswell, F.A.R.S. London, 1786, folio, No. 25.

This story is evidently taken from that of Waldron, which may be referred to in corroboration. See his *Description of the Isle of Man*, folio, 1731, p. 103.

Sir Walter Scott, in a note to his *Peveril of the Peak*, says, in allusion to the word itself—

"It would be very desirable to find out the meaning of the word *Mauthe* in the Manx language, which is a dialect of the Gaelic. I observe that *Maithe* in Gaelic, amongst other significations, has that of *active* or *speedy*; and also that a dog of Richard II., mentioned by Froissart, and supposed to intimate the fall of his master's authority by leaving him and fawning on Bolingbroke, was termed Mauthe; but neither of these particulars tends to explain the very impressive story of the fiendish hound of Peel Castle."

The reader may chance to be reminded of the black poodle seen by Faust:—

"Siehst du den schwarzen Hund durch Saat und Stoppel streifen?"

Bemerkst du, wie in weitem Schneckenkreise
Er um uns her und immer näher jagt?
Und irr' ich nicht, so zieht ein Feuerstrudel
Auf seinen Pfaden hindendrein."

His companion, Wagner, can see nothing but an ordinary cur, and laughs at the line of light that follows in his wake as an optical illusion. Goethe, in his treatise on colours, describes just such a phenomenon as occurring to himself, and explains it on natural principles; and Hayward, who cites this in notes appended to his *Prose Translation*, refers to Sir David Brewster's *Letters on Natural Magic* (p. 20) for further illustration. Nevertheless, the subsequent doings and metamorphoses of Faust's poodle suggest that he is of the same family as—if indeed he is not identical with—the Mauthe Doog.

WILLIAM BATES.

Birmingham.

SIR JOHN LUBBOCK ON "FELIS CATUS" (4th S. ix. 532; x. 56).—After reading MR. NOELL RADECLIFFE'S quotation (p. 532) from Augustus Hare's *Walks in Rome*, on the ancient bas-relief in the museum of the Capitol, representing a Roman lady trying to induce her cat (?) to dance to her lyre (*Walks in Rome*, vol. i. p. 105), which MR. NOELL RADECLIFFE mentions as a "stubborn and unyielding witness" to pussy-cat's early civilization, I wrote to a friend in Rome on whose powers of observation I can rely, and requested him to inspect this bas-relief. This is what he reports to me:—

"After careful study of the bas-relief concerning which you ask for my opinion, I am bound to say that the cat question seems difficult of solution. I am not prepared to affirm that the design of the sculptor (who would have sculptured better had he taken more pains) was not to represent a dog. The work shows three main incidents: A lady playing on a lyre, two ducks hanging from the top of a wall, and a small quadruped standing on hind legs and endeavouring to approach the ducks. I can perceive no sufficient ground for the assertion that the lady is playing for any other purpose than that of her own diversion. On the other hand, it seems reasonable to attribute the attitude of the so-called cat to simple greed."

A. R.

Athenæum.

EDWARD UNDERHILL, THE "HOT GOSPELLER" (4th S. ix. 484; x. 15, 75).—Permit me to correct a clerical error in my last paper. I stated that Underhill was born in 1508; it should have been 1512. He was eight years old when the inquisition of his grandfather was taken, Oct. 31, 1520.

HERMENTRUDE.

"THE COLOURS OF ENGLAND HE NAILED TO THE MAST" (4th S. ix. 426; x. 19).—THE KNIGHT OF MORAR may be glad to know that his hero John Crawford does not stand alone in the particular act of heroism to which he refers. A very

handsome piece of plate, now in the possession of my nephew, Colonel Fitz-Gerald, bears the following inscription:—

"Lloyd's Coffee House.

"A tribute of respect from his Country to Mr. William Fitz-Gerald, Midshipman of His Majesty's Ship the Marlborough, for his gallant conduct on the ever memorable 1st of June, 1794, when the French Fleet was defeated by the British Fleet under the command of Admiral Earl Howe.

"JOHN JULIUS ANGERSTEIN, Chairman."

The "gallant conduct" thus referred to is recorded by his family as follows:—

"At the time of the engagement, the 1st of June, 1794, William Fitz-Gerald was a midshipman on board the Marlborough, not more than sixteen years of age. His ship had been driven nearly on shore by a French vessel, and in this position was cruelly raked fore and aft by the enemy's fire. The last remaining mast was shot away, and a cheer was given by the Frenchmen under the impression she had struck her colours, as it was the one which carried the flag. The men had been ordered, after firing, to lie flat on the deck to escape the enemy's fire; but when the Frenchmen raised their exulting cry, young Fitz-Gerald sprang on his feet, tore the flag from the wreck of cordage, &c., and nailed it to the stump. In a short time after some of the other ships came to their aid, and the splendid vessel came out triumphant."

I am sorry to add that this gallant young sailor was afterwards captured by the enemy, and died in a French prison.

C. T. COLLINS TRELAWNY.

Ham.

My mother was present when George III. returned thanks for the victories in St. Paul's. She always spoke of *the boy* who nailed the colours to the mast as a boy, and said that he held a hammer and nail in his hands, and stood close to Lord Duncan under the dome, not far from where she herself was.

R. N. J.

J. A. ATKINSON (4th S. ix. 299, 372, 415, 492.) John Augustus Atkinson was not only a caricaturist and good draughtsman but a painter of great merit. I possess two battle pieces in oil by him, also two small water-colours—all well painted. The oil paintings are of the battles of Waterloo and Vittoria, each forty inches by twenty-four. In the Waterloo are portraits of Wellington and other officers grouped near to a tree—I believe the "elm-tree" which was sketched in the *Illustrated News* some years ago. The battle grounds of Waterloo and Vittoria were drawn by Atkinson, who, as I have heard, was himself an officer. The accuracy with which both dead and living soldiers and horses are detailed is remarkable; indeed, I believe the Waterloo to be one of the very best pictures of that battle.

There was a very large painting of Waterloo, of which I have an engraving. This differs from my picture. The engraving was published by Hunt and Robinson in 1819, and is by "John Burnet," after a "painting by John Augustus Atkinson," with

"portraits by W. A. Devis." This painting is very large—I believe several yards long. About eighteen years since I saw it at Mr. Ruttle's in Newport Street. Where it now is I do not know. I also possess a large coloured engraving of the battle of Vittoria, which was published in 1820 by Hunt and Robinson, and was engraved by "Jas. Walker, after a drawing by John Augustus Atkinson." The view of the battle in this engraving is not identical with, but very like to, a small portion of my Vittoria painting. In addition to these works, I have a small landscape—a "harvest field with peasants at a repast." In this picture Atkinson is quite equal, if not superior, to Morland.

A. B. MIDDLETON.

The Close, Salisbury.

MARGARET HARVEY (4th S. ix. 469.)—In Elze's *Life of Byron*, p. 213, a Mrs. Harvey, "an old lady of sixty-six years of age, the authoress of several romances," is mentioned as meeting Byron at Madame de Staël's house at Geneva in 1816, and "swooning away at his entrance into the room, as if his Satanic majesty had arrived."

I do not know whether she is the Margaret Harvey inquired after.

S. H. A. H.

Bridgwater.

EVERARD, BISHOP OF NORWICH (4th S. x. 26.)—TEWARS wishes that I should communicate to "N. & Q." either my assent or objection to his letter denying the identity of Everard de Montgomery with Everard, Bishop of Norwich. I shall always have pleasure in meeting the wishes of so sagacious an inquirer as TEWARS has shown himself to be. I quite resign my notion of the aforesaid identity in deference to his adverse proofs, and I fail to recall the grounds of my own former impression on the subject. I certainly did not derive it from the *New Monasticon*, though TEWARS informs me that the editors of that work share my mistake.

ROBT. W. EYTON.

Albury House, near Guildford.

THE LIVERY COLLAR OF ESSÉS (4th S. ix. 527.) I have read with much interest my friend MR. J. GOUGH NICHOLS' paper on this badge. Not having access to the first series of "N. & Q.," in which I see from the General Index that a lengthy discussion on the subject took place, I can only hope that the information now communicated may be new. A few weeks ago, when visiting the church of Dunster in Somersetshire, I observed on the north side of the now disused chancel a dilapidated monument with two recumbent figures of alabaster, a knight and lady, and round the neck of the former a distinct collar of SS. The style appears to me to be that of the thirteenth century. As the Guide-books assert it to be the tomb of one of the Mohuns, the first lords of the honour of Dunster, this is a corroboration of its antiquity, for it is well known that the Luttrell family did

not acquire the castle till the reign of Edward III. There are no armorial bearings on the tomb, and both the knight's legs have been broken off above the knee, which some kindly hand has replaced with clay! The tomb occupies a chantry chapel, which is, as usual, ignorantly styled a "confessional" by the person who shows the church. This most interesting church, the nave of which is said to have been built by Henry VII. in gratitude for the aid of the men of Dunster at Bosworth Field, is sadly in want of restoration, being peewed and bedaubed with paint and yellow ochre, in a style which is simply horrible. The chancel, which is much older than the nave, and has been long built up and separated from the latter, owing to a curious dispute between the monks of the priory and the townsmen, about the year 1500 or so (detailed no doubt in Collinson's *Somersetshire*), is also in a wretched condition; covered with hatchments, which would be more suited to the walls of a London mansion, and evidently nothing more than a burial vault. The owner of the castle has made his residence a magnificent place by judicious additions. Let one hope he will now do as much for his church, and throw the nave and chancel together again. Proper renovation would make it one of the finest churches in the West of England.

ANGLO-SCOTUS.

DRAUGHT = MOVE (4th S. ix. 483; x. 17.)—MR. KENNEDY does not appear to notice the point of the query as to *twelve ferses*.

Of course the "fers" primarily means the piece now called a queen; but Chaucer would not write about twelve queens. The word "fers" is an equivalent for the Eastern *wazir*, Anglicised as "vizier"; the Arabic is traced to a bearer of burdens, a porter; cf. Latin *fero, fers, ferre*, "to bear"; for the chief minister of state *bears* the real burden of government.

Chaucer's imagery, in the *Duchess*, is taken directly from the *Roman de la Rose*; it commences at line 7,388, vol. i. p. 220, edit. F. Michel, Paris, 1864. The French text has "*fierche*" in the singular, which some think is a form of *vierge*, virgin, for the queen of heaven; and "*fierges*" in the plural, applied to the two principal pieces, our king and queen.

This word *fers* (*p = f*), is an equivalent to our word "piece"; we speak of the eight pieces, meaning the back row; *i. e.* the men, *barones*, as distinguished from the pawns or common pieces. When Chaucer writes of twelve "*ferses*," I think he refers to the warier game, played with extra pieces, viz. twelve pieces and twelve pawns, on ninety-six squares. A. H.

RED DEER (4th S. ix. 428, 493, 521; x. 16.)—In Daniel and Samuel Lysons' *Magna Britannia*, vol. v. p. 169, it is said that the Peak forest was of great extent, in ancient times much infested

with wolves, and spoken of "as plentifully stocked with deer in the year 1634: it is probable that they were destroyed in the civil war." There were more than sixty parks, in the early part of the fourteenth century, in Derbyshire, belonging to monastic bodies or individuals; but now they are comparatively few, and of very small extent; and the *wild red deer*, such as are still found in the Highlands of Scotland and occasionally on Exmoor, are, I believe, unknown in the county. Polidore Virgil informs us that even so late as Henry VII.'s time —

"Tertia propemodum Angliæ pars pecori aut cervis, damis, capreolis, cuculiculis nutriendis relicta est inculta, quippe passim sunt ejusmodi ferarum vivaria, seu roboraria, quæ ligneis roboreis sunt clausa; unde multa venatio, quæ se nobiles cum primis exercent."

FRANCIS J. LEACHMAN, M.A.

20, Compton Terrace, Highbury.

MRS. M. HOLFORD (4th S. ix. 534.)—This lady baffled my researches apparently, for I find amongst my notes relating to her that after spending an entire day at the British Museum I could not find anything about her. The *Gent. Mag.* has plenty of information about the Holfords of London, but not about those of Chester, of which county they were one of the oldest families. (*Gent. Mag.*, March 1810, p. 251.) Some quotations but no information about her will be found in *The Female Poets*, by F. Rowton, 1848. Her name appears to have been Margaret not Mary. She was a daughter of Mrs. Holford.

OLPHAR HAMST.

RAE'S MS. HISTORY OF THE PRESBYTERY OF PENPONT (4th S. vi. *passim*; ix. 366.)—My statement alluded to by DR. RAMAGE, that this MS. was in the Advocates' Library, was founded on a note to the *Lord of the Isles* (vol. x. p. 303 of the 1833 edition of Scott's *Poems*), where, in a very interesting memorandum by the well-known Charles Kirkpatrick Sharpe regarding his family, it is mentioned at the end that the above MS. is "in the Advocates' Library of Edinburgh." MSS. sometimes get laid aside in the best regulated libraries, and this one may yet be in the Faculty halls unsuspected. I happen to know that at a very recent period their "Catalogue of MSS." could scarcely be styled a catalogue from want of minuteness; and the late distinguished librarian enjoyed his office for too short a period to give him time to amend it. ANGLO-SCOTUS.

FOREIGN INVENTORIES (4th S. x. 8.)—CORNUB. may consult the following work:—

"A Nomenclature, or Dictionary in English, French, Spanish and German, of the principal Articles manufactured in this Kingdom, more particularly those in the Hardware and Cutlery Trades; the Goods Imported and Exported, and Nautical Terms. By Daniel Lobo, Notary Public. London, 1776."

I give two specimens:—

"Broad cloth. Dimity.		Drap fin. Basin.		Paño de lana. Fustan.		Fein-tuch. Hübscher fei- ner parchet."
B. E. N.						

PERMANENCE OF MARKS OR BRANDS ON TREES (4th S. ix. 504; x. 19).—Marks cut on trees are permanent if cut into the wood; if only in the bark they become gradually obliterated. Incisions made in the true woody substance become filled up with the new wood that is formed in annual layers, and are never more seen unless the wood be longitudinally severed so as to expose them again. My grandfather had given to him many years ago a bit of oak with a Roman *I*, and some other letter with a perpendicular stroke—possibly an *R*—but partly destroyed by a chop of an axe. It has the following note pasted on the back:—

"This piece of wood was found in an oak tree fifteen inches below the bark, and contained the initials of King John, who died at Newark 600 years ago."

This may be one of the identical "brands" mentioned in the guide books. J. T. F.
Hatfield Hall, Durham.

The following quotation from the late Mr. John Richard Walbran's *Guide to Redcar* is interesting in connection with this subject. The author is speaking of Kirkleatham:—

"There is, too [in the museum], a portion of a tree grown in Newbrough Park near Thirsk, and sent here by Lord Fauconberg, which, on being cut down and split up for billet-wood, was found to bear the following inscription graven in rude Roman capitals about five or six inches high, on a bole or core of about twelve inches in diameter, which came out entire from an outer rind of about four inches in thickness:—

"This tre lovng time witnes beare
Of tow Lovres that did walk heare."

The letters encircle the tree in nine spiral lines, occupying a space of about five feet, and are impressed both on the bole to which they have been "originally committed, and on the rind by which they have been subsequently enveloped. Two hearts, each transixed with an arrow, after the usual and approved fashion, are introduced in the third line, and in one of them may be traced the letter *B*. The other is uninscribed."—p. 38.

EDWARD PEACOCK.

"MAN PROPOSETH," ETC. (4th S. ix. 423, 537.) DR. RAMAGE speaks of this being pithily put by Schiller in *Wallenstein*; but the common saying is yet more concise—

"Mann denkt, Gott lenkt."

RAVENSBORNE.

"HAHA" (4th S. x. 37).—W. P., whether serious or not in what I may term his "so-so" derivation of *haha*, will not be surprised to learn that I "coming suddenly upon it in reading, and naturally exclaiming 'ha! ha' at being so suddenly stopped in my progress" to ask myself whether his truly laughable explanation were the

right one—W. P. will not, I say, be surprised to learn that I doubt our knowing this matter; and accordingly I have the honour to submit to the readers of "N. & Q." the received and orthodox derivation of *haha*. From the Old High German *haga* came the French *haie*, the English *heigh* or *hay* (as in the Northern *hay* at Exeter), *hau* (as in *hawthorn*, *hips* and *haws*), and *ha*, from which is formed by reduplication our word *haha*.

J. H. I. OAKLEY.

ARTHUR BROOKE OF CANTERBURY (4th S. x. 29).—This was the late Mr. John Chalk Claris, of Canterbury, for upwards of thirty years editor of the *Kent Herald*. He published several little volumes of poems from 1816 to 1824, including "Durovernum" (the Roman name for Canterbury), "Retrospection," "The Elegy on the Death of Shelley," as well as others which were very favourably received in the literary world of the day. Some of his poetry is very graceful. Mr. Claris was educated at the Canterbury King's School. His father was a bookseller, and publisher of several of the books used in the King's School at that time. W. D.—Y.
Canterbury.

LEYLAND AND PENWORTHAM CHURCHES (4th S. x. 30).—The histories of Leyland and Penwortham churches are yet to be written, but notices of them will be found in Baines's *History of Lancashire* and in Hardwick's *History of Preston*. In vol. vii. of the *Lancashire and Cheshire Historic Society's Transactions* there is a paper read by Miss Ffarrington on "The Old Church at Leyland." H. FISHWICK.

"FINIS CORONAT OPUS" (4th S. viii. 67, 175; ix. 22, 206).—I suggested that Buchler (1613) may possibly have been the writer who gave us the Latin form of this proverb. This may be the case, but we must go to Homer (*Il.* iv. 111) for the origin of the idea:—

Πᾶν δ' εἰς λείψνας, χρυσέην ἐπέθηκε κορόννην.

"Having well polished the whole bow, he added a golden tip."

Eustathius, who flourished towards the latter end of the twelfth century, draws our attention to this proverbial expression in his *Commentary on the Iliad*:—

Ἡ δὲ Ὀμηρικὴ χρυσή κορόννη καὶ εἰς παροιμίαν ἔπασσε· καὶ ὁ ἀγαθὸν τέλος τοῖς φθάσαι ἐπιθεῖς χρυσέην ἐπιθεῖναι τῷ παντὶ κορόννην λέγεται.

"The Homeric golden tip (κορόννη) has also passed into a proverb: he who has put a good finish to his undertaking is said to have placed a golden crown to the whole."

It was floating about in the mouths of the French in the fifteenth century, as I find Le Roux de Lincy (vol. ii. p. 493) quotes the following

from the *Roman de Jouvencel*, fol. 37, v^o, a romance of the fifteenth century (Paris, 1493):—

"Dit-on communement que la fin couronne l'œuvre."

Schiller (*Wallenstein's Death*, i. 7, 221) had evidently the idea in his recollection when he wrote the following beautiful lines:—

"Denn eifersüchtig sind des Schicksals Mächte,
Voreilig Jauchzen greift in ihre Rechte.
Den Samen legen wir in ihre Hände,
Ob Glück, ob Unglück aufsteht, lehrt das Ende."

"For the Powers of Destiny are jealous. Shouts before victory encroach on their rights; we place the seeds in their hands, the end tells us whether for good or bad."

C. T. RAMAGE.

IOLANTHE (4th S. ix. *passim*; x. 37.)—But, Iolanthe being, as stated by CCCXI., "clearly of Greek origin," that is to say made from *ἰον* and *ἄνθος*, he will see on consideration that the digamma before *ἰον* will give the required change. Violante and Iolanthe are the same thing, and both Greek.

D. P.

Stuarts Lodge, Malvern Wells.

"BILLYCOCK" AND "WIDE-AWAKE" (4th S. ix. 444, 517.)—With deference to DR. DIXON, I venture to think that the latter term *does* require some explanation. The "Wide-awake" may be, it is true, an outward and visible sign that the wearer is a sharp fellow, and not to be caught asleep; but it may also mean—and this was the explanation current on the introduction of the term, say five-and-thirty years ago—that the article itself did not indulge in the luxury of "a nap." It was, in fact, a *felt* or *napless* hat.

WILLIAM BATES.

Birmingham.

LAIRG, LARGS, LARGO (4th S. ix. 485; x. 33.) ESPEDARE makes my query an occasion for trotting out his Celtic hobby-horse. I know as well as your correspondent what Chalmers and Joyce say on this subject, nor is it at all surprising that the one should contradict the other. This is the genius of Celtic etymology, which can be made to signify anything and everything, according to the fancy of the person who employs it. It might reasonably have been assumed that I had considered the probabilities before framing my interrogatory, and which I was feign to believe I had done so as to preclude the possibility of receiving such answers as that given by your correspondent. At all events ESPEDARE must allow me to judge as to the points in regard to which I desire information. I entirely dissent from your correspondent's notions regarding the so-called Celtic origin of the Scottish nation, and for reasons which it would be tedious and impracticable to give here in detail. If the Celts were a distinct people, I fail to discover any evidence that they ever had a footing in the British Islands. I now repeat that I shall be much obliged to any of your contributors

who will favour me with a satisfactory explanation of these names from the Gothic view.

E. D.

"SPHÆRA CUJUS CENTRUM" (4th S. viii. 329; ix. 265, 310, 412.)—Among the elder authorities which the learned correspondents of "N. & Q." have unshelved, not one has—to me at least—expounded the contradiction-in-terms of an *everywhere centre and nowhere circumference*: I find it less difficult to comprehend Eternity of Time than Infinity of Space. The idea seems, however, to have crossed our Milton's imagination:—

"... as God in heaven

Is centre, yet extends to all."—*Paradise Lost*.

and, more definitely, attributing to this world, which his Satan delights to term the property of Sin, an *orbicular*, and to God a *quadrate* form—

"henceforth monarchy with thee divide
Of all things, parted by the empyreal bounds,
His *quadrate* from thy *orbicular* world."—*Ibid*.

What our Paradise poet intended by the Almighty's "quadrate," unless it were the component square of His power, wisdom, justice, and mercy—a quaternion as actual and as mysterious as His trinity—I will not bewilder mine old brain with conjecturing, but merely append the amphibology of his minor contemporaries:—

"... when weak times shall be poured out
Into eternity, and *circular* joys,
Dancing an endless round, again shall rise."

Crashaw.

"Below the bottom of the great abyss,
There, where *one centre reconciles all things*."

Ibid.

And

"... like a God, by spiritual art,
Be all in all, and *all in every part*."

EDMUND LENTHALL SWIFTE.

DINNERS "À LA RUSSE" (4th S. ix. 422, 488; x. 11, 35.)—Whether LORD LYTTLETON's observations convey a compliment, or a sarcasm, I cannot determine. The "great subject" and the "abstruse question" seem to imply the latter. I am glad, however, to find the subject pursued, and shall like to see it discussed in all its bearings. He seems to hint at *parsimony*, which word a friend of mine will have to be only a clumsy compound, meaning *sparing your money*. Perhaps the idle appearance of luxury is but too often counterbalanced by the greater display of ornament and dessert. The main argument of saving trouble and superfluous *cœni dubietatem*, I own I cannot quite admit. In a former article I have alluded to the greater waste occasioned by so many portions being refused and sent away. And for myself, I would much rather have the trouble of carving and helping, than be condemned to the intolerable bore of sitting half the time of dinner unemployed, partly from the delay in bringing

round the plates, and partly from having to decline several things offered, three, four, and even five perhaps in succession, as I know from experience.

F. C. H.

PORCELAIN FIGURE (4th S. ix. 507; x. 56).—I have been hoping that some one would have replied to the query of W. H. P., inasmuch as I possess a porcelain figure which is almost precisely similar to that described, and about which I should be glad to obtain further information. The figure which I have varies slightly from that of W. H. P. In height it is eighteen inches, and the eyes are not altogether closed, though the eyelids droop heavily. The wreath or coronet too has the appearance of being intended to represent jewels rather than flowers, and in like manner the necklace and ornament terminating in a tassel on the lower part of the dress. All of these have some very slight remains of gilding upon them. The hands (which are wanting) I presume were originally made moveable, for the edges of the round apertures, where they fitted, are glazed like the rest of the piece.

All I know about the figure is, that it was brought from Lisbon, by one of my ancestors, with other Oriental porcelain, about the middle of the last century. I believe it to be Oriental from the fact of having two nondescript lions (part of the same collection), of about the same height and of similar porcelain, which undoubtedly are Oriental. These bear traces of gilding and coloring. The goddess Kouan-in, the type of the Chinese Venus, is described as having downcast eyes, but it seems scarcely probable that she would be represented with feet of natural-size.

I have been told that the figure in question is an Oriental representation of the Virgin, and if not intended to represent the goddess Kouan-in, such I should suppose it to be. Whether it is Chinese or Japanese I know not; possibly it is the latter, since it was in consequence of the Portuguese missionaries having introduced scriptural subjects into the Japanese manufactories that the Portuguese were expelled from Japan in 1641. See Marryat's *History of Pottery and Porcelain*, 3rd edit. p. 292.

G. B. MILLETT.

NAPOLEON'S SCAFFOLD AT WATERLOO (4th S. ix. 469, 538; x. 37).—The scaffold in question was a sort of temporary observatory erected for the use of the trigonometrical survey of Belgium in progress when Napoleon returned from Elba (*vide* Scott's *Life of Napoleon*). It is probable that Napoleon or his staff used it on the evening of the 17th or the morning of the 18th to reconnoitre the British position, but certainly not after the battle commenced.

H. HALL.

Woolston, Hants.

IRISH PROVINCIALISMS (4th S. ix. 404, 475, 513.)—I give you two or three additions to the list of

Irish provincialisms. One is "Beef to the heels, like a Mullingar heifer"—often rather ungallantly applied to ladies with thick ankles. The next is a very local one and used perhaps in Dublin only. "All a one side, like Bow Bridge." This refers to an old dilapidated street in the west end of Dublin, which runs alongside of a stream instead of crossing it. The third I now recollect is "He's gone to Saggart to stack blackberries," applied to those who take a great deal of trouble for inadequate results: blackberries being the principal production of the barren hill sides of Saggart and its locality. Lastly, "It's all Tallaght hill talk"; that is, all bounce and vague language, and which has a strange propriety when we think of the Fenian rising three or four years ago on the slopes of the hill of Tallaght, and the miserable end of the "tall talk" used on that occasion.

H. HALL.

Woolston, Hants.

ECCENTRIC TURNING (4th S. ix. 532; x. 38).—The story quoted by MR. RAYNER is clearly only a "hash" of the story told of Wm. Murdock's first interview with Matthew Boulton as narrated in *Boulton and Watt, Engineers*, by Samuel Smiles (p. 253). Even the names are only slightly and colourably changed—"Boutron" for "Boulton," and "Weil" for "Watt"! The whole paragraph is only a stupid hoax, as a reference to the narrative of Mr. Smiles will show. As to the "origin of the oval lathe," MR. RAYNER will find some full and curious details, two centuries old, in the four pages of letterpress and two plates in Moxon's *Mechanick Exercises*, pt. XIV. pp. 235-241 (London, 1680), and that "these oval engines are excellently well made by Mr. Thomas Oldfield, at the sign of the Flower-de-Luce, near the Savoy in the Strand, London."

ESTE.

Birmingham.

CAT (4th S. x. 29).—The query of MR. RAMAGE is, I think, well answered by the following note by Mr. T. J. BUCKTON in "N. & Q." (1st S. x. 507):—

"The only language, as far as I can ascertain, in which this word is significant, is the Zend, where the word *gatu*, almost identical with the Spanish *gato*, means "a place" (Bopp. i. 111), a word peculiarly significant in reference to this animal, whose attachment is peculiar to place, and not to the person, so strikingly indicated by the dog. The inference is that Persia is the original habitat of the cat, where that animal exists in its most perfect state. Pallas has a coloured plate, the portrait of a very fine animal in the Crimea of that species, in his *Travels*, vol. ii. It may be probably inferred that it was introduced into Europe from Spain, because the Spanish word is almost identical with the Zend, whilst a greater variation is found in other European dialects: for example, *catus* in Latin, *chat* in French, *Katze* in German, &c. As the Zend, the language of Zoroaster, is a dead one akin to the Sanskrit (Bopp. *passim*), and gave place to the Persian, which dates its origin from the Arabic in-

vasion in the seventh century, the probable inference is that the cat had been domesticated in Europe prior to the seventh century."

JOHN PIGGOT, JUNR.

The Hebrew word is *kat*, Arabic *kith*, Persian *katt*, Polish *kot* (I observe C. T. R. gives "kat"), and *kat* or *kutze* in all the Gothic dialects. I do not know if this name will be found in the Sanscrit, but should think it probable. J. Ck. R.

"TIPPED ME THE WINK" (4th S. ix. 536.)—

"Sudden she storms! she raves! You tip the wink;
But spare your censure: Silia does not drink."

Pope's *Moral Essays*, epist. ii. 33.

W. J. BERNHARD SMITH.

Temple.

"THE PARADISE OF COQUETTES" (4th S. ix. 485.)—In No. 4 of the first volume of *Blackwood's Magazine*, July 1817, is the following notice, which may interest J. S. Dk.:—

"The Bower of Spring and other Poems. By the Author of the 'Paradise of Coquettes.' Small 8vo, pp. 156. Edinburgh: Constable and Co."

It is followed by a critique including both books.

VEDOVA.

MONUMENTAL BRASSES (4th S. x. 4.)—*St. Mary Cray*. S. K. will be glad to learn that the brass to Elizabeth Cobham, formerly in *St. Mary Cray* church, Kent, was removed many years since to Lullingstone, where it still remains in good condition on the chancel floor. I saw it only a few weeks since.

E. H. W. DUNKIN.

LEPELL FAMILY (4th S. ix. 506; x. 19.)—Molly Lepell, the daughter of Brigadier-General Nicholas Lepell, and said for some years to have received pay as a cornet in his regiment, was of the family to whom Sark belonged. It seems scarcely necessary to go to Russia for the origin of such a French-sounding name.

S. H. A. H.
Bridgwater.

COCKROACHES (4th S. ix. *passim*.)—I have got rid of masses of cockroaches in the course of a few nights by giving them a liberal supply of "James's phosphor paste," which can be obtained at almost any oil shop. I have tried another phosphorous paste, but it remained uneaten.

M. E. Z.

LONDON MONUMENTAL BRASSES (4th S. x. 9.)—The most important monumental brasses in London are the following:—

All Hallow's, Barking. John Bacon, 1437; Thos. Gilbert, 1489; John Rusche, 1498, and ten lesser ones.

St. Andrew, Undershaft. Three of the sixteenth century.

Great St. Helen, Bishopsgate. A civilian, 1465; Thomas Williams, gent. 1495, and one or two sixteenth century examples.

Westminster Abbey. John de Waltham, Bp. of Salisbury, 1395; Robert de Waldeby, Archbp. of York, 1397; Alianore de Bohun (very fine), 1399; Sir Humphrey Bourghier, 1471, and portion of others.

Minor brasses remain at the churches of St. Bartholomew-the-Less, St. Catherine, Regent's Park; St. Dunstan-in-the-West; Holy Trinity, Minorities; St. Martin, Outwich, and St. Olave, Hart Street. Your correspondent will find them described in Haines' *Monumental Brasses*, pt. ii. pp. 127-30.

JOHN PIGGOT, JUNR.

Refer to Godwin and Britton's *Churches of London*—a work which is unfortunately unprovided with consecutive pagination (the account of each church being paged separately) or index. Refer also to Boutell's *Monumental Brasses* and Maskell's *Parochial History of All Hallow's, Barking*.

R. B. P.

MISERERE CARVINGS (4th S. ix. *passim*; x. 15.) In the great church at Haarlem (St. Bavon's) the stalls of the choir are filled with misereres of good but plain work. There are, I think, twenty-two on a side, and all of them seemed to me to represent faces, but I could not examine them closely, as the gates of the choir were locked when I saw them on June 25.

If my memory does not deceive me there are some miserere seats in the choir of the great church at Dordrecht, but it is some years since I was there, and I cannot therefore speak quite positively.

EDWARD PEACOCK.

The "miserere" (*mei*) in the dictionaries of Coles (1713) and Bailey designates a very painful internal disease. I apprehend that Bishop Milner is responsible for the blunder of using the word instead of "misericord," the Latin and French term for "the small shelving stool which the seats of the stalls formed when turned up in their proper position." (Milner's *Hist. of Winchester*, ii. 82; comp. Britton, *Arch. Antiq.* vol. v. p. xlv., and Bentham's *Ely*, 74, n.) I speak from experience and know that, without the assistance of a tall hassock for the feet, even with the support of the elbows on the lateral rests, it is impossible, unless a man be an Edwardian Longshanks, to maintain himself in a position of relief upon the tiny bracket of a misericord.

The erroneous name of "miserere" has been adopted in Hart's *Eccles. Documents*, 246 (1846), and the *Glossary of Architecture*, 4th edit. 1845, and by Britton in 1817 (*Winchester Cathedral*, 92). Douce in 1804 simply speaks of "seats on stalls" (*Archæol.* xv. 233) when alluding to their quaint carvings; and Carter at the same date, in his "List of Technical Terms" (*Gent. Mag.* lxxiv.), omits both the words. Rickman also in 1835 alludes to "stalls with turn-up seats." (*Archit. in England*, 97.)

Chaucer says (suggestively of the use of the under-seat) "the spices of misericorde ben for to lene," &c.; but of course "misericord"—as in the case of a hall for eating flesh meat, an additional mess or beaver or clothing, or a relaxation of

some point of duty—clearly meant a merciful indulgence of rest in choir.

The question is, what was the *English* word? as the correct term is "coiled seats" and not "*sedilia*" for the sanctuary stalls.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

CHATTERTON (4th S. x. 55).—MAKROCHEIR says that he would feel obliged by being shown a good stanza from Chatterton. If your correspondent will turn to the works of "the marvellous boy," and read the following poems, I do not think he will require to be *shown* good stanzas, as he will discover them for himself:—"The Bristowe Tragedy, or the Death of Sir Charles Bawdin"; "The Minstrel's Song in Ælla," commencing "O sing unto my roundelay"; and "An Excellent Ballad of Charity." I do not wish to compare the two things, but when MAKROCHEIR denies, or at least doubts, there being a good stanza in Chatterton's poems, he reminds me of Mr. Ruskin, who asserts that Milton's description of the Garden of Eden contains only two instances of imagination, the rest being commonplace composition; which is a criticism surely worthy of Rymer himself (according to Macaulay "the worst critic that ever lived"), who speaks of the *Paradise Lost* as a work "*which some are pleased to call a poem*!"

JONATHAN BOUCHIER.

EDGEHILL BATTLE (4th S. x. 47).—Both authorities are right, for after the death of Sir Edmund Verney, Knight-Marshal of the King's Horse, and Standard Bearer, the royal banner was several times lost and recaptured; Captain Smith, of Lord Grandison's regiment, being the first to recover it after the fall of Sir Edmund. It was again retaken from the rebels by Huddleston, and finally secured by Robert Welch, an Irish gentleman in command of a troop of horse. After the battle, Mr. Welch, with his trophy, was presented by Prince Rupert to King Charles, who conferred the honour of knighthood upon him, and subsequently directed the chief engraver

"To make a medal in gold for our trusty and well-beloved Sir Robert Welch, knight, with our own figure and that of our dearest sonne Prince Charles. And on the reverse thereof to insculpe y^e form of our Royal Banner used at the Battail of Edge-hill, where he did us acceptable service, and received the dignity of knighthood from us; and to inscribe about it *Per Regale Mandatum Caroli Regis hoc assignatur Roberto Welch Militi.*"

J. W. FLEMING.

3, St. Michael's Place, Brighton.

POPULAR FRENCH SONGS (4th S. ix. 442).—The writer says the Germans have a very old song, "I would not be a little Bird." I have a manuscript German song, set to a Swiss melody, called "Wenn ich ein Vöglein war." There are three verses. No date or name of composer.

ELLIS RIGHT.

THE BATTLE OF WATERLOO (4th S. x. 30).—In the gossip about the battle which Sir Walter Scott gave to the world in *Paul's Letters to his Kinsfolk*, inaccurate of course as gossip always is, the story of the Duke's acting as "whipper-in" to a runaway Belgian regiment is given as a fact unquestioned:—

"The Duke saw a Belgian regiment give way at the instant it crossed the ridge . . . He rode up in person, halted the regiment, and again formed it, intending to bring them into the fire himself. They accordingly shouted *en avant!* . . . But as soon as they crossed the ridge, and again encountered the storm of balls, they went to the right-about once more, and fairly left the Duke to find more resolved followers. He accordingly brought up a Brunswick regiment, &c."

J. H. I. OAKLEY.

NAMES OF PAPER (4th S. x. 16).—The late Mr. Francis Humble of Durham, the founder of the *Durham Advertiser*, wrote a song under the above name. I have not a copy. If I had one it should be forwarded to "N. & Q." I only remember entirely the first verse:—

"If a stationer's catalogue you would look o'er,
You'll there find the life of *le grand Empereur*,
For all his success, his ill-luck, and his capers
Are fully described by the names of our papers."

Mr. Humble was a most incorrigible punster, and the song contained *puns* equal to any that ever emanated from Hood himself. Perhaps some Durham or Newcastle collector can forward a copy.

STEPHEN JACKSON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Shakspeare and Typography; being an Attempt to show Shakspeare's Personal Connection with, and technical Knowledge of, the Art of Printing: also, some Remarks upon some common Typographical Errors, with especial Reference to the Text of Shakspeare. By William Blades. (Trübner.)

We have again to thank Mr. Blades for a little volume in which he has turned his peculiar professional knowledge to good literary account. There is much ingenuity in the manner in which Mr. Blades endeavours to associate Shakspeare with typography, and show how, through his friend and townsman Field, he found employment in the office of Vautrollier, the printer and publisher in Blackfriars, during that short period of his life, respecting which there exists no evidence; and even those who may think that the proofs which our author has brought forward that Shakspeare was a printer are not a whit more conclusive than those adduced to show he was "Doctor, Lawyer, Soldier, Sailor, Catholic, Atheist, Thief," will welcome the book if only for its concluding chapter—"On some common Typographical Errors, with especial Reference to the Text of Shakspeare."

Life and Letters of Francis Bacon. By James Spedding. Vol. VI. (Longman.)

(From a Correspondent.)

The sixth volume of Mr. Spedding's *Life and Letters of Bacon* will be welcomed by all who wish to see a great man's character traced in his actions as closely as it is

possible at this distance of time. Perhaps, however, the main interest of the volume is rather connected with the biography of Raleigh than with that of Bacon. It seems incredible, but it is nevertheless true, that there exists amongst the Harleian MSS. a whole series of documents relating to Raleigh's voyage, which have been altogether unnoticed by Raleigh's numerous biographers. These, together with a most valuable paper from the library of the late Sir Thomas Winnington, which appeared some time ago in the pages of "N. & Q.," have been printed *in extenso* by Mr. Spedding, and go far to confirm the impression that the official declaration, which has been treated with such contempt by Raleigh's biographers, was in reality grounded upon the evidence before the Commissioners. Of Bacon himself we learn less than in preceding volumes, but his connection with Buckingham in the matters of the marriage of Coke's daughter, and of the letters relating to Chancery proceedings, receive an elucidation which they have never had before.

DR. LIVINGSTONE.—The uncomfortable feeling of uncertainty respecting the distinguished traveller still continues, and will continue until his friends receive and publish the letters he has addressed to them. The communication of the President of the Geographical Society, which appeared in *The Times* of Thursday, tends rather to increase than diminish this feeling.

PHOTOGRAPHS FROM COLLECTIONS IN THE BRITISH MUSEUM.—We have received from Messrs. Mansell & Co. of Percy Street a most interesting catalogue of a large series of photographs from objects in the British Museum now in course of publication by them. We hope to call attention at greater length to this important contribution to Archaeological and Ethnological Science, but must in the meantime content ourselves with pointing out that the catalogue, which is in seven divisions, has been compiled by Mr. Francke, who has catalogued—I. The Prehistoric and Ethnographic Series; also, Series VI. Antiquities of Britain, and Foreign Mediæval Art, by Dr. Birch, who has catalogued Series II. Egyptian Series; IV. Grecian, and V. Etruscan and Roman Series; and, in conjunction with Mr. George Smith, III. The Assyrian Series. The last Series, VII. Seals of Sovereigns, Corporations, &c., has been catalogued by Mr. W. De Gray Birch. The general introduction is by Mr. Charles Harrison.

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Notices to Correspondents.

MAJOR-GEN. ROBERT SHAW (Turiff).—*An epitomised history of Assignats is given in "N. & Q." 2nd S. vi. 70, 134, 255; vii. 16; viii. 314; x. 521; 3rd S. vi. 217; vii. 270. Consult also Cobbett's Paper against Gold, 1810-1815, and Dunkin's Dartford, p. 233.*

TEDCAR.—*The "wise man's" saying quoted by Andrew Fletcher of Saltoun (Political Works, ed. 1749, p. 266), respecting ballad-makers and legislators, has hitherto baffled research. See "N. & Q." 1st S. i. 153.*

A. R. (Croeswylan, Oswestry).—*The printer's pelt or leather ball was superseded in London about fifty years ago by composition balls and rollers, but much later in the*

country, where the printer would not be able so easily to procure the latter.

H. HALL.—*Our Correspondent has probably overlooked the article on "Lob's Pound" in "N. & Q." 1st S. x. 327. Consult also Nares' Glossary, ed. 1859, s. v.*

W.—"HORACE AND HIS EDITORS" (4th S. ix. 319.)
Where will a letter find you?

NOTICE.

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LONDON, SATURDAY, AUGUST 10, 1872.

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Notes.

WHO WAS SIR JOHN RUSSELL?—EARLDOM OF MENTEITH, 1231-1298.

According to the ancient law of Scotland, as settled in the case of the earldom of Athol, which was decided in the law courts of Alexander II., the eldest sister succeeded to an earldom, excluding her younger sisters and the heir male of her father. By reason of this rule, the eldest daughter succeeded Mauritius, Earl of Menteith; and having married before February, 1231, Walter Comyn, he became *jure curialitatis* Earl of Menteith. He died in 1258. His widow, disregarding her Scottish suitors, selected for her second husband an English knight called John Russell, by which alliance she grievously offended her northern lovers, who accused her of poisoning her first husband. She and her spouse, having been put in prison, subsequently escaped to England; and in 1260 appealed to Rome against the proceedings in Scotland, which had wrested the earldom and estates from her and transferred them to Walter Stewart, commonly called Balloch, or Bullok (that is to say, the Freckled), third son of Walter, the High Stewart of Scotland, the husband of the next daughter of Earl Maurice.

This nobleman, with his countess, the abbot of Balmerino,* and other persons of rank in Scot-

land, accompanied the daughter of Alexander III. to Norway, and witnessed her espousals there. This marriage having been completed, a portion of the retinue of the princess, including the abbot of Balmerino, Bernard de Monte-Alto, "et alii plures in redeundo sunt submersi." The Earl of Menteith and his countess remained "cum tota familia de Norwegia," and in due time arrived safely in Scotland.

It is conjectured, and with probability, that this lamentable immersion of the ship, passengers, and crew was the foundation of the ballad of Sir Patrick Spence, one of the finest popular lyrics of Scotland, the authenticity of which was never disputed until recently, when the late Dr. Chambers, without the slightest evidence, unhesitatingly ascribed it to Lady Wardlaw, who is generally assumed to have been the manufacturer of the ballad of "Hardicanute." A full account of the controversy was given at the time in "N. & Q.," (2nd S. ix. 118, 231; x. 31, 237), which it is not necessary to resume, as the present inquiry relates not to the fate of those on board the lost vessel, but to the Earl and Countess of Menteith, who remained in Norway; and to the previous countess and her English husband, Russell.

In the unanswerable case by Lord Hailes for the Countess of Sutherland an interesting account of the earldom of Menteith will be found, from which it appears that Balloch held the honours until his death; but having taken an oath of fealty to Edward I., he subsequently violated the pledge and was executed for doing so.

The matter for inquiry is—Who was Sir John Russell? If he was a knight, as he has been styled, this would not indicate a plebeian origin. Sir Robert de Bruce was an English knight only, when he married the Countess of Carric, and thereby *jure curialitatis* became Earl of Carric; but the only one apparently offended at these espousals was King Alexander. Why should the marriage of another countess to an English knight, in the same reign, create such an outcry and be called ignoble?

According to Wiffen, in his *Memoirs of the House of Russell*, there was in 1220 a Sir John Russell, who held an office in the household of Henry III. He hardly could have been the favoured suitor of the countess, who was not a widow until 1258; and at that date Sir John would have been about eighty years of age, assuming that he was twenty-five years old when he received his appointment in the king's service—a somewhat antiquated lover for a brisk widow of fifty.

No other Russell bearing the christian name of John, about the time, is to be found in Wiffen. The probability is that the lady, as widows sometimes do, selected a youthful not an aged helpmate; and thereby excited the wrath of the

* Bernard, or Barnard de Monte-Alto.

imperious elderly Scottish nobles, who would feel insulted by another countess being carried off by an English knight. Sir Robert de Bruce was pardoned by the monarch for his offence, which, according to Fordun, originated in the Lady of Carric carrying off the handsome knight to her castle of Turnberry; but so far from pardoning Russell, Alexander deprived the Countess of Menteith of her peerage, and transferred it with its territorial possessions to her next sister, thereby giving Walter Stewart the title of an earl in right of his wife. Now as the nobility could not have deprived the lady of her peerage, or transfer it to her sister, that being the prerogative of the crown, and as Alexander was a wise, able, just, and powerful sovereign, there must have existed good cause for his refusing that lenity to Russell which he had shown to De Bruce.

The Russells were not an historical family until the reign of the Tudors; and notwithstanding their amiable and poetical genealogist has collected together all the Russells, or De Rouselles, he could find, he has not found a place for a Sir John Russell of 1258-9; although it would have, no doubt, given him the greatest delight could he have adorned his pages by telling how a *preux chevalier* of the family had distinguished himself in the north by carrying off a wealthy Scottish countess in defiance of the efforts of the earls and barons of the court of Alexander. We suspect when Fordun, or his continuator Bower, applied the epithet of "ignobilis miles" to Sir John Russell, they had good reason for so doing. It may be noticed that after being imprisoned, the deposed countess, upon "receiving a sum of money, disgracefully departed from Scotland with her husband Sir John Russell."*

It seems that the countess had a daughter by her first husband, Walter Comyn, Earl of Menteith; for Alexander, in the year 1285, whilst confirming the right of Walter Stewart (Balloch) to the title, gave half of the lands to William Cumin to be erected into a barony, a fact of importance, as showing that as far back as the reign of the third Alexander the transfer of the land did not affect the title of honour. Thus Balloch still remained earl although William Comyn obtained a baronial grant, carved out of one half of his lordship's territorial earldom. J. M.

-HÓ = -HOE.

Sprinkled over several parts of England, is a series of ancient place-names ending in "-hoe". The ancient form is found to have been "-hó", and sometimes remains without the "e"; and, where this has been added, it probably only represents a tradition of the ancient long sound.

Although widely scattered, this tribe of names is far from numerous; compared, for instance, with those in "-ham" or "-ton". With a keen sense of one of the most powerful ingredients of romance, the inventor of *Ivanhoe* constructed or adopted that name with a knowledge that although this terminal is so widely spread as to be everywhere recognised as probable, it is nowhere so common as to be ordinary. The title of a later romance, *Westward-ho!* although at first view similar, and, by a mere coincidence, lately become the name of a new place close to an ancient series, being of a totally different and more recent suggestion, has no claim to our consideration.

There is, in the county of Devon, a remarkable ancient group of this family of names—Mortehoe, Trentishoe, Martinhoe, and Pinhoe. These are all what may be distinguished as church-towns—the ancient centres of parishes. There are also in the same county three or four less important examples. The first three, above named, are all immediately on the north coast; their parishes bounded by the sea. The fourth, Pinhoe, is, on the contrary, considerably inland, in the eastern part of the county. The smaller examples referred to are also distant from the sea.

It has been the fate of one of these names—Pinhoe—to obtain a place in the early written histories of this kingdom. Almost surrounded by the river Exe and its smaller confluent the Culm and the Clist, is an insulated block of elevated land, nearly triangular in plan, with sides of about three miles each. Pinhoe stands high up against the side of the eastern promontory of this bit of high land; whilst the city of Exeter occupies the western spur, at a much lower level; and is not only within sight of Pinhoe, but with a rapid descent of about two miles towards the only part of the city where its wall is not protected by a deep valley. When the Danish invaders (A.D. 1001) besieged this city, instead of approaching it by its own river, which would have brought them to its strongest side, they outflanked it by going direct to Pinhoe. Although the river Clist is now small, it has a broad alluvial margin; but, even if they left their "marine cavalry" in the natural harbour of its mouth, a march of about four miles, mostly through its valley, would bring them to this most advantageous post.

But, whatever may have been their method of approach, it is certain that their occupation of Pinhoe has caused five examples of its written name to be preserved in four out of the five parallel manuscripts of *The Anglo-Saxon Chronicle*, edited by Mr. Thorpe; in the fifth it does not appear. In two of them it is "Peonnhó", in one "Peonho", in another it occurs twice as "Peonhó".

The present form of the name Pinhoe, has, for all local purposes, prevailed from time immemorial. So it must be sought in all gazetteers,

* Hailes' Case, sect. iv. p. 14.

directories, and county histories. So it must be written on a letter intended to find its owner. So, also, it has lately come into broader daylight at a railway station. On what ground, therefore, has this name been changed to "Penhow" by a recent very learned, critical, and vigorous historian? (Freeman's *Hist. of the Norman Conquest*, vol. i. p. 340, 1867). Especially as he has himself laid down an express canon to the purpose, when he afterwards says: "I hold it to be a sound rule to speak of a nation, as far as possible, by the name by which it called itself" (i. 597). If a nation, why not a village? If the learned historian did not choose the name by which this place has known itself for many generations, his only tolerable alternative would have been that of the earliest record of the transaction which he copies.

It is found, indeed, that the present form, "Pinhoe", is but an approximate and imperfect imitation of the traditional utterance of it still preserved by the unlettered natives and their neighbours; more exactly represented by the ancient form in the *Chronicle*. In some parts of England there is, perhaps, some confusion of the sounds "pin" and "pen"; but throughout the province here concerned, these two sounds are remarkably distinct. But this is not all. The traditional sound in the name is not equalled by their own sound of "pin." The vowel in the name is longer; in fact, the same as the same diphthong "eo" in the word "people". It is also safe to say that there is not, in indigenous mouths, the slightest flavour of either "u" or "w" in the final half of the name.

It must be admitted that Florence of Worcester, Henry of Huntingdon, Simeon of Durham, and Matthew of Westminster, as collated by Dr. Ingram, give us "Penho". But even they stop short of the more objectionable innovation of the terminal. Roger of Hoveden, however, goes a step that way in writing "Penhou". But are the literary fancies of later writers, writing in another language, to avail against the recorded original vernacular, confirmed as we have seen by surviving traditional usage?

But the truth is, that this propensity to tamper with names is not a mere recent heresy. It is an original sin of transcribers and redactors of historical records. We actually catch the first parents of them in the very act. In the original returns of the local commissioners, which, bound into a volume, constitute the Exeter Domesday Book, two of the above names appear nearly in their original form, as "Morteho" and "Pinnoe"; but the Westminster clerk who repested them into the Exchequer Domesday, no doubt indulging some philological theories of his own, has chosen to write them "Mortehov" and "Pinnoch" (*D. B.* pub. by Record Com.; compare vol. i. fol. 101 a and 113 b, with *Addimenta*, pp. 87 and 423).

It is, no doubt, true that there is in Monmouthshire—a border county—a place called "Penhow"; but that is no reason why the other name is related to it, because it also is in a border or mixed county. And, if it had been so related, the change would not be justified. It may be quite true that "Tenby" and "Denbigh" are two forms of one British name, but to identify them now would cancel the symbol of all their subsequent separate existence.

Any farther consideration of the first half of this name—"Peon"—may be left to those who like to pursue it. Perhaps it was the name of the family or clan who first settled the "village community". But what is the connection of the word "-hoe", found in all these names, with any allied words of which we better know the meaning?

The late Mr. Kemble conjectured that this word was connected with "heel" or "hock"; and that it was "originally a point of land formed like a heel, or boot, and stretching into the plain, perhaps even into the sea" (*Cod. Dip.*, vol. iii. pref. p. xxxi.). It cannot be denied that, if it had been a solitary example, the natural site of Pinhoe would have offered a strong confirmation of this conjecture. It is, indeed, situated upon what is pre-eminently a headland "stretching into the plain".

Passing on to the other places named; perhaps the situation of Martinhoe may also not unfairly be subjected by fancy to this description. But when we come to Trentishoe it is positively forbidden. This place lies in a deep narrow woody dell; to the bottom of which, it is said, during some months of the year the sun never penetrates. If indeed this spot has any likeness to a "boot," it must be to the inside of it.

At Mortehoe, however, there is a promontory running out boldly into the sea. But the promontory has a distinct name of its own—"Morte Point". In advance of it is also a fine and threatening rock, well known to sailors as "the Morte Stone". These are flanked by a bay, called "Morte Bay". The name of "Mortehoe" is reserved for the village itself; which lies in a hollow at the landward end of the promontory.

In like manner, although the name of the church-village "Pinhoe" has naturally, by usage, extended to that later institution the parish, the parish contains several other villages or hamlets with names of their own. One of these is "Pinpound." There was also formerly a manor-house called "Pin Court"; and there is a small stream, separating this from the next parish, called "Pinbrook".

But, as an example well known to most of your readers, did Boston in Lincolnshire derive its ante-Botolph name of "Icanho" from its natural topography?

We see, then, that this fossil word “-hoe” rather indicates a social condition than a natural feature of the locality. That it actually constitutes the distinction of certain communities from immediate neighbours, with whom they sometimes do not even participate in the peculiarity of site suggested as its cause. It is believed, indeed, that it has nothing at all to do with either “heel”, or “hock”, or “how”, but that it is no more than a tribal variety of “-ham” or “-hom”, as the equivalent of “home”.

We are not much accustomed to the silence or loss of a radical “m” or “n”; but it is suspected that this habit does nevertheless exist in some members of our family of dialects. An instance may be cited, not the less instructive for being far-fetched. The learned Jo. Matt. Gesner published a sort of school book of general knowledge, not unlike our Kett's *Elements*. In this, he incidentally tells us how he had formerly wondered that the people where he was born—near the Altmühl, between the Rhine and the Danube—said “*ä böi*” for “*ein bein*”, and “*ä stöi*” for “*lapis*”; until his acquaintance with English brought to his mind that his compatriots were a colony of Angli, who had settled there early in the ninth century. (*Isagoges in Erud. Univ.*, Lips., 1774, vol. i. p. 204.)

But there is, nearer home, more direct evidence of the identity of “-hoe” and “-ham”. Strensham, in Worcestershire, is well known as the birth-place of the author of *Hudibras*. But in a grant to the abbey of Pershore (A.D. 972) the same place is called “Strengesho” (*Cod. Dip.*, No. 570). It does not weaken our inference that the charter is asterisked as doubtful, for it is at least as much to our purpose that the variety came readily to the mind of a local scribe, or even fabricator.

Another instance is also from the same county. Poden, near Chipping-Camden, appears in the list of Benefactions to Evesham as “Poddenho” (*Chron. Abb. Evesh.*, p. 71). In No. 61 of *Codex Diplomaticus* it also appears as “Poddnen ho” once; but in the same charter, twice more as “Poddnen honime” (vol. iii. p. 377).

The celebrated name “Clovesho” has reached us in a greater number of written examples, showing several forms of the terminal word. For the sake of shortness, I will only say that one of these—or perhaps two (see note in Wilkins' *Conc.* vol. i. p. 161)—is “-ham”, another “-hom” (*Cod. Dip.* No. 1034).

It would scarcely be fair to suppress—what may, however, be some drawback to the ready acceptance of this assumed kinship—that the learned Sir H. Spelman and Dr. Wilkins seem to favour the relation of “-ho” with “-how”, rather than with “-ham”. In the title-heads which they have given to the records of the Synods at

Clovesho, the former writes “Cloveshovix”, and the latter “Cloveshovixense”.

But, after all, the value or soundness of the derivation, promoted by this indulgence of the privilege of permutation of letters, is not the main question. Something it is, no doubt, that such remains of the past should be handed on to the future untainted with false associations. But is not this perversion of a name, that has held its integrity for at least nine centuries in the speech of us “lewed peple,” a despotic usurpation, on the part of scientific philology, of our native and customary rights in our own words and names? In the ears of some who are living, such names are old memories—and to these it is a real and sensible grievance: and this, it is hoped, will be a valid excuse for the present attempt at a reprisal of our spoil from within the sacred precincts of that learned function. Besides, in the case before us, not only is the name itself truly monumental, but the distortion attempted would blot out one of the links of an interesting chain of such names; which, as they stand, may explain or illustrate each other. Such a name has a value at least equal to the Dorchester Rings, or to a Saxon baluster in a Lincolnshire bell-tower.

THOMAS KERSLAKE.

Bristol.

LONDON STREET IMPROVEMENTS.—As we are likely soon to get rid of Temple Bar and Northumberland House, notwithstanding the sentimental objections of various persons, may I be allowed to suggest through the medium of “N. & Q.” the desirableness of making a clean sweep of all the old buildings in the metropolis of every kind, instead of dealing with the matter bit by bit? Think of the employment that would be given to thousands of deserving artisans if we were to pull down St. Paul's, Westminster Abbey, the Tower, the Monument, the City churches, &c. &c.! That consideration (not to speak of the gains of capitalists and professional men) ought to outweigh all absurd taste for antiquity and the fine arts. To accommodate the congregations of the demolished churches, large wooden sheds could easily be run up.

TANDARAGEE.

MODESTY OF DOGS.—Darwin, in his *Descent of Man*, I fancy (but cannot now find the place) somewhere speaks of the modesty and bashfulness of dogs, as exhibited in their not liking to beg too often from the same person at the same meal. Having kept dogs for over twenty years I have never observed this; but nearly all my dogs have evidently felt uncomfortable and abashed under a steady gaze, looking away, turning round when lying down, or pretending to be asleep, and this especially after they had, or thought they had, been doing wrong. Have other instances of Darwin's kind been observed?

FILMA.

Lines written on a pane of glass.—The following lines were written on a pane of glass in one of the windows at Purlwell Hall, Batley, Yorkshire, by a Miss Taylor, and bears the date of 1734. I copied them recently. It is said her heart was won by a lover that did not meet with the approbation of her friends, and that they made her prisoner in one of the rooms, and it was there she wrote the lines I beg you will preserve in "N. & Q." :—

"Come gentle muse, wont to divert,
Corroding cares from anxious heart;
Assist me now, to bear the smart
Of a relenting angry heart.
What, tho' no being I have on earth,
Tho' near the place that gave me birth,
And kindred less regard do pay
Than the acquaintance of a day.
Know what the best of men declare
That they on earth but strangers are :—
Nor matters it, a few years hence,
How fortune to thee did dispense;
If in a palace thou has dwelt,
Or, in a cell penury felt—
Ruled as a prince, served as a slave—
Six feet of earth is all thou'lt have.
Here give my thoughts a nobler theme,
Since all this world is but a dream
Of short endurance."

WILLIAM ANDREWS.

26, Wilberforce Street, Hull.

OUR USE OF THE WORD "IMMENSE."—While reading a paper upon a physiological subject contributed by a well-known university Doctent to a well-known Vienna medical periodical, I came across the following: "Ich sah Kügelchen von immenser Kleinheit," &c.—I saw globules [of mercury] of immense, or immeasurable, smallness. Such use of the word *immense*, until I had thought upon its derivation, seemed to me to be absurd, used as I am to the English use of the term, which is ever one conveying an idea of magnitude.

Among all the quotations given by Richardson in his well-known dictionary, this word is never used save in the sense of immeasurability in *greatness*. Shakspeare seems never to have employed this word in his writings, if our best Concordance to his works—that of Cowden Clark—can be trusted. It would be interesting to know if any of the standard writers of our language—"wells of English undefiled"—have ever employed the word in question as implying *smallness* that cannot be measured.

J. C. G.

New University Club.

RED AND BLUE COSTUMES ASSIGNED TO MALES AND FEMALES.—I have seen a statement, but where I do not now remember, that in the most primitive attempts at *portraiture* in ages when art was in its infancy, the costume of males was invariably *red*, and that of females *blue*. And that if two pieces of water-colour, red and blue, were given to a child and he asked to paint with

them a boy and "girl, it would be found that his untutored hand had given the rude sketch of the girl a *blue* frock, whilst the garments of the boy would be *red*. And also, that when a mother purchases clothes for her infant, the same taste guides her selection. If the child is a girl, *blue* is the prevailing colour; but if it is a boy, then *red* is the predominant shade. And this rule holds good whether the mother be an accomplished inhabitant of Belgravia or the illiterate wife of a country labourer.

It would be interesting to know how far the above is in accordance with facts. J. P.

BELL INSCRIPTION.—The following unique and elegant Leonine verse is kindly reported to me from the second bell at Rowleston, Hereford, which deserves to be recorded in the pages of "N. & Q." :—

"Christus . est . via . veritas . et . vita."

On the third is found—

"Personet hec cellis dulcissima vox Gabrielis."

Cellis is probably the founder's error for *ceelis*. The treble of this is dated 1683, with "God save the King." H. T. E.

WHY WEEPERS ARE CALLED JEMMIE DUFFS.—Jemmie Duff was a half foolish creature, who used to attend all the funerals in Edinburgh—like "Old Q." I forget when he lived, but I have often heard of him. He used to beg weepers and hatbands—the broader and longer they were, the better pleased was Jemmie. T. C. G.

PARODY OF LONGFELLOW'S "PSALM OF LIFE." The following appeared in the *Leattle Intelligencer*, (a Washington Territory newspaper) of December 4, 1871. I have also seen it in a Sydney (New South Wales) newspaper of last year. I have not seen it in any of the papers or journals of the United Kingdom :—

"Tell us not, in idle jingle,
'Marriage-is an empty dream!'
For the girl is dead that's single,
And things are not what they seem.

"Life is real! life is earnest!
Single blessedness a fib;
Man thou art, to man returnest,
Has been spoken of the rib.

"Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each to-morrow
Finds us nearer marriage-day.

"Life is long, and youth is fleeting,
And our hearts are light and gay;
Still like pleasant drums are beating
Wedding marches all the day.

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a heroine—a wife!

"Trust no future, howe'er pleasant;
Let the dead past bury its dead;
Act—act in the living present,
Hoping for a spouse a-head.

"Lives of married folks remind us

We can live our lives as well,
And departing, leave behind us
Such examples as will 'tell';

"Such examples that another,
Wasting time in idle sport,
A forlorn, unmarried brother,
Seeing shall take heart and court.

"Let us, then, be up and doing,
With a heart on triumph set;
Still contriving, still pursuing,
And each one a husband get."

HUGH JAS. FENNELL.

6, Havelock Square East, Dublin.

CHILDREN'S GAMES: "ALL AROUND THE MAYPOLE."—According to Captain Cuttle, I communicate that the other evening I was walking in a lane and observed a number of children with linked hands form a revolving circle round an imaginary Maypole, all singing—

"All around the Maypole, trit, trit, trot;
See what a Maypole I have got;
One at the bottom and two at the top;
All around the Maypole, trip, trip, tropp."

J. BEALE.

Queries.

ÆSOP, THE DRUNKEN RHYMING COBBLER OF ETON.—Can any of your readers give me an account of this person, of whom there is a published engraving undated? C. B. T.

SIR EDMUND BACON.—Who was this person, whose arms are Gules on a chief argent, two mullets argent; motto, "Mediocria firma"? N.

[Sir Edmund Bacon of Gillingham, co. Norfolk, was the son of Sir Nicholas Bacon, the first person advanced to the dignity of a baronet on the institution of the order by James I. in 1611. Sir Edmund died s. p. in 1649.—Blomefield's *Norfolk*, ed. 1807, vii. 165; Burke's *Extinct Baronetage*, ed. 1844, p. 31.]

THE VERB, "TO BRAIN."—The *Daily News* (a paper not distinguished for sensational and uncouth words), in its account of the Bermondsey tragedy on July 1, says:—

"William Edward Taylor, thirty-nine years of age brained to death a woman who had lived with him."

Can beating in a woman's skull be properly called "braining"? GEORGE RAVEN.
Hull.

BROWNE OF REYNOLDS' PLACE, HORTON KIRBY, KENT.—Hasted says Reynolds passed by sale, in Charles I.'s time, to Sir Jno. Jacob. Which was the Browne who sold it? Was it the John Browne, mentioned in Berry's *Genealogy of Kent*, as "son and heir" (although the youngest of a large family), and aged seven, in 1619? and did he

marry a Kennett? If so, is anything known of him? Did he leave descendants? I should be glad to know if there are any "Brownes" now living who claim descent from this family. His father Thomas married two Essex wives. Had he estates in Essex as well as Kent? If so, where? The last wife was Martha Rich, daughter of Richard Rich of Lees. What Richard Rich was this? It was not Baron Rich? I cannot find out in any county history.

JAMES ROBERTS BROWN.

84, Caversham Road, N.W.

BURIAL CUSTOM.—In many parts of Italy, the friends take leave of their dead when the corpse is carried from the house on a bier. Candles are borne, and prayers said by the priest on the way to the church. The body is left before the altar, under the care of those whose office it is to lay it in the coffin. The funeral takes place at night. Even among the rich, the dead lie unwatched for hours, and tales are told of sacrilegious robbery. Was this ever the custom in England? If it were, I think it accounts easily for the stories of people being buried alive, and of recovery in consequence of the sexton trying to strip the dead of jewellery, &c. ISABELLA C. GRANT.

114, Gloster Terrace, Hyde Park.

CREMIS FAMILY.—

"The Earl of Maxfield went down to the north borders, to overthrow the Cremis, a certain family that were relate to me . . . The gentlemen called the Cremis . . ."—*Diary of Edward VI.*, Cott. MS. Nero, c. x. fol. 21 b, Aug. 16, 1550.

What family was this? Does *Cremis* stand for Grams? How were they "relate to me"? Why, considering that relationship, was it deemed necessary to "overthrow" them?

HERMENTRUDE.

WILLIAM FROST of Benstead, near Farnham, Hampshire, emigrated to America in 1667. I should like to find out if he left an English descendant, and any particulars about the family.

L. D.

INSCRIPTION AT EGLISTON ABBEY.—On a large flat stone, lying on the ground at Egliston abbey, near Barnard Castle, is the following couplet in large bold black-letter. I have never heard any explanation of the abbreviated words that satisfies me, though I have heard several attempts:—

† For by pi passions see; M
Bastarde. † have merci on pi sinfull be;

The "M" for "Mary" is crowned. J. T. F.
Hatfield Hall, Durham.

"THE JOVIAL MERCURY."—I have Nos. 1 to 4 of the *Jovial Mercury*. The first number is not dated, but No. 2 bears date March 3, 1692, the other two being each a week later. I wish to

know if this paper was continued after the fourth number. It consists of a single leaf only, size about one foot by seven and a half inches.

JOHN PIGGOT, JUN.

MILTON'S "AREOPAGITICA."

"And we perhaps each of these dispositions at the subject was whereon I entered, may have at other times variously affected; and likely might in these foremost expressions now also disclose which of them swayed most. . . ."—*Arber*, p. 31.

"Which though I stay not to confess ere any aske, I shall be blamelesse, if it be no other, than the joy and gratulation which it brings to all who wish and promote their countries! erty."—*Arber*, p. 31.

What is the subject of the verb "might disclose"? To what does "it" refer?

"The barbarick pride of a *Hunnish and Norwegian statelines*."—*Arber*, p. 33.

Whence did Milton obtain his knowledge of the characteristics of Huns and Norwegians? Where can one find Mr. Holt White's comments on the *Areopagitica* alluded to by the editor of Milton's *Prose Works* (Bohn's Library)?*

E. F. M. M.

Birmingham.

O'NEILL.—Supposing there is to-day an O'Neill, who is the senior representative of Shane the Proud—The O'Neill of his time—and another who descends in direct line of primogeniture from some other The O'Neill of another epoch, which of the two is to be considered the chief of his name to-day?

CLANEBOY.

"PITT" VOYAGE.—In 1760 Captain William Wilson, of the ship "Pitt," received a medal from the H. E. I. Company for "his passage to and from China by an unusual course, and thereby evincing navigation to be practicable at any season of the year." Where can I find an account of this voyage?

J. W. FLEMING.

3, St. Michael's Place, Brighton.

[Brief accounts of the voyage of the "Pitt" are given in the *Gentleman's Mag.* xxx. 20; and the *Annual Register*, iii. 95.]

PORTRAITS IN PASTELS.—In many books on art it is stated that Barocci, born in 1528, was the first of the great Italian artists who used pastels; at any rate for portraits. Nevertheless, from the casual manner in which Paolo Giovio mentions pastels in a letter to Pietro Aretino, dated Rome March 11, 1545, it appears that they were then in common use. Giovio says:—

"Son tutto vostro: ma perche il pittore non seppe cavare, à mio gusto, l'effigie vostra dalla medaglia che mi donaste, desiderarei d'haverne un schizzo de' colori, se ben de' pastelli e piccolo di mezzo foglio, senon, in tela da un qualche terzuolo del Signor Titiano: acciò che al Sacro Museo si vegga la propria effigie, e non trasformata

* Mr. T. Holt White published a new edition of the "*Areopagitica*, with Prefatory Remarks, copious Notes, and excursive Illustrations;" Lond. 1819, 8vo.—ED.]

in un peregrino Romeo. Et di gratia tenetemi in gratiissimo del Signor Compar Tiliano."

I should feel very much indebted to any person who would be so obliging as to point out any earlier mention of the use of pastels for portraits.

Ashford, Kent.

RALPH N. JAMES.

QUOTATIONS WANTED.—

1. "His grave is all too young as yet
To have outgrown the sorrow that consigned
Its charge to it."

2. "Much of glamour might,
Could make a lady seem a knight;
The cobwebs on a dungeon wall
Seem tapestry in lordly hall."

[Scott's *Lay of the Last Minstrel*, canto iii. stanza ix.]

3. "What though beneath thee man put forth
His pomp, his pride, his skill;
And arts that made fire, flood, and earth
The vassals of his will—
Yet mourn I not thy parted sway,
Thou dim disrowned king of day."

LARCHDEN.

"The table groans beneath the festive load."

A. B.

"Listene these lays, for some there bethe
Of love which stronger is than dethe;
And some of scorne, and some of guile,
And old adventures that fell while."

K. P. D. E.

"Joy and sorrow together were born,
On a sunny showery April morn."

AM.

In which of De Quincey's *Essays* is the following passage from an article on the Irish Church, in the *Evening Standard* of July 16, 1872, to be found?—

"The truth is that, as De Quincey has abundantly shown in one of his best essays, all professions rise or fall in popular estimation and dignity according as they can or cannot be in some manner identified with the State. A disestablished Church means a degraded clergy."

JOHN PICKFORD, M.A.

Hungate, Pickering.

CAPT. WOODES ROGERS.—Can any correspondent to "N. & Q." supply me with any information concerning the birth, parentage, and county of this voyager, noted in his day as having brought home Alexander Selkirk from the island of Juan Fernandez, and with further particulars of his life than are given in the *Georgian Era*? It appears he was at one time governor of the Bahama Islands; and by a petition in the Sloane MS. 4459, art. 29, dated Feb. 29, 1727-8, addressed by him to the king, he prays, amongst other things, that he might be reinstated in his former station of governor and captain of the Independent Companies there; or, if it was the king's pleasure to keep his successor, then to give him such a consideration for his past sufferings and present half-pay as would in some measure retrieve his losses, that he might support his family, who for above seven years had suffered very much by means of

this employment wholly in the British service. From this it would appear that he had a family, and I shall be glad to be further informed who Captain Rogers married, what family he had, and whether any of his descendants are now living? He was born in 1670, and died in 1732.

ANTIQUARY.

NAME OF SCULPTOR WANTED.—Many years ago a sculptor met with a mutilated head of a young man, the countenance strongly expressive of terror. He thought it was so fine a work of ancient art, that he restored and repaired it himself; supplying what was wanting in the same sense as the original, and made it a beautiful work. As I have a bust which answers to the above description, I shall be glad if any of your correspondents, learned in odds and ends of art, could supply me with the name of the sculptor. J. R. HAIG.

SKATING.—What is the shortest time in which a two-mile course has been run over? and who are the fastest skaters on record in modern times? A challenge appeared in *Bell's Life* or the *Stamford Mercury* in 1822-3—I fancy from a father and three sons named Eggar—offering to race any parent and three sons in England, for fifty pounds or one hundred pounds, in ice pattens. Wanted, a copy of the challenge or particulars. EGAR.

SUBJECT OF AN ENGRAVING.—While looking over a private collection of engravings and etchings in Germany last autumn, I came across a copperplate impression of a subject quite new to me, the history of which I should like to know.

My notes of the above are as follows:—Copperplate 19½ by 14½ inches; representing landscape with trees, wooden hut surmounted by cross on right. Bearded and bare-headed man, dressed somewhat like a hermit, with cross suspended round neck by a bead chain, and with well-defined nimbus round head, grasps with his right hand the left hand of a bearded man dressed in a cloak reaching nearly to ankles; hosen tucked up round ankles; curious gourd-like vessel hanging from right side of girdle. This figure holds in right hand three cards, and wears a hat, above which is a faintly defined nimbus. The first described ure points with left hand towards hut, inviting econd figure to come in.

Below the engraving were the following lines—

"Anglus erat patriâ ERIBINUS, sed pulsus, Hybernus

Mansit finitimis incola pauper agris.

Incola pauper erat, sed cum sub imagine lepræ

Exciperet Christum, nobilis hospes erat."

The three cards which Christ holds are, I should imagine, emblematical of the Trinity. J. C. G.

THOR DRINKING UP ESYL.—Will one of your readers enlighten me upon a Shakespearian point? I see that nearly every commentator explains the word "esil" or "eisel" (*Hamlet*, Act V. Sc. 1)—

"Woo't drink up eisel?"

as derived from Ang.-Sax. *aisil* = vinegar; and the Germans, as I see from the Tieck-Schlegel translation, agree in this. Now I remember that many years ago I met with a book of Scandinavian legends, among which were several relating to the adventures of Thor. I have a distinct remembrance that, in one of these, mention was made of a lake Esyl, and one of the impossible feats demanded of Thor by the giants was to drink this lake dry. Now might not Hamlet allude to this national legend, the point of which certainly bears more analogy to

"... eat a crocodile."

than the accepted "vinegar"—a sort of competition more worthy of a village revel, where, I believe, we may still see a brave peasantry contend in rival consumption of hot pudding.

JOHN DE SOYRES.

13, Victoria Terrace, Mount Radford, Exeter.

VIEWS OF ANCIENT ROME.—I should be glad to ascertain the scarcity, value, and date of the following work in my possession:—

"Nuova Raccolta di 100 Vedutine Antiche della Città di Roma, e sue Vicinanze. Incise a bullino da Domenico Pronti. Roma [1795]."

The second part contains seventy views of Modern Rome, all beautifully engraved. Any information respecting the artist would also oblige

R. E. WAY.

Replies.

"NO WORSE PESTILENCE THAN A FAMILYAR ENEMY."

(4th S. ix. 423; x. 18.)

There is a sentence quoted by Bloomfield in *Recensio Synoptica*, i. 138, from Philostr. *V. A.* 5, 35, p. 218, ἐκπεπολεμῆσθαι πρὸς τὸν αὐτοῦ οἶκον. In Bohn's *Proverbs* a phrase from Seneca runs

"Nefas nocere vel malo fratri puta."

Even a bad brother may not lawfully be injured.

It is an axiom little acted on, for it is quite a natural law in human nature that those who are likeliest in disposition disagree most hotly when difference arises. Coarse criminals follow rape with murder. "There is no hate like that of a brother"; no zeal like that of a pervert. No two men in Europe were so much alike as Malebranche and Berkeley, and yet the visit of the latter to the former ended, when they disputed, in such extraordinary anger that Malebranche died from the effects of it. "Defend me from my friends" bases on the same principle. For such can guide their ill actions with more intimate knowledge than external foes. It needs one of the garrison to betray the postern. Treason is of so base a nature that it justifies Cosmo of Florence in the dark saying which horrified Bacon. You may read that we are commanded to forgive our enemies, but

never that we are to forgive our friends. The Greeks have a more good-natured proverb referring to an injudicious friend—*φίλος με βλάπτων, οὐδὲν ἐχθροῦ διαφέρει*—A friend who hurts me differs nothing from an enemy. DR. RAMAGE, in his very interesting parallels, gives a wrong reference: it is not Matthew x. 25, but 38. The Judas-kiss shows saliently as the vilest act in all time. I should not think that sixteenth century English could furnish much connection of the word "familiar" with "enemy," except in passages based on the very phrase in question. Chaucer has "famular fo" (Richardson's *Dict.*, sub v.) *Test. Love*, book II:—

"Thus arne his familiars his foes and his enemies; and nothing is more worse nor more naughty for to annoy, than is a familiar enemy."

"O perilous fire, that in th' bedstraw bredeth;
O famuler fo, that his service bedeth!"

Merchant's Tale, v. 9, 658.

There is a pleasant point lying close here. The "famuler" is from the Latin *famulus*, from *πάμα*, a possession, says Haigh; from *δουλα*, says Richardson; *δουδ* and *ἄν*, a crowd—more properly, however, a communion, a living under one housebond. The Æolic is nearer with its digammate *Φοιμυλία* or from *ἄμα* *Φαμυλία*. Hence the familiar foe is an enemy to his family, communion, or community. Treason lies at the bottom of the idea, and aggravation of danger naturally springs from intimate knowledge. Out of this gathers the portentous feature of the late wars in Europe—procedure being formulated on the axiom that it is "cheaper to buy a general than to fight him when at unity with his army." Oh! Sedan, Paris, Metz, ye have indeed taught France what it is to have given house-room to familiar foes. Does anyone take up the parable? or can any in Austria interpret the ghastly characters inscribed on the dried parchment skins of the victims of Sadowa? In German discipline and the whim of Mars, let those believe who will. "Those that think must govern those that toil" (Goldsmith); and the cabinet, with its double-foldings diplomatic, can easily overrule as cash does, according to Byron, the court, the camp, and the battle-field. Woe to the nations listless, listening to the Siren song of arbitrating diplomatic *double entente*. C. A. W:

HERMENTRUDE's proverb occurs in Chaucer's *Marchaundes Tale* (l. 549-550). I quote some lines of context, as the quotation will show what Chaucer thought of the "famular fo," and of the bearing of the proverb:—

"O perilous fuyr, that in the bed-straw bredith!
O famuler fo, that his service bedith!
O servaunt traitour, false homly hewe,
Lyk to the nedder sleighe in bosom untrewre,
God schild us alle from your acquaintance!
O January, dronken in plessaunce
Of mariage, se how thy Damyane,
Thyn oughne squier and thy borne man,

Entendith for to do the vilonye;
God graunte the thin homly fo espye.
For in this world nys worse pestilence
Than homly foo, alday in thy presence."

Morris's Aldine Edition.

The italics are mine. JOHN ADDIS.
Rustington, Littlehampton, Sussex.

I beg to offer a proverb somewhat similar in meaning to the Italian ones given in your last from the Icelandic—

"Vih milli vinn, fiendr milli frændr."

A creek between friends, a fiend between relations.

A. S.

I think I may venture to answer MR. RAMAGE's query, seeing that I have resided in the sixteenth century since February, 1870. "A familiar enemy" is a *familly* enemy—a foe "of a man's own household."

HERMENTRUDE.

"NOTHING FROM NOTHING."

(4th S. ix. *passim*.)

A friend of mine purchased a copy of the following ditty some thirty years since from a vender of street ballads, plying his trade in the City Road, London:—

"ALL ABOUT NOTHING.

- And poets and authors indulged in their passion,
Select what they might, still their subject was new,
And that's more than our modern scribblers can do.
- "The ancients have work'd upon each thing in nature,
Described its variety, genius, and feature,
They having exhausted all fancy could bring,
As nothing is left, why of nothing I sing.
- "From nothing we came, and whatever our station,
To nothing we owe an immense obligation;
Whatever we gain, or whatever we learn,
In time we shall all unto nothing return.
- "This world came from nothing, at least so says history,
Of course about nothing there's something of mystery;
Man came from nothing, and by the same plan,
Sweet woman was made from the rib of a man.
- "Since then a man thinks a nothing of taking
A woman to join and again his rib making;
As nothing can give so much joy to his life,
As nothing's so sweet as a good-humour'd wife.
- "Some pass [away] their time nothing beginning,
By nothing losing, and by nothing winning;
Nothing they buy, and nothing they sell,
Nothing they know and of nothing they tell.
- "There's something in nothing exceedingly clever,
Nothing will last out for ever and ever;
Time will make everything fade away fast,
While nothing will certainly durable last.
- "You may talk about anything, but its condition,
With nothing for certain can't bear competition;
And so I praise nothing, for nothing my gains,
And nothing I certainly get for my pains.
- "That life is all nothing is plainer and plainer,
So he who gets nothing is surely a gainer;
All about nothing I prove pretty plain,
Take nothing from nothing, there'll nothing remain.

"Thus with this nothing the time out I'm spinning,
Nothing will sometimes set many folks grinning;
Believe me in this there is nothing so true,
The Author wrote this, having nothing to do."

I have heard this sung to the air of "The Irish Washerwoman;" but two verses are required instead of one to suit the metre of this tune.

J. PERRY.

Waltham Abbey.

KYLOSBERN.

(4th S. v. vi. viii. and ix. *passim*; x. 34.)

Many readers of "N. & Q." must be thankful to DR. RAMAGE for his various highly valuable communications over the last two or three years directed to the discovery of the true bounds of this barony, the possession of a very distinguished ancient family, the Kirkpatrick's, as well as of the other adjoining ones of Tybaris and Briddeburg.

The charter of Alex. II. of 1232 (4th S. v. 562) to Ivan de Kyrkepatrick is one of great interest. It operated either as an original or first grant, or as the renewal of a former one (it is impossible, from the terms of the charter, to say which, from "confirmasse" appearing invariably in first as well as subsequent charters) of the whole land (tenement?) of Kylosbern, and that by the same bounds as the king or his great-grandfather (David I.?) held the same; but yet there is excepted a certain piece of land, the special name of which is not given, which lay near to ("juxta") Auchenleck, and also on the north side of the bounds stated ("underwritten") in the charter. Auchenleck, for anything indicated by this charter, may be within or without this barony of Kylosbern. The boundary description begins at the meeting of the waters of the Poldune-larg and the Potuisso, which last is elsewhere said, possibly not correctly, to be now called Pottis (4th S. x. 35). From thence (that point) it ascends by the Poldune-larg even to the *Macricem Sicherium* (the great Syke or wet Ditch?), which in ascending runs through the Moss; and, in like manner, in descending passes on the north side of the cairn towards Auchenleck, even to the burn called Poldunii (now, it is said, Poldivan), which burn (as the charter asserts) is the march between Kylosberum and Glen-Garrock. The latter, therefore, would seem no part of this grant (although it probably was of the excepted land)—a view that is confirmed by DR. RAMAGE's statement (4th S. x. 35), that Garrock is a farm of the Queensberry estate, and part of the barony of Tybaris.

Now, these are the *whole* terms of the descriptive clause of this charter, and from them it must be that a true notion of the bounds of Kylosbern, conveyed with *furca et fossa, soc et sac*, &c. &c., is to

be arrived at; and as these bounds must be held as indubitably accurate, too particular an attention to them can hardly be given.

It would appear evident that the *whole* moss mentioned did not belong to Kylosbern—only the half of it. It appears likewise—supposing no part of the descriptive clause lost or wanting *before* the words "et sic descendendo"—that this moss was drained of its superfluous water by the "*Mac. Sich.*" in two and opposite directions, the one towards the Poldunlarg Burn on the one end or side; and the other, keeping on the north side of the *cumulus lapidum*, towards (versus) Auchenleck, and also the burn called Poldunii on the other end or side. We cannot test this interpretation by personally viewing the lands, but, as we believe, DR. RAMAGE may do so without great inconvenience. The moss (it is not called a "great moss," as DR. RAMAGE does somewhere) of the charter must be found lying between the two burns mentioned; and the Doctor will be able to say whether the drained moss, the "Dry Gill" referred to by him as a very noticeable feature, is in such a place or not.

Regarding the barony of Tybaris, DR. RAMAGE says (4th S. vi. 91) that he finds "part of it in Closeburn," meaning Closeburn New Parish, we presume. This part was Auchenleck and the lands called Newton, both mentioned in the charter of 1424 to Thomas de Kyrkepatrick; and he seems to think these were that land *excepted* by Alex. II. in the charter of 1232, and which he assumes was part *then* of Closeburn. The charter terms, however, neither affirm nor negative this latter view; and, for aught that appears, in 1232 this part may have been a portion of Tybaris, although locally disjoined, lying at a distance, from the main body of that great barony.

Briddeburg seems to lie in the south part of the present parish of Closeburn. In modern times, it appears under the names of Burbrugh and Brogburgh. It is said to be no part of Kylosbern barony. The original parish in which it lay was Dalgarno, which was extensive, embracing not only these two baronies, but parts, some of which are named by DR. RAMAGE (4th S. ix. 215), of that of Tybaris. It is curious to remark, however, that the charter to Briddeburg by The Bruce in 1320, regards only "*the two penny lands* (*i. e.* lands of the "Old Extent" of two pennies) with the pertinents *in* the vill (Spelman's *Gloss.*, voce "Villa") of Briddeburg and shire of Dumfries" (translation), and not this vill itself; and yet they are to be held by Sir Thomas K. in *free barony*—*i. e.* as lands in, or part of, a free barony are held. At the same time, it is necessary to say, that the charter affords no evidence of this vill being erected into a barony, or of there being a barony of Briddeburg, or even of this land, excepting the two penny lands, having been in 1320, the date

of the charter, in the possession of Sir Thomas Kirkpatrick.

The *cumulus lapidum* DR. RAMAGE believes to be the Garrock Cairn, but he will pardon us in stating that, in our interpretation, it was not this cairn that was *versus* Auchenneck. It was the boundary that was so, the "*Macricem Siche-rium*," as we read the description.

This "*Mac. Sich.*" was evidently a boundary object, which stretched through the middle of the moss; and no other boundary mark could well be formed in such a position except a ditch, a wide open cast, or drain. These words cannot be literally interpreted. No such word as the former is to be found in Ducange (10 vols. fol. edit.), Spelman, &c.; and as regards the latter, *sicus* (a wet ditch, a *lacuna*, a watercourse, dry in summer and wet in winter; a *gill*, a water-channel) appears in various forms (Ducange), and among others that of *sichettus*, acc. *sichettum*.

With these remarks, too lengthy, we would respectfully direct DR. RAMAGE's attention yet for a little to the subject. ESPEDARE.

P.S. It seems doubtful whether the special boundary description of the charter was used otherwise than to denote the boundary between the *excepted* land and that conferred on Kirkpatrick.

(To be continued.)

GRETNA GREEN MARRIAGES.

(4th S. 8, 74.)

It would appear from the *Glasgow Weekly Herald* of July 6, 1872, that "Old Simon Lang," who died at Felling (not Kelling) near this town a few months ago, was not "the last of the Gretna priests" nor had, to use the words of the *Carlisle Patriot*, "long outlived all his competitors." The extract is a report of a recent Court of Probate case at Westminster:—

"Thomas Blythe stated that in May, 1853, he was living at Springfield, Gretna Green, in Scotland. Witness was in the agricultural line, but did a small stroke of business in the 'joining' line as well."

In reply to counsel's question—"How did you perform the marriage ceremony?" Witness replied—

"I first asked them if they were single persons. They said they were. I then asked the man, 'Do you take this woman, for your wife?' He said, 'Yes.' I then asked the woman, 'Do you take this man for your lawful husband?' She said, 'Yes.' I then said, 'Put on the ring.' The ring was put on. I then said, 'The thing is done; the marriage is complete.' A certificate of marriage was written out and given to the woman." In cross-examination the witness stated that he kept a book in which marriages were entered, but this marriage did not appear there. It did happen sometimes that a marriage was not entered."

R. O. Jenoway, in his *Selection of Antiquarian*

and *Historical Notes* (2nd ed., Edin. 1827), writes as follows:—

"This place (Gretna Green) has long been famous for the clandestine marriages which have been celebrated at it. This traffic began about the year 1738. The ceremony, when any is used, is that of the Church of England, and the certificate is signed by the pretended parson under a fictitious name. The following copy of a certificate speaks sufficiently for the illiterateness of the characters who exercised the office:—

'This is to certify all who may be concerned, that on _____ from the parish of _____ and _____ from the parish of _____ in England, and both comes before me decayed themselves to be single persons, and hereby now married by the form of the Kirk of Scotland and agreeable to the church of England, and therefore give under my hande this 23 day of June 1818.

'JOSEPH PAISLEY.'

J. MANUEL.

Newcastle-on-Tyne.

P.S. The *Carlisle Journal* has been informed that "Gretna is still to have its priest in the person of William Lang, eldest son of Simon, deceased, thus continuing the link to the third generation."

EGAR and MENNEL will find some interesting particulars as to Gretna Green priests and marriages in Dibdin's *Northern Tour*. J. B.

On the death of Old Simon Lang (with whom I was personally acquainted) I contributed an article to the *Carlisle newspapers*, bearing the title "The Last of the Gretna Priests," a portion of which went the round of the English papers, and also found its way into several American prints. The article itself is too long for quotation in "N. & Q.," but the following extract may perhaps possess some interest to your correspondent EDGAR and others:—

"A brief glance at the history of Gretna marriages, and of some of the more prominent priests who have flourished in connection therewith, may not be uninteresting at the present time. As a place for tying the nuptial knot for runaway couples, there is no doubt that its great popularity commenced immediately after the infamous 'Fleet Marriages' were suppressed, at the middle of the last century. The writer of this sketch has gathered from various out-of-the-way sources sufficient evidence to show that long anterior to that date irregular marriages, all along the parishes of the western Borders, were far more rampant than in almost any other part of the three kingdoms. As early as 1668 the rector of Stapleton cited many of his parishioners for 'unlawfully marrying out of ye parish, and chrystening chyl-dren;' and afterwards mentions one 'Mr. Armstrong of Canoby,' on the Scotch side, as becoming exceedingly troublesome to him by undertaking such jobs. About 1730, one 'John Morray, clogger, in the Langtoon,' on the English side, gave great annoyance to the worthy minister of Grainetay, by writing testimonials of marriages, to which fictitious names were attached, for the amorous couples of his parish, and receiving from them 'about two half-crowns' for each accomplishment. From the fact that marriages in Scotland were deemed legal if two persons accepted one another as man and wife, in

the presence of witnesses, a sharp-witted fellow named Scott hit on the ingenious idea of opening a place on the borders for uniting runaway couples in wedlock. "He commenced his career at the Rigg, in Gretna parish, about the year 1753, and has always been accounted 'a cunning sort of chiel.' His successor or rival in trade was an old soldier called Gordon, who invariably appeared at the altar dressed in a full military uniform, having rather an antiquated or 'seedy' appearance. He wore a huge cocked hat, red coat, jack boots, and generally had a ponderous sword dangling by his side. A pretty picture this for any lack-a-daisical parson of the modern school to contemplate! When time had levelled the old soldier there arose many aspirants for the office of chief-priest. The lion's share of the plunder, however, fell to the lot of Joseph Pasley, fisherman, smuggler, tobaccoist, and reputed blacksmith."

SIDNEY GILPIN.

AMERICAN CENTENARIANS.

(4th S. ix. *passim*.)

Among the veterans whose claims to have attained extraordinary longevity have been so ably vindicated through the columns of "N. & Q." by MR. WHITMORE of Boston, appears the name of "Father Waldo." This venerable clergyman, of whom, in the language of Longfellow, it may almost be said—

"For a whole century
Had he been there
Serving God in prayer,"

enjoyed a wide-spread reputation for longevity. Particularly in this vicinity (Albany, N. Y.), where he was often seen during the latter years of his life, is his name and age familiar. I have met several persons who were acquainted with him. Mr. Taylor of Albany has told me that he heard the Rev. Daniel Waldo preach in the second Presbyterian church of that city, having been introduced to the congregation by the Rev. Dr. Sprague as over one hundred years of age.

His son, E. B. Waldo (already alluded to by MR. WHITMORE) has sent me the following reply to a letter of inquiry concerning his habits, &c.:

"Syracuse, N.S. June 13, 1872.

"I could give you many facts bearing perhaps upon the subject of your inquiry as connected with my father's life, but hardly know where to begin, and think possibly I may quite as well serve your purpose by giving you an extract from an address which I have prepared almost directly on this subject, and which I am intending to deliver at the various cities and towns on my way from Portland, Maine, to San Francisco, performing the journey (except the unsettled parts of the west) on foot, although I am now in my seventy-second year. I give the extract as viz. :—

"The history of the last six soldiers of the American Revolution, and their often-repeated sentiments on this subject (the government of their temper) are very interesting and instructive. All of these men attained the great age of one hundred years and upwards. They were of different mental and physical organisation, and of very different temperament. They were similar in three things only—all were active men, all had cheerful, happy tempers, and all possessed healthy stomachs. While I admit

their healthy stomachs must have very favourably affected their tempers, it is equally true, as they uniformly believed and declared, that the absolute control which they exerted over their tempers, contributed greatly to their health and longevity.

"It was my good fortune to have enjoyed the fatherly care and counsel of one of those old soldiers. He used to remark to me that a fit of anger was as injurious to, and did as much to break down the constitution of a person as a fever or fit of intoxication. In November, 1814, in a letter to me, he gave me this advice, which I have always remembered and endeavoured to put in practice. 'Strive my son,' wrote he, 'to get the perfect control of your temper, under the most sudden and greatest provocation. If it does you no other good, it will contribute vastly to your health, happiness, and longevity.'

"In fact he had so long and so uniformly controlled his temper that many of his friends supposed he had none, but this was not so, for he had a quick and strong temper, but he had a stronger will, and in this respect an unerring judgment. So that, although I knew him for sixty years, I never saw him in anger, and I expect to leave myself a similar ground of commemoration." . . .

Several of Daniel Waldo's letters are contained in Sprague's *Annals of the American Pulpit*, and his biography is published in the *American Encyclopedia* (Appleton's).

ALADDIN.

West Troy, N.Y.

THOMAS WAYTE (4th S. x. 88.)—In a few weeks I hope to be able to send MR. CHATTOCK some information respecting the family of Sir Thomas Wayte. I shall be extremely grateful for any connected pedigree previous to Sir Thomas Wayte, who married a Reynes or Raines. His eldest son was Sir Nicholas Wayte, buried at Chertsey Abbey, 1738, who for some reason was disinherited. I have in my possession a very curious will of Henry Wayte, son and heir of Sir Nicholas, some extracts from which are worthy of the pages of "N. & Q."

Sir Thomas had several sons. One of these, Raines Wayte, settled in Jamaica, and from his daughter are descended the greater number of the family of Ricketts of Combe (see Burke's *Landed Gentry*). I say the greater number, as Sarah Wayte, by her marriage with George William Ricketts, Esq., had twenty-six children. A second wife had none, but the third bore a posthumous son, whose descendants are also numerous. As I am unable to consult my MSS. for some weeks, I trust this bare outline may show MR. CHATTOCK the nature of the information I can impart.

THUS.

Has MR. CHATTOCK examined the Wayte letters in the Lisle Papers, vol. xiv.? There are a few signed "William Waite," and a larger number signed "Antony Waite," which, I should think, might give some information respecting the family. The former in those letters, of which I have extracts, dates from Wymering; the latter from Chichester, Wymering, and the New Temple. Antony was in the service of Dr. Shaxton, Bishop

of Chichester, of whom he constantly speaks as "My master." The dates of these letters run from 1533 to 1540.

HERMENTRUDE.

DRYDEN'S BROKEN HEAD (4th S. x. 47.)—The following extracts from a reprint of the *Mercurius Domesticus, or Neues both from City and Country, published to prevent False Reports*, in my possession, will, I think, furnish your correspondent with the information he requires. The date is Friday, December 19, 1679:—

"Upon the 18th instant in the evening Mr. Dryden, the great poet, was set upon in Rose Street in Covent Garden, by three persons, who calling him rogue and son of a — knockt him down and dangerously wounded him, but upon his crying out murder they made their escape; it is conceived that they had their pay beforehand, and designed not to rob him but to execute on him some feminine if not popish vengeance."

Amongst the advertisements in the same paper is the following:—

"Whereas on Thursday, the 18th instant in the evening, Mr. John Dryden was assaulted and wounded in Rose Street in Covent Garden, by divers men unknown: if any person shall make discovery of the said offenders to the said Mr. Dryden, or to any justice of peace for the liberty of Westminster, he shall not only receive fifty pounds, which is deposited in the hands of Mr. Blanchard Goldsmith, next door to Temple Bar, for the said purpose; but if the discoverer be himself one of the actors, he shall have the fifty pounds, without letting his name be known, or receiving the least trouble by any prosecution."

JONATHAN BOUCHIER.

The allusion in "Vile Dulce" is evidently to the beating Dryden got on Dec. 18, 1679, in Rose Street, Covent Garden. The poet was suspected of having written an "Essay on Satire," which was shown about in MS.; and as it reflected upon the Earl of Rochester and the Duchess of Portsmouth, these persons, it is supposed, revenged themselves by hiring ruffians to assault him.

The *London Gazette* of Dec. 29, 1679, records the circumstance. The Duke of Buckingham, in his *Essay on Poetry*, says of Dryden:—

"Though praised and punish'd for another's rhymes,
His own deserve as great applause sometimes."

In Tinson's edition of Lord Roscommon's *Poems*, 1701, 8vo (poems at end of volume), a note on this couplet says:—

"A libel for which he was both applauded and wounded, though entirely innocent of the whole affair."

The instigators of this undeserved outrage were never discovered.

EDWARD F. RIMBAULT.

EPITAPHIANA (4th S. x. 46.)—MR. SANDYS will find the epitaph he quotes in Ashwell churchyard, Herts, and also in Bengoe churchyard near Hertford.

J. E. CUSSANS.

There is another variation of the epitaph quoted by MR. SANDYS, given in the *Sabrina Corolla*, editio prima, MDCCL.—a book creditable alike to

the scholarship of Shrewsbury school and of England generally. The epitaph is thus headed:—

"In a Churchyard at Elgin.

"Life is a city with many a street;
Death is a market where all men meet:
If life were a thing that gold could buy,
The poor could not live, and the rich would not die."

p. 34.

The following translation of it into Greek verse is given by the Rev. James Riddell, M.A., an old Salopian, and late fellow of Balliol College, Oxford, whose death in the prime of life so many friends lamented:—

Ἐπιτάφιον.

Ἦ πόλις ἔσθ' ὁ βίος, πόκα δὲ λαύρησι κέκασται,
ἐν δ' ἀγορῇ θάνατος πᾶσι βροτοῖσι μά.
εἰ δ' ἦν ἀνητὸν χρυσῷ βίος οὐ πολυχρύσῳ
λεπτέος, οὐ πτωχῷ φωτὶ βιωτὸς ἂν ἦν.

J. R. P. 35.

JOHN PICKFORD, M.A.

Hungate, Pickering.

Under the head of "Epitaphiana" you published a notice, signed by RD. HILL SANDYS, of an inscription on a tombstone in a churchyard in Kent, which ran as follows:—

"Life is a city full of crooked streets,
And death's the market-place where people meets;
If life were merchandise that folks could buy,
The rich would live, and none but the poor would die."

The following epitaph, which has a close affinity in sentiment to the above, though differing slightly in the form of expression, exists on a tombstone dated 1687 in the Elgin Cathedral burying-ground:—

"This world is a citie full of streets,
And death is the mercaut that all men meets,
If lyfe were a thing that monie c^d buy,
The poor could not live, and the rich would not die."

W. C. G.

Elgin.

MR. SANDYS is referred to p. 32 of *Ancient Poems, &c., of the Peasantry*. (Griffin & Co. London.) He will there find some information about the lines in question.

N.

[An almost identical inscription may be seen in the cemetery at Basingstoke.]

BEEVER (4th S. x. 47.)—*Beever*, not *baver*, is universally used throughout Hertfordshire for a meal taken about eleven o'clock in the morning. The usual meals of a Hertfordshire labourer are—first breakfast, taken before six in the morning; breakfast (sometimes called "eight o'clock") at eight; *beever* at half-past ten or eleven; dinner at twelve or half-past; *fours* at four o'clock (usually only beer); *sizes*, or tea, about six o'clock, and supper.

J. E. CUSSANS.

"GARRICK IN THE GREEN ROOM" (4th S. x. 8.) A key to this engraving, with a *Biographical and Critical Analysis* written by George Daniel, was

published by James Webb Southgate, 22, Fleet Street, in the year 1829. The plate had then become the property of Mr. Southgate, head of the firm of Southgate, Grimston, and Wells, book auctioneers; and a proof, with the key, &c., was presented to me by a member of the firm. If J. B. D. will call here he may see the key.

JOHN REDDISH.

3, Norfolk Street, Strand.

DE LOUTHERBOURG'S EIDOPHUSIKON (4th S. ix. 523).—A chapter is devoted to a minute description of this admirable exhibition—the nightly delight of Sir Joshua Reynolds and Gainsborough—in W. H. Pyne's *Wine and Walnuts*, i. 281-304. From this source it is transferred, with some abridgment, to a well edited work—

"The Arts and Artists; or, Anecdotes and Relics of the Schools of Painting, Sculpture, and Architecture, by James Elmes, M.R.I.A." 3 vols. 8vo. London, 1825. See vol. iii, p. 21.

WILLIAM BATES.

Birmingham.

This artist was introduced to David Garrick by Dominico Angelo Malevolti Tremamondo in Paris. He was a native of Alsace. The first appearance of his work on the stage was in a dramatic piece written by Garrick entitled *The Christmas Tale*. His second display was the pantomime called the *Wonders of Derbyshire*. The drop for the latter was used for many seasons after, till the first conflagration, when the curtain was no more employed. He married a Mrs. Smith, and lived for a number of years at Hammersmith. The above are from the *Angelo Reminiscences*, and may be acceptable as an addition to this subject.

G. E.

"AIRED" (4th S. ix. *passim*).—The point which I discussed was not the meaning or derivation of the Scottish *ared* or *aered*, but the derivation of the English verb "to air," which J. Ck. R. seemed to think had nothing to do with *air* (the atmosphere), but preferred to connect with *arid*! I "imagined" nothing, but simply adduced *facts* which to my mind indisputably proved that "to air" does come from *air* (the atmosphere) and nothing else. J. Ck. R. and B. (w.) have therefore been guilty of much irrelevance in their attacks upon me. J. Ck. R. again still seems incapable of understanding that even when wet clothes are brought into the house and put before the fire it is still the *air* quite as much as the *fire* which dries them, and that therefore they may most correctly be said to be *aired*. With regard to the verb "to *aërate*," I never said that there was any other connection between it and "to air" than that they both come from the same root, and that in French one verb, *aérer* (which is indubitably derived from the Latin *aër*), expresses them both.

It is J. Ck. R. himself who is guilty of the

"imaginings" of which he accuses me, for the connection between the Scottish *ared* and the English *arid*, or the Icelandic *öreydd* (as he writes it), must be regarded as simply *imaginary*, until some *facts* are brought forward in support of the connection; and as yet he has not produced one single *fact* or even argument. When will mere guessing based upon nothing more than accidental resemblance of sound be given up in etymology?

For my own part I shall content myself, until the production of further evidence, with regarding this Lowland Scotch word *ared* (or *aered*) as not improbably identical with our word *aired*, and therefore connected with *air* (the atmosphere). I do not indeed find that the Lowland Scotch either write or pronounce *air*, *ar*; but I do find from Jamieson's *Dictionary* that one and the same word is in Lowland Scotch not infrequently written both with *air* and *are*,* and I do not think it unlikely, therefore, that *aired* and *ared* (or *aered*) are merely different forms of the same word. At the same time I will at once abandon this merely *provisional* opinion of mine when J. Ck. R. shall produce *facts* sufficient to convince me, or even only arguments if they are more plausible than my own.

F. CHANCE.

Sydenham Hill.

IRON SHIPBUILDING (4th S. ix. 484; x. 38).—In 1613 William Adams, in a letter from Japan dated December of that year, in a mention of his voyage from Firando to Oösaka through the Inland Sea, by the Strait of Simonseki, writes thus:—

"We were two daies rowing from Firando to Faccate. About eight or tenne leagues on this side the straights of Xeminaseque we found a great towne, where there lay in a docke a juncke eight hundred or a thousand tunnes burthen, sheathed all with yron, with a guard appointed to keep her from firing and treachery. She was built in a very homely fashion, much like that which describeth Noah's arke unto us. The naturals told us that she served to transport soulders to any of the islands if rebellion or warre should happen."—*Mechanics' Magazine*, Dec. 18, 1863.

The paragraph is headed "The First Iron-clad Ship of War."

THOS. RATCLIFFE.

WESTON-UNDER-LYZARD, CO. STAFFORD (4th S. ix. 274).—Sir John de Weston's arms: "Sable, an eagle displayed argent; over all a label of three points, gules." ("N. & Q." 4th S. ix. 275.)

"Sable, an eagle displayed or, with a label argent, fretty gules." *The Manual of Heraldry*, 7th edit. London: Virtue Brothers & Co., 1866, p. 131, illustrated and confirmed by the frontispiece.) Which description is correct?

J. BEALE.

* Thus I find *hair* (not the hair of the head) and *hare*, *mair* and *mare* (=more), *pair* and *pare* (=impair), *sair* and *sare* (=sore), &c. And, if *ared* is pronounced *ar-ed*, cf. *frae* and *fra* (=from), and *sae* and *sa* (=so); and also the German *Haar* with our *hair* (of the head).

"EX LUCE LUCELLUM" (4th S. ix. 535).—In the "Table Talk" of the *Guardian* newspaper shortly after the withdrawal of the Match-Tax Bill is this passage:—

"It is said that the Chancellor of the Exchequer's neat little motto for the abortive match-box stamp, 'Ex luce lucellum,' is at most a re-invented one, and made its first appearance in connection with a satire on the long discarded window-tax."

W. D. S.

Peterborough.

BARONY OF BANFF (4th S. x. 47).—This barony was created in 1642, in favour of Sir George Ogilvie, Bart., a zealous adherent of King Charles I. On the death of William, eighth lord, 1803, the barony of Banff became dormant or extinct. In 1859 it was claimed by Sir William Ogilvie of Carnoustie.

J. H. I. O.

PRESERVATION OF SEALS (4th S. x. 10).—Gutta percha is better than sealing wax for collections of seals. The following method of taking them was sent me some time ago by a gentleman who had found it very successful. Having procured a seal which is to be copied, take a camel's hair brush and give it a *thin* coating of oil, any kind, but be careful to go over every part. Then rim it round tightly with paper or thin tin. Mix up the plaster of Paris (the finest image plaster) with cold water to the consistency of cream. Pour a spoonful or two on the seal, and then with a brush or feather work it well into the deeply cut parts of the seal, being careful to break all the air-bubbles; then pour the remainder on and set to dry. An inch or so will be sufficient for small seals. When the matrix is quite dry it will lift off easily. To take impressions from this, cut gutta percha to about the required size, and boil in a saucepan till very soft. Hard knots will come out by squeezing it with the fingers. Then lay it on to a wet plate or board, drying the surface with a piece of rag. The surface may now be rubbed with bronze powder, and the plaster matrix pressed into the soft gutta percha, holding it near to the fire to prevent it cooling. The gutta percha may be pressed into the deep parts of the seal with the fingers, and a weight placed upon it until cool.

The following electrotype process is given as "easy" in Pepper's *Playbook of Metals* (1861, 287.) A diagram is there given:—

"In the centre of a stoneware pan or square wooden box well dovetailed and made watertight, without nails, and nearly filled with a strong solution of sulphate of copper, place a porous cell containing a rod of amalgamated zinc surrounded with a mixture of one part strong sulphuric acid and twenty parts of water. Round the top of the zinc rod is wound one end of a length of thin copper wire, and the other is attached to the seal or medal, previously well blacklead and polished. If a medal is used and the wire twisted round the rim, the deposit of copper is not required at the back and might indeed spoil the medal by preventing its subsequent removal from the electrotype cast. Very little blacklead should be used

with a medal, as it stops up the fine lines; and sometimes a little sweet oil, or solution of wax in turpentine, is rubbed over it so as to prevent the deposited copper sticking to and spoiling the medal. If an impression in sealing- or candle-wax is used, this must be well blacklead and polished on one face, and twisted round with the thin wire, which is placed in good conducting communication with the blackened surface. The medal or cast is then placed into the solution of copper, and the whole left for twelve hours, when the copper is precipitated over the surface of the medal or cast, of which it takes an accurate copy in intaglio. From the intaglio may be taken any number of other electrotype impressions in relief. The porous cells may be either unbaked earthenware, brown paper rolled up and sealed at the bottom and sides, or a lamp-glass closed at one end with wet bladder."

I observe that Lieut. Cole, in his "Report on Reproductions" (*Official Reports*, 1871 Exhibition) says:—

"For electrotyping, moulds are most frequently made in gutta percha, and this material conduces to excellent results. In making an electrotype from a plaster mould, the plaster is saturated with bees' wax and covered with a metallic powder, on to which the copper will deposit itself."

JOHN PIGGOT, JUN., F.S.A.

TA' TANTA' AOT TA'AANTA TANTAAI' ZETAI (4th S. ix. 536).—

The wealth of Tantalus is so great that it is weighed in scales (and not counted).

ΜΑΚΡΟΧΕΙΡ will find that several of the Greek Παροιμιόγραφισται quote this proverbial expression, and among others Michael Apostolius of Byzantium says that it is found in Anacreon, who flourished about B.C. 522 (Fr. 60 Schneidewin), and also παρά τῷ κομικῷ εἰρηται, Ταντάλον τάλαντα ταλαντίζεται. This comic writer is believed to be Menander, born B.C. 342, died B.C. 291, and this is confirmed by Stobæus, who quotes it in his *Florilegium*, (118, 10, 2.) The proverb is also quoted by Plutarch, who died about A.D. 120 (Eroto. c. 16, p. 759, F.) in the following sentence: ἐλθὼν δ' ἐξ ἀπίνης ἀνεμῶς σὺν ἔρωτι πολλῶν καὶ πόθῳ ταῦτο τοῦτο τῶν Ταντάλον λεγομένων ταλάντων καὶ τῆς αὐτοῦ ἀρχῆς ἀντάξιον ἐποίησεν.

A wind of great love and desire suddenly arising has rendered this same feeling of love worth, as the proverb says, all the wealth of Tantalus.

The riches of Tantalus have not been sufficiently known to us to introduce his name as a proverbial expression for great riches; we have, however, a common enough saying, "rich as Croesus"; but Tantalus has given origin to the English word "to tantalize," from a well-known event connected with his mythological story.

It will be recollected that Pliny the Younger, in his *Epistles* (ii. 18), introduces this idea of weighing into a far different subject, when he is speaking of votes. It may not be out of place to quote his observations at the present moment. He says:—

"Sed hoc pluribus visum est: numerantur enim sententia, non ponderantur: nec aliud in publico consilio potest fieri, in quo nihil est tam inaequale, quam aequalitas ipsa; nam, quum sit impar prudentia, par omnium jus est."

The majority were swayed the other way; for votes go by number and not weight, nor can it be otherwise in such public assemblies, where nothing is more unequal than that equality which prevails in them; for though every individual has the same right of suffrage, every individual has not the same strength of judgment.

C. T. RAMAGE.

AUGUSTINE BERNHER (4th S. ix. 484).—By the index to the Parker Society volumes much detail may be learned of the excellent Augustus Bernher, and in the two notes on him are references to further sources of information, as well as the titles, &c., of his three treatises and MS. in the Bodleian Library. A little book by the Rev. B. Richings, entitled *The Mancetter Martyrs* (Seeley, 1860), pp. 114-171, brings together many of his letters and other details concerning him. Mr. R. states, pp. 117, 119:—

"On the accession of Queen Elizabeth, he was presented to the rectory of Southam, Warwickshire. We learn from Tanner that he was a married man, given to hospitality, and a celebrated preacher at Southam, 1570. His edition of Bp. Latimer's sermons is dated from Southam, October 2, 1562. How long he was the shepherd of that little flock cannot now be ascertained."

This might, possibly, be learned by some topography or county history, if not by the parish documents.

The neighbourhood of Coventry appears to have been a favourite resort of the "Gospellers" of that day, as this last named book portrays. The never-to-be-forgotten Glovers were owners of Baxterly and Mancetter. At the former Bp. Latimer frequently visited; he was uncle to the wife of Robert Glover, who was burned at Coventry, Sept. 19, 1555. And Mrs. Joyce Lewis, burned at Lichfield, Dec. 18, 1557, for aversion to the mass and sprinkling of "holy" water, resided also at Mancetter. Bernher seems to have been in frequent communication with these Christian friends and their connexions. Hence he would naturally in later and less anxious days be the more gladly located in that neighbourhood. S. M. S.

JOHN ASGILL (4th S. ix. 440).—A further search in your columns would have shown MR. PRESLEY that I had thrown doubt upon the fact of Asgill having died at so advanced an age as one hundred in the year 1666 (3rd S. x. 242). Sorry as I am to rob Asgill of any of the interest which surrounds him, I have, since I wrote the above note, carefully looked into the matter, and am more than ever convinced that Asgill was some fifteen or twenty years less than one hundred. He was admitted a student of the Middle Temple May 4, 1686, and called to the bar May 6, 1692, when, if he had been born in 1666, he would be twenty-

six years old, and have published his first pamphlet at thirty instead of fifty-eight. He was the second son of Edward Asgill of Hanley Castle, co. Worcester, where he may have been born; though, according to Mr. Wilson of Leeds, a local antiquary, Asgill was born at Leeds in 1655, and educated at the free school there, but the authenticity of this seems doubtful. However, if correct, he would only have been eighty-three when he died. His life was full of occurrences of interest, none of which are properly given in any printed account of him that I have seen.

RALPH THOMAS.

VILLAGE OF DEAN, WATER OF LEITH, EDINBURGH (4th S. x. 44).—Respecting the arms of the Baxters, one of the incorporated trades of Edinburgh, I beg to give the following extract from *An Historical Account of the Blue Blanket or Craftsman's Banner*, by Alex. Pennecuik, Edinb. 1722. The end of the author was sad—

"To show the fate of Pennycuik,
Who starving died in turnpike neuk."

"IX. Baxters, arms az. 3 garbs or, from a chief waved a hand issuing, holding a pair of ballances extending to the base."

A foot-note states—

"The period at which the Baxters were first incorporated is also unknown. A seal of cause from the Town Council dated in 1522, sets forth that, by their negligence in times of much trouble, the original charter of incorporation was lost or amissing. This new charter informs us that each incorporation had an altar in St. Giles's church, dedicated to their respective patrons or tutelary saints, the priest who officiated at which was provided with victuals by going about from house to house amongst its members."

G. E.

Manchester.

A YARD OF WINE (4th S. x. 49).—Ward, in his *Borough of Stoke-upon-Trent, &c.*, 1843, copies "a list of the seventy gentlemen assembled at the civic feast, whose names are registered in the Corporation Book," and adds—

"The test of admission to the freedom of this convivial corporation was the drinking off a yard-length-glass of ale at a single draught, no very trifling infliction on a temperate candidate."—Pp. 367, 368.

Here is no mention of drinking a yard of wine. He makes some reflections upon the drinking, saying—

"Strong ale was mostly in vogue at the parties of those early days, and after ample libations offered to Sir John Barleycorn, large bowls of punch crowned the convivial board, wine being introduced but sparingly."

SAMUEL SHAW.

Andover.

MARIA DEL OCCIDENTE (4th S. x. 30).—The name of this lady was Maria Brooks. She was born about 1795, and died at Matanzas in 1845. Her works were *Judith*, *Esther*, and other Poems by a Lover of the Fine Arts, 1820; *Zophiel*, or the

Bride of Seven, the first canto of which was published in Boston in 1825, the whole poem in London in 1833; and *Idomen, or the Vale of the Yumuri*, (said to be autobiographical), 1845. Southey, whom she visited in 1831, calls her in *The Doctor* "the most impassioned and most imaginative of all poetesses," and he superintended the publication of *Zophiel*. (See Allibone's *Dictionary of English Literature*.)

AUSTIN DOBSON.

10, Redcliffe Street, S.W.

AGE OF SHIPS (4th S. ix. *passim*; x. 39.)—The "Aracaty," formerly the Portuguese ship "Restaurador," was built in Lisbon in 1657, and runs between Hull and Norway in the ice trade.

J. C.

"ALL THE GLORY," ETC. (4th S. x. 49.)—H. A. B. probably refers to the following, which occur in *Helen*, a poem by E. A. Poe:—

"To the glory that was Greece,
And the grandeur that was Rome."

I quote from memory as I do not have Poe's works beside me, but I think I have given the lines correctly.

R. C. WALKER.

Dundee.

AR-NUTS (4th S. ix. 534; x. 52.)—F. C. H. (Murithian) supposes the Scotch name of this root properly written *Arnot*, and this he thinks probably derived from Burgundian *Arnotta*. The Scotch orthography is various—namely, *Arnut*, *Arnot*, *Furnud*. This name is evidently the Danish *iordnod*; Teut. *aerdnoot*. In Johnstone's *Abridgment of Jamieson* it is defined "tall oat-grass or pignut."

BILBO.

TYKE, TIKE (4th S. ix. 536; x. 55.)—The following extract from Halliwell's *Dictionary of Archaic Words* probably contains the answer to MR. JESSE's query as to "the earliest use made of the word *tyke* or *tike* in any English book or manuscript:—

"TIKE. A common sort of dog. (*North.*) Aubrey says, 'The indigence of Yorkshire are strong, tall, and long-legg'd; them call 'em opprobriously long-leg'd *tyke*.' MS. Royal Soc., p. 11. The term occurs very early as one of contempt, 'zoue heythene tykes,' MS. Morte Arthure, f. 91."

The same word seems to have been used interchangeably for both a dog and a dog-tick. Instances of both significations may be found in Bishop Percy's folio MS. The following stanza occurs in the ballad of "Robine Hood and Ffryer Tucke":—

"Ever gods forbott, said Robin Hood,
that ever that soe shold bee;
I had rather be mached with 3 of the *tikes*
ere I wold be mached on thee."

In the ballad of "Guy and Colebrande," from the same collection, the word is used in the humbler signification:—

"the Gyants blood was blacke & red,
his body was like the beaten lead,
& stanke as did the *tyke*."

In Brockett's *Glossary of North Country Words*, *tike* or *tyke* is described as "a person of bad character, a blunt or vulgar fellow. Also a name for a dog." Waugh, too, in his *Lancashire Sketches*, speaks of "a black swarffy *tyke* (man)."

J. CHARLES COX.

Hazelwood, Belper.

I think with you that Dr. Latham is very far out in deriving this word from German *Dachs*, a badger. There is, as you suggest, no kind of doubt as to its Scandinavian origin. The Norse word *tik* means a bitch. Is not the word *tyke*, as applied to designate a coarse and vulgar person, rather from Danish *tyk*, gross, corpulent? J. Ck. R.

INIGO JONES AND THE EARL OF PEMBROKE (4th S. ix. 535; x. 55.)—Both your correspondents J. M. and CHITTELDROOG have overlooked the following passage in Peter Cunningham's *Life of Inigo Jones* (Shakespeare Society, p. 44):—

"I cannot conclude this account of the Life of Inigo Jones without pointing out a singular and important error which Walpole commits in his account of Jones: an error perpetuated by Allan Cunningham and by other authors who have written the life of the great architect. Walpole ascribes to Philip Herbert, fifth Earl of Pembroke and Montgomery, some rambling, incoherent, manuscript notes, written about Jones in the first edition of the *Stonehenge Restored*, formerly in the Harleian Library. That these notes, however, could not have been written by Philip, the eccentric Earl, may be determined by a couple of dates. The earl, who is said to have written them, died in 1650, and the book in which they are written was published in 1655."

The writer of these MS. notes undoubtedly was Inigo Jones's old rival Sir Balthazar Gerbier, whose life, if carefully written, would form a most interesting piece of biography. My late friend Peter Cunningham (who delighted in looking over my collection of the works of this singular character) fully agreed with me as to the author of these notes.

EDWARD F. RIMBAULT.

M.P.s OF CASTLE RISING (4th S. x. 30.)—

- 1780. Robert Macrith; John Chetwynd Talbot.
- 1781. Dec. Vice Talbot, appointed a Commissioner of Trade and Plantations—John Chetwynd Talbot.
- 1782. May. Vice Talbot, succeeded to the Peerage as Baron Talbot—Sir James Erskine, Bart.
- 1784. Charles Boone; Walter Sneyd.
- 1790. Charles Boone; Henry Drummond.
- 1794. July. Vice Drummond, deceased—Charles Chester.
- 1796. Charles Chester; Horatio Churchill.
- 1802. Charles Chester; Peter Isaac Thellusson.*
- 1806. Charles Chester; Richard Sharpe.
- 1807. Richard Sharpe; Hon. Charles Bagot.
- 1808. Jan. Vice Bagot, resigned; Hon. F. Greville Howard.
- 1812. Hon. F. Greville Howard; Hon. Augustus C. Bradshaw.

* Created Lord Rendlesham in Ireland in 1806.

1817. Feb. Vice Bradshaw, resigned; Earl of Rocksavage.
 1818. Hon. Fulke G. Howard, T.; Earl of Rocksavage, T.
 1820. Both the same.
 1822. Feb. Vice Rocksavage, summoned to the House of Peers as Baron Newburgh; Lord W. H. H. Cholmondeley, T.
 1826. Hon. Fulke G. Howard, T.; Lord W. H. H. Cholmondeley, T.
 1830. Both the same.
 1831. Both the same.

SAMUEL SHAW.

Andover.

TOILET ARTICLES OF THE SEVENTEENTH CENTURY (4th S. x. 47.)—Since O. B. B. has struck my shield with his spear, of course I come to answer the challenge; and, fortunately for me, I can do it with an easy conscience, for I am able to discuss the date of paint on feminine cheeks without blushing through my own. I am innocent alike of "powders, trimmings, curls, and wigs," of "the best French red," and of "false teeth;" so that I can comfortably apply myself to the study of them. But I must ask O. B. B. to favour me with a little more time, until I have cleared out of the way a MS. waggon at present blocking up my road, and impeding the progress of the lighter vehicles. In a few weeks I shall be happy to present him with the result of my researches on the subject. I suspect that both the "French red" and the false teeth are much more ancient than the seventeenth century. I fear my ideas on the matter are very much out-of-date for this nineteenth century, or I should scarcely have experienced the thrill of shame and disgust which I did, not many days ago, when a young damsel walked into a chemist's shop in which I was, and calmly asked for a box of face-powder, in the most open and unblushing manner. How women of any century can arrogantly endeavour to improve upon God's work, whether He have made them fair or the reverse, passes my comprehension. You will see, from these remarks, how very unfashionable I am. But why should the woman who paints circles round her eyes in yellow ochre be deemed a barbarian, while the woman who daubs rouge over her cheeks is allowed to be a civilised being? I should like to inquire, also, why she who thrusts sticks through her lips should be considered a savage, while she who bores holes through her ears is an ornament to society? But I shall rouse a hornet's nest about my ears, and I had better stop here.

HERMENTRUDE.

PERSICARIA (4th S. x. 48.)—To go fully into the various plants that make up the vegetation of an ordinary pond would take more space than the editor of "N. & Q." could spare. The weeds most frequently met with in ponds are the various kinds of pond-weed, *Potamogeton*, the commonest species being *P. natans* and *P. crispus*, the plants mentioned by F. C. H., *Persicaria amphibium*,

and the "American weed," *Anacharis alismastrum*. Of these, the last is very frequent in many localities, and is peculiarly dangerous to swimmers on account of its long clinging stems, and also because the specific gravity of the plant is so nearly that of water that cut or broken masses seem more disposed to sink than to float. The history of this plant is highly interesting. First discovered in Berwickshire, in 1842, it has gradually spread throughout the greater part of England, in some places completely filling large sheets of water, and impeding the navigation of rivers. A remarkable circumstance connected with it is, that probably all the plants in this country have proceeded from a single piece. The flowers bearing pistils and stamens occur on different individual plants, and in every specimen of the weed yet seen in this kingdom the pistil-bearing flower only is found, and therefore it cannot propagate itself by seed. I should presume that this is the plant meant by F. C. H., since I do not think that *Persicaria amphibium* is so frequently found in deep water as in ditches and shallow pools, and on their moist boggy margins.

VIGORN.

Clent, Stourbridge.

ALEXANDER POPE OF SCOTTISH DESCENT (4th S. ix. 502; x. 56.)—I do not think there is any real foundation for the statement that Pope was "a Scot by descent." The alleged relationship between the poet and the "minister of Reay," as I think, fairly comes under the head of "apocryphal genealogy." I remember some years since reading something about a correspondence between Pope and a Presbyterian minister of his name, in which the latter is said to have suggested possible relationship. In a subsequent reference to this subject, however (I cannot recall where), the assumption of consanguinity was treated as fiction.

SCPTIC.

SIR WALTER SCOTT AND BURTON (4th S. x. 7, 59.)—I have myself known this proverb used. See Ray's *Proverbs*, 2nd edit. (Cambridge, 1678.) It runs as follows:—

"As great pity to see a woman weep, as a goose go barefoot."

J. H. I. OAKLEY.

Wyverley Rectory, Melton Mowbray.

ADMIRAL KEMPENFELT (4th S. x. 146.)—In my *Lyra Britannica* will be found two hymns by Admiral Richard Kempenfelt in addition to his hymn entitled "The Alarm," quoted by Mr. Barker. Admiral Kempenfelt composed a tractate entitled *Original Hymns and Poems by Philothorus*, which was printed in 1777. It contains nine metrical compositions, all evincing religious earnestness. The admiral was born at Westminster in October 1718. He perished in the "Royal George" on August 29, 1782.

CHARLES ROGERS.

Snowdown Villa, Lewisham, S.E.

FAMILY NAMES AS CHRISTIAN NAMES (4th S. ix. 506; x. 17.)—In answer to NEPHRITE's query, I subjoin an extract from Camden's *Remains* (Chapter on "Christian Names") :—

"Whereas in late years, Surnames have been given for Christian names among us, and no where else in Christendom; although many dislike it, for that great inconvenience will ensue : nevertheless it seemeth to proceede from hearty good will and affection of the Godfathers, to shew their love, or from a desire to continue and propagate their owne names to succeeding ages. And is in nowise to be disliked, but rather approved in those which matching with heires generall of worshipful ancient families, have given those names to their heires, with a mindefull and thankfull regard of them, as we have now *Pickering, Wotton, Grevill, Varney, Bassingburne, Gawdy, Calthorpe, Parker, Pecsall, Brocas, Fitz Raulfe, Chamberlanie*, who are the heires of *Pickering, Bassingburne, Grevill, Calthorp*, &c. For beside the continuation of the name, we see that the selfe name, yea and sometime the similitude of names doth kinde sparkles of love and liking among meere strangers.

"Neither can I believe a wayward old man, which would say, that the giving of surnames for Christian names, first began in the time of King Edward the sixth, by such as would be Godfathers, when they were more than halfe fathers, and thereupon would have perswaded some to change such names at the confirmation."

G. F. S. E.

THE FOUR WHITE KINGS (4th S. x. 30.)—I can furnish G. G. with one of his four kings—at least if they be "our kings." Of the other three I am ignorant; but I know that "So [*i. e.*, in a shower of snow] went our White King to his grave," was written of the funeral of Charles I.

HERMENTRUDE.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Maire of Bristowe is Kalendar. By Robert Ricaat, Town Clerk of Bristol 18 Edward IV. Edited by Lucy Toulmin Smith. (Printed for the Camden Society.)

Though the rule which regulates the publications of the Camden Society is, that every book should be one illustrative of the Civil, Ecclesiastical, or Literary History of the United Kingdom generally, yet the Council have wisely departed from this rule on several occasions in favour of works which are of special interest or value in illustration of local history. The book just issued is of this character. It is printed from a MS. preserved in the archives of the Corporation of Bristol, the work of Robert Ricaat, who was elected Town Clerk of Bristol in 18 Edw. IV., A.D. 1470, and held that office for at least twenty-seven years. The *Kalendar*, which is divided into six parts, the first three being devoted to History, and the last three to Local Customs and Laws, was undertaken at the instance of the Mayor William Spencer, in whose time Ricaat was elected to his office. Though of course of more immediate interest to Bristolians, the book is one calculated to illustrate our municipal system generally; and as such it was a graceful act on the part of the Camden Council to entrust the editing of it to Miss Lucy Toulmin Smith, who was peculiarly fitted for the task by the training she received while assisting her

late father in the preparation of his valuable book on our old English Guilds. The work is illustrated with a photographic reproduction of a curious illumination in the original MS. representing the Introduction of the Mayor; and by a photolithograph of an early plan or picture of Bristol.

Works of Henry Lord Brougham. Vol. III. (A. & C. Black, Edinburgh.)

This volume contains the First Series of Historical Sketches of the Statesmen of the time of George III. and IV. The Second Series will appear in the next volume, together with the lives of several of the late Chancellor's contemporaries in the law, and his "Recollections of the Bar and Bench" will also be included.

TEWKESBURY ABBEY CHURCH.—The restoration of this church is to be taken in hand at once; a parishioner, Mr. T. Collins, having undertaken the bulk of the work at his own cost. The stonework has been greatly injured by the erection of galleries, which are now to be removed.

DR. GRIFFITH has marked his retirement from the Canonry, lately held by him at Rochester, by presenting 3,000*l.* towards the restoration of the Cathedral.

DEATH OF J. WALTER K. EYTON, ESQ., F.S.A.—Those who shared with us the advantage of knowing MR. EYTON, will share the deep regret with which we record his death on the 1st instant, in the fifty-third year of his age. MR. EYTON must have been known to all lovers of fine books by the remarkable library which he amassed, the dispersion of which some years ago by Messrs. Sotheby created quite a sensation among bibliographers. But great as was MR. EYTON's knowledge of everything connected with bibliography, printing, binding, &c., he was more remarkable for his kindness and liberality—for his readiness, we should rather say his anxiety, to help his literary friends, and his liberal gifts to the Society of Antiquaries and other kindred societies; and he has left a name which will be treasured with affectionate respect by all who knew him.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose :—

LA CHRONOLOGIE RÉTABLIE PAR LES MÉDAILLES, en 2 vols. 4to. Paris, 1697, en Latin par Jean Hardouin.
Dictionnaire Historique par une Société de Savans Français et Étrangers. Paris, 1810-1812.
BIBLIOTHÈQUE ORIENTALE, 4 vols. folio, par Joseph Simon Assemani, 1719-28.
LEXICON UNIVERSALE HISTORIUM, CHRONOLOGICUM, etc., par Jean Jacques Hoffmann, réimprimé 4 vols. folio, à Leyde en 1706.

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Notices to Correspondents.

W. H. JAMES WEALE's kind proposal is accepted with thanks.

H. S. SKIPTON.—We are assured on good authority there is no work on Booksellers' Receipts.

J. H.—The Secretary at War in March, 1751, was Henry Lord Fox, Esq., afterwards Lord Holland.

GEORGE ELLIS.—Oaths were taken on the Gospels so early as A.D. 528; and the words "So help me God and all saints," concluded an oath until 1550.

R. S. P. (Liverpool).—For the line "Leave thy damnable faces and begin," see Hamlet, Act III. Sc. 2.

TANDARAGEE.—Wayz-goose, or stubble-goose, is an entertainment given to workmen formerly at the beginning of winter, when they commenced candle-light. Hence a wayz-goose was the head dish at the annual feast of the forefathers of the typographic fraternity. See "N. & Q." 2nd S. iv. 91, 192.

W. D. SWEETING.—In 1855 Dr. Stukeley's drawings were in the possession of Mr. Fleming St. John, residing near Worcester. "N. & Q." 1st S. xii. 321.

H. L. O.—For the derivation of Handicap consult "N. & Q." 1st S. xi. 384, 434, 491.

S. MARSHALL (Brixton).—The common stocks, as an instrument of punishment, are well known. Barnacles differed from them in the holes to enclose the legs, being separated to distances varying according to the degree of the prisoner's offence, and thus, in extreme cases, being capable of inflicting excessive torture.

P. B. C. (Dover).—Anticipated, see p. 95.

S. H. W. (Kensington).—The reference has already been given, see p. 75.

A. H.—Some account of the collection of Poems, entitled *The Passionate Pilgrim*, appeared in "N. & Q." 1st S. ix. 27; x. 367.

ERRATUM.—4th S. x. p. 94, col. i. line 7 from the bottom, for "warier" read "courier."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, AUGUST 17, 1872.

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Notes.

AN AFTERNOON AT JERVAULX ABBEY IN WENSLEYDALE.

"While cloister'd piety displays
Her mouldering roll, the piercing eye explores
New manners, and the pomp of elder days
Whence culls the pensive bard his pictur'd stores;
Nor rough, nor barren are the winding ways
Of hoar antiquity, but strewn with flowers."

Joseph Warton.

Without endorsing the idea of quaint old Fuller, that because Yorkshire is the largest it is therefore the best county in England, few would deny that at any rate it is one of the most interesting, possessing as it does such cathedrals as York, Beverley, and Ripon; battle-fields like Towton, Marston Moor, and Wakefield; abbays like Fountains, Rievaulx, and Bolton. Let me now describe a few hours spent at a Yorkshire abbey, comparatively speaking, not so well known as these, but in some points of interest yielding to none.

Recently I had been spending a few days in Wensleydale—a district of Yorkshire as rich in fine scenery as in objects of antiquarian interest—and leaving the romantically situated town of Middleham, went to explore the ruins of the Cistercian Abbey of Jervaulx, primarily called Yore-vale from its situation on the banks of the Eure or Yore. The afternoon was lovely; the sunshine

streaming down, the blue sky mantling overhead like sapphire, a breeze occasionally coming up the valley pure, balmy, and charged with what Milton calls "the smell of tedded grass," for it was the middle of haytime, and all the strength of Wensleydale was out in the fields at work. How graphically does Tom Hood chant—

"All sweets below, and all sunny above,
O there's nothing in life like making love,
Save making hay in fine weather."

After walking a mile along the dusty highroad to Cover Bridge Inn, a gate at the side of the bridge leads to a path running along the side of the river Eure; and pleasant it was to get again into the green fields. There was a landscape of exquisitely Arcadian beauty. On the left hand flowed the rippling river, sometimes babbling over stones, at another settling into the quiet still pool, where the trout kept rising. The insect world was on the wing, making what Virgil would have called a "susurrus"—the butterflies and dragonflies glanced across the sunbeams, and the leaves of the trees were stirred by the breeze. The kingfisher flew across the river, and at intervals was heard the call of the partridge and the cooing of the wood-pigeon. The cattle were cooling themselves in the stream, which seemed to afford a very enviable "frigus amabile." There was an indescribable charm in such a prospect as this: for around was a landscape of English scenery such as Gainsborough and Holland would have delighted to paint, and Cowper and Wordsworth have loved to describe.

Resting briefly, "sub tegmine fagi," and thinking with Horace (happiest of poets) how pleasant it was thus, "partem solido demere de die," the walk along the river's bank was continued for about two miles, and soon the gateway of Jervaulx Abbey is seen. This abbey was founded primarily at Fors near Askrigg in Wensleydale, by Acharius Fitz Bardolph, about 1144; but the monks finding that situation too cold and bleak removed to this place in 1156, selecting a site beautifully sheltered on the banks of the Eure, and surrounded by rich pastures. This, like the other Yorkshire abbeys of Fountains and Rievaulx, belonged to the monks of the Cistercian order, and here they reared a noble pile. "Taken aside," as it were, "from the multitude," they were separated from the world, and held converse with the things unseen. There they devoted themselves to the service of God, and to a life of prayer and praise. For nearly four hundred years there continued to rise the pealing anthem and the loud hosanna from the choir of Jervaulx.

On entering the ruin the fine lines of Wordsworth occurred to my mind, said to have been inscribed in Latin in a conspicuous position on the wall of every Cistercian abbey:—

"Here man more purely lives, less oft doth fall,
More promptly rises, walks with stricter heed,
More safely rests, dies happier, is freed
Earlier from cleansing fires, and gains withal
A brighter crown. On yon Cistercian wall
That confident assurance may be read,"

But at the present moment, instead of the smoke of incense ascending, there arises the sweet smell of summer flowers; and instead of the hymns, "*Jam lucis orto sidere*" and "*Ales diei nuncius*," the song of the linnet and thrush welcomes the morn. Jervaulx flourished, and its possessions increased, until Henry VIII. laid his rapacious hands on the greater monasteries of England, and it, like others, surrendered in 1538. The gross income of the abbey was then 455*l.* 10*s.* 5*d.*; the nett 234*l.* 18*s.* 5*d.* The last abbot was Adam Sedbergh, probably so called from the place of his birth (a small town in North Yorkshire), who, for the share he had taken in the Pilgrimage of Grace, and for his denial of the King's supremacy, was executed at Tyburn in 1537. A carving by his own hand is yet to be seen in the Tower of London, where he was imprisoned prior to his execution; and a fine screen now in Aysgarth Church, the largest ecclesiastical structure in Wensleydale, was most probably, from the initials A. S. inscribed upon it, originally erected by him either there, or removed from Jervaulx Abbey.

At the Dissolution the leaden roof was stripped from the Abbey, and so completely was it buried that only a few arches and green mounds indicated its position. Of it might well be said, "*Deus venerunt gentes in hæreditatem tuam: polluerunt templum sanctum tuum: posuerunt Hierusalem in pomorum custodiam.*" This continued until 1807, when the ruins were cleared out by order of the proprietor, the Earl of Ailesbury, so that the site of the different conventual buildings can now be clearly traced.

The church has been a noble building, measuring 270 feet in length, and in it is a fine collection of sepulchral slabs, once covering the remains of the abbots. Round the edges of a very fine one, on which is incised a beautiful floriated cross, with a chalice and consecrated wafer, is cut:—

"AYSKARTH CONTEGITUR SAXI HAC SUB MOLE
BRIANUS

CUI DEUS ETERNA DET BENE LUCE FRUI."

The site of the high altar is clearly marked out, and at its east end is the chapel of Our Lady, very much resembling the Chapel of the Nine Altars at Durham Cathedral, and a similar structure at Fountains Abbey. In front of it was buried, in 1424, Henry Lord Fitzhugh, who attended King Henry V. in his French campaign, who made a pilgrimage to Jerusalem, and fought against the Turks and Saracens. By his side rests his lady Elizabeth Gray, heiress of the Marmions of Tanfield, who desired to be buried before the high

altar. By her will, twenty-four torches were to burn round the hearse, and fifteen tapers, each a pound in weight, before the high altar at Jervaulx. She left to her son Robert, who was destined to the bishopric of London, a psalter covered with red velvet, and a ring with a relic of St. Peter's finger.

The Chapter House has been a fine room, measuring forty-eight feet by thirty-five, and has had its roof supported by columns, and within its walls some of the abbots found a sepulchre. Here is the slab of John de Kingston, the first abbot and builder of Jervaulx, bearing this epitaph, inscribed more than seven hundred years ago:—

TUMBA : JOH'ES : P.M'MI : ABB'IS : IORVALLIS.

On another—

TUMBA : JOH'IS : OCTAVIS : IOREVALL : DEFUNCTI,
and several others.

Seated on a broken pillar in the ruined Chapter House I indulged in a retrospect, and thought how, within the once hallowed walls of the abbey, the Cistercians had dwelt, regarding themselves as the stewards of God's bounties. How, in the Scriptorium, many a valuable manuscript had been transcribed, and the passional and breviary under cunning hands glowed with illumination. One brother, whose talent lay in that direction, had carved the crucifix for the high altar or the capitals of the pillars; another meditated over that most spiritual of books, the *De Civitate Dei* of St. Augustine. But then comes the time when the "ire of a despotic king rides forth upon destruction's wing"—

"Threats come which no submission may assuage,
No sacrifice avert—no power dispute;
The tapers shall be quenched, the bellfries mute,
And 'mid the choirs unroofed by selfish rage,
The warbling wren shall find a leafy cage,
The gadding bramble hang her purple fruit."

To the east of the Chapter House are the abbots' lodgings, and further on the great kitchen; its huge fireplaces still surrounded by fenders made of stone, and the marks of the fires are still visible at their backs. The arched places in the walls through which the smoking viands were handed to the Refectory may yet be seen, and close at hand is the Refectory—a noble room. The manner in which the Ruin is kept reflects the highest credit on the proprietor, the Marquis of Ailesbury.

Jervaulx Abbey, indeed, does not possess the magnificent proportions of Fountains or the noble Choir, the distinguishing feature of Rievaulx, or the beautiful foreground of Bolton Priory, yet in some of its features it is second to none of the Yorkshire abbeys, and its fine collection of sepulchral slabs must ever render it attractive to the antiquary. The situation of it is sweet, and the surrounding scenery of great sylvan beauty. Close by, the lofty hill, Witton Fell, rears its head against the summer sky, and the silvery Eure

flows on as in days of old by Jervaulx, now abandoned to the owl and the bat, and no longer occupied by the monk and novice. But the day of "merrie England" has for ever gone when, as our Laureate says,—

"Sometimes a troop of damsels glad,
An abbot on an ambling pad;
Sometimes a curly shepherd lad,
Or long-hair'd page in crimson clad,
Goes by to tower'd Camelot;
And sometimes thro' the mirror blue
The knights come riding two and two."

A last lingering look of regret was bestowed on the once famous Abbey, and my steps retraced by the same path along the river bank in the direction of Middleham, the towers of whose stately Castle stood out proudly against the evening sky, tinted by the setting sun; though no longer does St. George's banner, broad and gay, spread its folds to the breeze on the Donjon Keep of Middleham, or the Bull, the ensign of the Nevilles, float on the wind. This was the abode of the Nevilles, one of the most ancient and powerful families in the North of England, and often the residence of the King-maker, the Earl of Warwick, the last of the barons. Of this Castle, one of our most distinguished modern novelists* has said—"the mightiest peers, the most renowned knights gathered to his hall. Middleham, not Windsor nor Shene, nor Westminster nor the Tower, seemed the court of England." This Castle, too, was a favourite dwelling of the Duke of Gloucester (afterwards Richard III.), and within its walls was born and also died his youthful heir, Edward Plantagenet, Prince of Wales. Much obscurity enshrouds this point of English history; and one chronicler,† by mentioning his having "died an unhappy death" would seem to indicate that it was caused either from an accident, or in some sudden or unexpected manner. This circumstance occurred in the month of April, 1484, whilst his royal parents were at Nottingham. The place of his burial is unknown up to the present time, though conjecture points strongly to Sheriff Hutton church as his sepulchre. On the north of Middleham stands the antique church, and within its altar-rails is buried Caroline Amelia Halstead, authoress of *Richard III. as Duke of Gloucester, and King of England*, who became the wife of the Rev. William Athill, the sub-dean.

This has been but a sketch of one of the many interesting objects with which Wensleydale abounds. A week might be very pleasantly spent in exploring its objects of antiquarian interest, and in finding "sermons in stones, books in the running brooks." There is Bolton Castle, once the abode of the Scropes, and for a time the prison-house of Mary Queen of Scots. Some three miles beyond it is Aysgarth Force, one of the

finest waterfalls in England, an unequalled place by which to spend a hot July afternoon smoking the lazy pipe, and watching the variations of sunshine and shadow. Near Askrigg is Semerwater, a fine sheet of water covering a hundred and five acres, but, like all lakes, to be seen to advantage it must be looked down upon from the hills. The ruins of Coverham Abbey are well worth a visit also; and not beyond a long walk are Richmond Castle, and St. Agatha's Abbey at Easby. As Beaumont and Fletcher say:—

"Here be woods as green
As any: air, likewise as fresh and sweet
As when smooth Zephyrus plays on the fleet
Face of the curled streams; with flowers as many
As the young Spring gives, and as choice as any;
Here be all her delights, cool streams and wells,
Arbours o'ergrown with woodbines; caves and dells—
Choose where thou wilt."

And the lines of Ariosto are applicable to Wensleydale—

"Culte pianure, e delicati colli,
Chiare acque, ombrose ripe, e prati molli."
Orlando Furioso, vi. 20.

Pickering, Yorkshire. JOHN PICKFORD, M.A.

THE PRONUNCIATION OF INITIAL *CL* AND *GL* IN ENGLISH.

Webster is quoted both by Marsh (*Lectures on the Eng. Lang.* ed. Smith, Lond. 1862, p. 350), and by Max Müller (*Lectures on the Science of Lang.*, 2nd Series, Lond., 1864, pp. 168, 169), as having stated in the edition of his large *Eng. Diet.*, published in 1828¹, that "the letters *cl* answering to *kl* are pronounced as if written *tl*; clear, clean, are pronounced *tlear*, *tlean*. *Gl* is pronounced *dl*; glory is pronounced *dglory*." Marsh looks upon these remarks of Webster's as an "extraordinary instance" of the "confusion" of *k* = (*c* hard) and *t*; and Max Müller doubts "whether any one really says *dglory* instead of *glory*", and adduces poor Webster as an instance² "that even with a well-mastered tongue and a

¹ I have the edition by Goodrich and Porter, London, 1864, but I cannot discover these remarks upon the pronunciation of *cl* or *gl*. Nothing more is said than that *c* has the sound of *k*, and that *g* is hard before *l*.

² Max Müller can, perhaps, scarcely be accepted as a high authority with regard to the pronunciation of English. I feel pretty sure, from my knowledge of German, that *cl* and *gl* (and indeed all double consonants) are very distinctly enunciated in that language and the proper value given to each consonant; and Prof. Müller can scarcely have abandoned this distinct enunciation in pronouncing English, excepting indeed where he was absolutely obliged to do so. We, in English, sometimes drop one letter of a double consonant, as in *gnome*, *psalm*, but this is not done in German, where the *gn* in *Gnade*, and the *ps* in *Psalm*, are pronounced almost as if written *Gēnade* and *Pēsalm* (ē as in French *petit* nearly = *p'tit*), the break being, however, much greater in *Gnade*. This introduction of a short vowel or vowel sound is a fault, but cannot be avoided, as will be shown further on.

* Bulwer-Lytton in the *Last of the Barons*.

† Rons., p. 216.

well-disciplined ear there is some difficulty in distinguishing between guttural and dental contact."

Upon reading these criticisms, I naturally proceeded to examine my own pronunciation of initial *cl* and *gl*, and I discovered to my great surprise that, as far at least as I myself was concerned, Webster was perfectly right, and that my habitual pronunciation of *clear*, *clean*, and *glory* was *tlear*, *tlean*, and *dlory*. I could, indeed, pronounce the *c* and *g* in these words as *k* and *g* hard, but it required an effort, and the difference, though quite perceptible, did not strike me as at all marked, and accordingly I have since, as before, continued to pronounce *tl* and *dl*, and I feel pretty sure that the great majority of Englishmen do as I do. Perhaps some of them will speak out in "N. & Q."

But whatever may be the case with regard to English, there is no doubt whatever that in other languages *cl* and *gl* have proved a stumbling-block. Why else has the Lat. *cl* become *chi* in Italian, as in *chiaro* from *clarus*, &c.; and the Lat. *gl* become *ghi*, as in *ghiaccio* from *glacies*, &c.? Or why have the Spanish substituted *ll*, for both *cl* and *gl*, as in *llave* (*clavis*), *llande* (*glans*), and the Portuguese *ch* for *cl*, as in *chave* (*clavis*)? ³

An English lady who had spent some time in Italy told me (without any reference to this question) that she had noticed that the uneducated Italians frequently say *Ingresi* for *Inglese*—no doubt because they unconsciously find *gr* easier to pronounce than *gl*.⁴ Diez (*op. cit.*) p. 199, gives

³ These are not the only changes which *cl* and *gl* have undergone in these three languages (see Diez, *Gramm. d. roman. Sprachen*, 2nd ed., 1st part, pp. 195-199); and *tl*, *pl*, *bl*, and *fl*, which to me seem very much easier to pronounce, have likewise commonly undergone change. The substitution of *fi* in Italian for the Lat. *fl* seems to me an argument in favour of the position which I have lately been contesting in "N. & Q." (see Index under "Realm")—that the Lat. *l* has never, as is commonly maintained, been changed into *u* in French, but that the *l* has dropped and the *u* been added. And here I have Diez with me, for he distinctly says (*op. cit.* p. 195) that in the Ital. *fiamma*, from *flamma*, the *l* does not seem to him to have been changed into *i*, but that *i* was first introduced, making *fiamma*, and that then the *l* dropped. This is precisely the view I have been maintaining with regard to the French *u*, excepting that I do not maintain the *u* was always introduced before the *l* dropped. And so again Diez, when discussing the Fr. *faire* from *facere* (*ibid.* p. 237), cannot decide whether the *c* has been changed (resolved, *aufgelöst* is the word he uses) into *i*, or whether the *c* has not first fallen out and then the *i* appeared, "facere, faere, faire." But, if *l* and *c* have fallen out and *i* has been introduced, why may not *l* have fallen out, and *u* been introduced?

⁴ During a recent excursion to Italy, made since this note was written, I have noticed the analogous substitution of *cr* for *cl*. Near Venice there is an island, S. Clemente, and I noticed that my gondolier always called it S. Cremenete. *C* (= *k*) and *g* hard and *r* are all gutturals (*i. e.* pronounced with the aid of the soft palate), and this is why *cr* and *gr* are easier to pronounce than *cl* and *gl*. See concluding remarks in text.

instances of the change in Italian dialects, and also in Spanish and French, of *l*, immediately preceded by a consonant, into *r*.

Again, Max Müller himself allows (*op. cit.* p. 168) that the Hawaiians substitute *t* for our *k*,⁵ and that the lower classes of the French Canadians habitually confound *t* and *k*, and say *mékier*, *moikié* for *métier* and *moitié*; from which we see that if *k* cannot be, or is not easily pronounced, *t* is naturally substituted for it, and *vice versa*, even when there is not the additional difficulty of an *l* immediately following.

But the examples most nearly in accordance with Webster's statement I find in Diez, who (*op. cit.* p. 198) informs us that in the Lorraine dialect, *diance* = Fr. *glace*, and *diore* = *gloire*, whilst *tiô* = *clou*, and *tiore* = *clore*—though here the *l* has also undergone change or has disappeared, whilst in English, whatever the pronunciation may be, the spelling has not been altered.

Tl and *dl* would, so it seems to me, be easier to pronounce than *cl* and *gl*, because *t*, *d*, *l* all belong to the same class (*dentals*), and therefore but a trifling change in the position of the vocal organs is required in passing from *t* or *d* to *l*. *C* (= *k*) and *g* hard, on the other hand, are gutturals, and the transition, therefore, from these letters to *l* (*i. e.* from guttural to dental contact) involves a very considerable change both in position and in organs, and this change gives rise to a perceptible hiatus, which is filled up by the *ë* (or *Urvocal*) sound mentioned in note ². In *tl* and *dl* there is no doubt also an hiatus, but it is very much less perceptible. See Max Müller, *op. cit.* pp. 133-145.⁶

Sydenham Hill.

F. CHANCE.

A CENSUS OF 1789.

On the death of the Rev. Dr. Bennet, late Incumbent of the parish of Closeburn in Upper Nithsdale, all the documents in his possession con-

⁵ We may compare our *asked*, very frequently pronounced *ast* (though here probably the *k* is dropped and not changed into *t*), and also the *tum*=*come* of young children.

⁶ When *cl* and *gl* occur at the end of a word (as they sometimes do), followed by *e*, *e. g.* in *miracle*, *gargle*, &c., the difficulty seems at first sight to have been got over in a different way—viz. by pronouncing as though the *e* (with the *Urvocal* sound, which it usually has when final, = the *u* in *but*) were not at the end but between the two consonants. But of course there is no real transposition of the *e*; it is merely silent, and the *Urvocal* sound is introduced just as I have shown that it is and must be introduced more or less when these double consonants are initial (even when they are pronounced *tl* and *dl*). Only that, doubtless, the *Urvocal* is heard more distinctly at the end of a word when there are no more letters to follow, and that terminal *cl* and *gl* are, in English, never changed into *tl* and *dl*.

These remarks apply also to terminal *tl*, *dl*, *pl*, *bl*, and *fl*, as in *bottle*, *waddle*, *maple*, *table* and *muffle*.

nected with the parish were placed in my hands, and in looking over them, I was much interested to find a census of the parish taken in 1789 by the Rev. Andrew Yorstoun, then minister of Closeburn. He had gone most minutely to work, inserting the names of all the parishioners to the number of 1460, specifying the religious sect to which each belonged, and marking those who were under six years of age. Is any other census of a parish in Great Britain, of so early a date, taken so systematically, known to any of your antiquarian correspondents? Of these 1460 then alive in 1789, I have discovered from my own personal knowledge, and assisted by a friend who has lived all his life in Closeburn, that there are six still alive after eighty-three years. In 1789 I see that there were 142 under six years of age, and all these are dead except the six to whom I refer. There are four of the male and two of the female sex. Two of them have been farmers all their lives, one of them in a moorland farm under the Dukes of Queensberry and Buccleuch. Of the females, one was a farmer's wife, and the other was married to a labouring man.

I may observe that Closeburn is a rural parish, a fair enough specimen of the kind of life led by the inhabitants in all the parishes in the South of Scotland. It is partly moorland and partly arable, so that, like many other parishes in this part of Scotland, there is a great mixture, and I think, therefore, that we may assume it, as I have said, to be a fair specimen of all. This census, then, of Mr. Yorstoun, shows that in such a parish we may calculate of 100 children, who are of different ages from birth to six years of age, but all being under six, there will be living at the end of the eighty third year $4\frac{1}{2}$ per cent. of the children. I know nothing of the per centage allowed by actuaries for 100 children at their eighty-third year. Perhaps some of your correspondents acquainted with this subject will tell us how many of 100 children ought to be alive after eighty-three years, and thus allow us to compare it with this deduction from the census of Mr. Yorstoun. Of course I see that these 100 children of Mr. Yorstoun are partly selected lives, and how many are so we cannot tell, but no doubt the weak will have died off before they have reached their sixth year, to a certain extent, by the failure of nature. But notwithstanding this, I think that it is a curious subject for our consideration, and if we could find any other list somewhat of the same kind, it would be interesting to compare it.

In regard to the population which was 1460 in 1789, it was 1612 by the census of 1871, showing the population to be nearly stationary, but in reality it is gradually receding, like all rural parishes in the South of Scotland, from a variety of causes which are well known, but cannot be enumerated in your pages.

In regard to the number of Dissenters from the Established Church, I find that in 1789 there were 98, what Mr. Yorstoun calls Seceders, who were what is now known to us as United Presbyterians. Then there were 23 Cameronians, now known as Reformed Presbyterians, and lastly, 9 Episcopalians, consisting of the family of the Rev. Dr. Stuart Menteath, rector of Barrowby in Lincolnshire, who had a few years before (1783) bought the estate of the historical family of Kirkpatrick. The Dissenters from the Kirk were in all 130, and they continued much the same in number till the Secession in 1843. C. T. RAMAGE.

SHAKESPEARE.—

"Or be alive again,
And dare me to the desert with thy sword;
If trembling I *inhabit* then, protest me
The baby of a girl."

Macbeth, Act III. Sc. 4. 104.

I am reluctant to add another to the many conjectural emendations of "*inhabit*," but I cannot help thinking that the key to the mystery is found if we suppose that the pronoun "*it*," referring to the "*sword*" of the previous line, has gone to make the last syllable of "*inhabit*," and must be restored thence: I would suggest—

"If trembling I *finch* at it, then, &c."

If the letters *f*, *l*, *c* were in any way illegible, a careless printer, by substituting *b* for *t* in "*at*," would most easily arrive at a word with which he might make shift. But other conjectures based upon the same supposition, have occurred to me, and a better than this one may suggest itself to some readers of "*N. & Q.*," to whom my theory of the absorbed "*it*" may still seem probable.

Ib. Act III. Sc. 6, 7-10—

"Men must not walk too late.
Who cannot want the thought, how monstrous
It was for Malcolm and for Donalbain
To kill their gracious father?"

Here the negative in "*cannot*" is awkward with the present punctuation, and has to be explained away. I suggest that we should punctuate thus:—

"Men must not walk too late,
Who cannot want the thought, how monstrous
It was for Malcolm and for Donalbain
To kill their gracious father."

The note of interrogation after "*father*" belongs, I believe, to "*how*" and not to "*who*." It was a heresy with the printer of the first folio that "*how*," even when it expressed mere surprise, was followed by a note of interrogation. Thus in *Winter's Tale*, Act I. Sc. 2, the First Folio gives:

"How sometimes Nature will betray its folly?
It's tenderness? and make it selfe a Pastime
To harder bosomes?"

I should like to conclude this note with two instances of "*cannot want*" (in the same sense as

above—"cannot be without")—curious enough to find a place in our dictionaries:—

"But as the church is a visible society and body politic, laws of polity it *cannot want*."—Hooker, *Eccl. Pol.* iii. xi. 14.

"Effective and strong medicines which man's life *cannot want*."—Milton, *Areopagit.* § 29.

D. C. T.

MENTAL LABOUR.—A useful note for the readers of "N. & Q.":—

"The *Boston Journal of Chemistry* cites an interesting calculation as to the comparative exhaustion produced by mental and by muscular labour. It is reckoned that three hours of hard study wear out the body more than a whole day of bodily exertion."—*St. James's Chronicle*.

W. P.

JOHN DORY: ARTICHOKE.—

"A fish—they (the Italians) honor with the name *Il Janitore*, a name that we have converted into *Johnny Dory*, with the same happy ingenuity that has twisted the *girasol* or turnsol into a *Jerusalem artichoke*."

But the latter does not agree with the derivation given in "N. & Q." 2nd S. xii. 253, 297: so that the former may be equally incorrect.

W. P.

ALLITERATION.—Johnson, in his definition of this term, assigns it to the co-initial letters of consecutive words; still, I believe, its popular acceptance, instancing Milton's—

"Behemoth, biggest born,"—

as he might also have instanced Gray's—

"High-born Hoel's Harp,"—

and a thousand others from our best and our worst writers. *Ex vi*, it is derivative from *litera*, or from *iterum*, or from both. Discreetly used, it aids the rhythm both of prose and of poetry; not in the initials only of words, but in their accent, their consonance, and, necessarily, in their rhyme. Whether by chance only, or by purpose, neither are two lines of poetry or two clauses of prose without one or other of these several alliterations; nor can any reader, habituated to the exercise of his mental ear, fail of their perception.

E. L. S.

PHOTOGRAM.—Would not this be a better word than *photograph* to express the picture or delineation of an object taken by photography: just as *telegram* has now become established in lieu of *telegraph*, the word once commonly used for a telegraphic message? *Photograph* might then be used exclusively as the verb. The dictionaries are rather deficient in terms relating to photography, as might be expected, the art itself being of such recent origin. In *Johnson's English Dictionary* by Latham, 1870 (perhaps the best we have) *photograph* is given, both as a verb and substantive; also in Smith and Hall's *English Latin Dictionary*; but the noun only, not the verb, in *Webster's Dictionary* by Goodrich and Porter, and its abbreviations; and in several other dictionaries there is

neither noun nor verb, although *photographic*, *-phical*, *-phist*, *-phy*, one or the other, or all, are to be found, as in Wright's *Univ. Pron. Dictionary* (1856?); Mayne's *Expository Lexicon*, and Ogilvie and Cull's *Eng. Dict.* (1864); and the same omission occurs in foreign dictionaries, as in Bescherelle's *Dict. National*, there is *photographe* (celui qui s'occupe de photographie), *photographie*, *-phique*, but no noun, no verb answering to our photograph; and so in Baret's *English-Italian Dict.* (by Davenport, 1854), and the *Technological Dict., Eng., Fr. Germ.*, of Tolhausen and Gardissal (Paris, 1854), and in Reif's *Eng., Fr. Germ. Dict.* (vol. iv.) and others.

FRANCIS J. LEACHMAN, M.A.

Park Place, Margate.

"THE CENCI."—In Mr. W. M. Rossetti's *Poetical Works of Percy Bysshe Shelley*, edited, on the whole, so admirably, and attended throughout by such laudable industry and loving care, there is one passage to which I venture to call a moment's attention. In the speech of Beatrice to Marzio (Act IV. Sc. 3), one of the two assassins of her father, she is made to say:—

"If thou hast crimes, repent: this deed is *done*."

In earlier editions of the tragedy, I read—

"If thou hast crimes, repent: this deed is *none*."

This latter version appears to me to be the true reading, to have the genuine Shelleyan stamp, and to be in perfect accordance with the belief which a father's unimaginable brutality had wrought in the mind of his hapless victim. It is impossible that she could intend to imply that Marzio had been guilty of a crime in killing the Count. Assuming that such was the implication, why the "If"? But she had persuaded herself that the destruction of so unnatural a monster was not a crime; and to hint, in the very moment of its consummation, that it was such, would be inconsistent with that conviction. Therefore, it seems that the line thus printed is pointless and unmeaning. The entire speech shows Beatrice's confidence in the necessity and innocency of the act:—

"Beatrice (*giving them a bag of coin*)."

Here take this gold, and hasten to your homes.

And, Marzio, because thou wast only awed

By that which made me tremble, wear thou this.

[*Clothes him in a rich mantle.*]

It was the mantle which my grandfather

Wore in his high prosperity, and men

Envied his state: so may they envy thee!

Thou wert a weapon in the hand of God

To a just use. Live long and thrive! And mark,

If thou hast crimes, repent: this deed is none."

JOHN WATSON DALBY.

Richmond, Surrey.

TREBELLI: AN INVERTED NAME.—Your correspondent MR. OLFAR HAMST should make a note of the following for the next edition of his

Handbook of Fictitious Names. In a memoir of Madame Trebelli-Bettini, in *The Graphic*, July 27, p. 79, it is stated that her maiden name was Zélie Gillebert; but, when she appeared in 1860 at the Opera House, Madrid—

"Her family name had been inverted—a custom by no means rare—leaving out for the perfect Italianisation of the word the letter G., and the musical world was made acquainted with Mlle. Trebelli."

CUTHBERT BEDE.

Queries.

ÆOLIAN HARP.—I shall feel obliged to any correspondents who will furnish me with references in the *greater* poets, either English or foreign, to the Æolian harp. At present I can only call to mind three—one in Tennyson's *Two Voices*, a couple of stanzas in Thomson's *Castle of Indolence*, and two lines, I think, by Sir Walter Scott—

"Like that wild harp whose magic tone
Is wakened by the winds alone."

I mean of course the liral instrument, not the figurative Æolian lyre alluded to by Gray in the first line of the *Progress of Poesy*.

JONATHAN BOUCHIER.

SIR JOHN ANSTRUTHER, BART.—In W. H. Maxwell's *Life of Arthur Wellesley, Duke of Wellington*, I see with what acrimony and pertinacity the administration of his gifted brother, the Marquess Wellesley, Viceroy in India, was attacked by Mr. Paull (a Perth man), by Lord Folkestone, Lord Archibald Hamilton, and others in Parliament, but that ultimately the noble lord came off with flying colours on a motion of Sir John Anstruther, Bart., carried by an overwhelming majority, and which "established more strongly in public opinion that firmness and ability which, under very trying circumstances, had been evinced by the Marquess Wellesley in his Indian government."

I have a clever portrait of Sir John engraved by Wm. Daniell in 1809, after a drawing made by Geo. Dance in 1797. It is in profile. What relation was Brigadier-General Anstruther (Vimiero) to Sir John Anstruther? P. A. L.

P.S.—In a letter to Miss Anstruther (1815) Sir John speaks of Coutts' house, of C. Grant, Mr. G. Buchan, Sir George Barlow, and Alex. Thompson.

CIBBER (SIBBER) OR KIBBER.—I think that the question of the soft or hard pronunciation of the name of George the Second's poet laureate has never been discussed in "N. & Q."

Cibber intimates in his Life that his enemies called him "Minheer Keiber" to annoy him.

Bramston, in his *Art of Politicks*, says, as a parody of "Non ego inornata," &c.—

"Try not with jests obscene to force a smile,
Nor lard your speech with Mother Needham's stile;
Let not your tongue to *ἄφελος* run,
And *Κιββερσιμος* with abhorrence shun."

We undoubtedly find two of the leading actors of the period, in a thin Greek disguise, in very bad company. Mother Needham was pilloried about this time as the well-known mistress of a house of unsavory report, and we have contemporary allusions to the vile carelessness of her remarks. As to the female performer mentioned, a select vocabulary was not thought to be one of her chief graces. But it is perhaps going too far to attribute to the manager and actor of Drury Lane a similar freedom from becoming restraints.

The line shows at least that there was a habit of calling this partly foreign actor "Kibber," and there are other circumstances which countenance the hard pronunciation. Pope, indeed, does not seem to have descended altogether to this species of badinage, although the alliteration is doubtful in—

"Cibberian forehead or Cimmerian gloom."

That the alphabetic dispute was as violent then as now is plain from his line in the same book of *The Dunciad*—

"Or give up Cicero to C or K."

Cibber himself says—"Cinna (or Cibber) *vult videri pauper et est pauper*," but probably at that time the name of the great Roman was never pronounced hard.

It is difficult to calculate the time when *c* or *k*, followed by a slender vowel, became *ch* or *s*. There seems to be an affinity between *c* and the vowel *a* pronounced as in *cab*, *cabinet*, &c., which preserves the hard sound. When a natural refinement takes place, and *ca* becomes *ce* or *ci*, a softening of the consonant is apt to occur along with the change, and the sound stumbles into *chi* or *si*. E. CUNINGHAME.

ANCIENT GEOGRAPHY.—I beg to send you a curious note from the "Diary of the King's Majesty, Edward VI." The royal ideas were not entirely modern:—July 14, 1550. "Andrew dory [Doria] toke the cytl of Africa from the pirat Draguntia, who in the meane season burnt the country of Genoa" (Cott. MS. Nero, c. x. fol. 21). Sept. 16, 1550. "... The towne of Africa." (Ib. fol. 23 b).

Does his majesty mean the town of Algiers? or are we really to conclude that he honestly supposed Africa to be a town?

HERMENTRUDE.

JUSTICE CLODPATE.—In what old play is there a character called Justice Clodpate?

[Justice Clodpate is one of the characters in Thomas Shadwell's comedy, *Epsom Wells*, 1673, 4to, acted by that jolly and droll fellow Cave Underhill.]

REV. THOMAS GISBORNE.—Can any correspondent of "N. & Q." give me information as to an author of the above name? He is mentioned in Haydn as "theologian and philosopher," as having been born 1758, died 1846; and as having

written, *inter alia*, *Poems*, 1798. In very early youth I was acquainted with these poems. The principal one was a story of an assassin, who stabbed somebody, not for gain, but revenge; and who, years afterwards, revisiting the place of the crime, discovered the knife, with which he thereupon destroyed himself. The poem opened—

“There, lie for ever there; the murderer said,
And prest his heel contemptuous on the dead;
‘No terrors haunt the [well-concerting] mind!
Vengeance my aim, thy gold I leave behind.’”

In another poem is a curious phrase:—

“What though the [Indian?], in the fields of day,
The harmless amulet of caste display?”

The *lacunæ* are due to the fact that I have not seen the book since 1830. SHIRLEY BROOKS.

[Thomas Gisborne, prebendary of Durham, and theological and miscellaneous writer, was born at Derby Oct. 31, 1758; educated at Harrow and Cambridge; obtained in 1792 the living of Barton in Staffordshire, and in the same year removed to Yoxall Lodge, near Barton. He died on March 24, 1846, aged eighty-seven. For a biographical notice of him consult the *Gentleman's Magazine* for June, 1846, p. 643; and for a list of his works, Watt's *Bibliotheca* and the *London Catalogue of Books*. The first quotation is the commencement of the poem “Conscience,” *Poems*, second edition, 1799, p. 1.]

A. HEMSTED. — Can you or any of your readers supply any information as to this writer, by whom are the lines “Could but our tempers,” &c., quoted by F. C. H. (4th S. viii. 539)?

Newcastle-on-Tyne.

J. MANUEL.

HAIR BRUSHES.—Can you or any of your correspondents tell me where I am likely to find any information as to the earliest use of hair brushes? I know they are of comparatively modern invention, but when were they first used? Any other notes about the use of brushes in former times would also oblige.

Q. R. S.

JUBILEE OF LUTHER'S REFORMATION.—I have an enamel medallion on which the date is given as “LXVI years after the first Jubilee of the Reformation of Luther.” I should be glad if any one would inform me what year that means, and when the first jubilee of Luther's Reformation was celebrated, and from what particular event it dated.

OCTAVIUS MORGAN.

10, Charles Street, St. James's.

RICHARD (BEAU) NASH.—Are there any autograph letters of the above known to be in existence? if so, where can they be seen?

Bath.

W. P. RUSSELL.

PREHISTORIC BAS-RELIEFS.—Has any engraving been published of the prehistoric bas-reliefs in the recently discovered grottoes in the department of the Marne? The *Morning Post* (July 19), quoting from *Galignani*, says that one of these represents a hatchet provided with its handle and a sling. This must be extremely rare and interesting.

JOHN PIGGOT, JUN.

“PRETTY FANNY'S FUN.”—Can any of your readers tell me the origin of the expression “Pretty Fanny's fun,” which has lately been frequently applied to Mr. Ayrton? F. H. H.

ROWNCE.—Has it been remarked that the rough and briary ground on the Undercliff, in the Isle of Wight, is popularly called the *rownce* or *rownces*? Is this a word known elsewhere in England? And is it not probably the French word *ronce*, a bramble, from whence *ronceval*, &c.? C. W. BINGHAM.

OLD SEA CHARTS.—I have a large folio book of these, but the title page being lost, I am unable to ascertain the period of publication. Perhaps some of your correspondents can help me, when I state that some of them are dedicated to Mr. John Machin, professor of astronomy at Gresham College, by C. Price. They were published by Wm. Mount and Thomas Price (? Page), on Tower Hill.

G. T. F.

Hull.

“ST. BREES, BYRIED AT; 1634”—inscription on a gravestone with the effigy of a lady, with a spade by her side; the shield with the arms worn out. Will any reader of “N. & Q.” oblige by giving the locality, and some account of St. Brees?

GLWYSIG.

WHISKER = FALSEHOOD.—In a book published 1672, entitled “*Mr. Hobbs's State of Nature considered; in a Dialogue between Philantus and Timothy*.” To which are added five letters,” &c., at p. 257 (in the third letter) occurs the following passage:—

“... do not absolutely pronounce such things to be flames, forgeries, and whiskers, which, for ought you know, may be . . . truths.”

Again, in the following page—

“... this is a very flam; that's a most deadly whisker; here's right down coynyn and forgery.”

Is it known how the word *whisker* came to be used in this sense? G. F. B.

[Whisker is an old slang word used when a great falsehood is uttered: “The dam of that was a *whisker*”; and when an improbable story is told, the remark is, “the mother of that was a *whisker*,” meaning it is a lie.]

“WHO MURDERED DOWNIE?”—A story appeared some years since, in *Chambers's Journal*, entitled “Who murdered Downie?” I am anxious to learn in what number of that journal the said story appeared. I think it was in the second series.

W. M.

WILLIAM OF OCCAM.—This great English schoolman, who prepared the way for Wicliff and Luther, was born at the village of Ockham, in Surrey; but what was the date of his birth? He died at Munich in 1347, under the ban of Rome. A masterly article in the *British Quarterly*

Review (July, 1872) describes his opinions how they paved the way for the Reformation.

JOHN PIGOT, JUN.

CHRISTOPHER WORTHEVALE.—Can any one give me any information respecting Christopher Worthevale, who in his will, dated August 30, 1708 (proved March 11 following), describes himself as of Hammersmith, Esq.? I believe him to be the son of Christopher Worthevale of Worthevale, co. Cornwall, by Philadelphia, daughter of Richard Billing of Hengar, in the same county. Christopher Worthevale, of Hammersmith, left certain annuities to his wife, Katherine; and after her decease to his cousin, Mary Kelly, daughter of John Kelly, Gent. I am desirous of establishing the identity of this Christopher, of ascertaining the parentage of Katherine his wife, and, if he left any issue. He does not mention any children in his will, and I conclude he died *s. p.*

There is another Christopher Worthevale, described as of Newtown in co. Waterford, Esq., in 1745. Any information respecting him would also oblige. The family of Worthevale, of Worthevale, was of great antiquity. The pedigree recorded in the Herald's College extends twelve generations before 1620. Arms: Gu. three pheons ar. garnished or. Any communication forwarded to me direct will be thankfully received.

JOHN MACLEAN.

Hammersmith.

SAMUEL WRIGHT.—On an old book-plate (the property of a friend), and beneath which is inscribed "Samuel Wright," I find the following arms: Sable, three horses' heads erased, proper, 2 and 1; On a chevron argent three spears, heads erect, proper. Can this plate have belonged to the Rev. Samuel Wright, D.D., *alias* Papal Wright?

I will here drop a hint to "collectors." I have had access to several collections of "arms," &c.; but I have rarely found that any *note* was attached to show from whence a plate was obtained.

VIATOR (1).

Replies.

RUSSELL OF STRENSHAM: COKESEY.

(4th S. viii. *passim*.)

Referring to the paper of C. G. H. (4th S. viii. 114), I think I can satisfy him that in some points he is mistaken. According to C. G. H. the representatives of Sir William Russell of Strensham are the Hornyolds of Blackmore Park and Sir John Pakington.

If he inquires in the proper quarter I believe he will find that Sir John Pakington is the representative of the Russells of Powick, and not of the Russells of Strensham, and that the Russells

of Powick and the Russells of Strensham are different families, and in no way related; and with regard to the Hornyolds, it seems clear, according to their pedigree in Burke's *Landed Gentry*, that they are not representatives of Sir William Russell of Strensham.

According to Nash's *Worcestershire*, Sir William left issue five sons and two daughters. Two of his sons, Francis and William, are known to have left issue. The descendants of Francis have now all died out; of the descendants of William some still remain. William, a staunch Royalist like his father, was knighted and made an alderman of London by King James II. He held office, however, for a very short period, as he resigned shortly after his appointment, and not long before his royal patron left the country. I am indebted to the very kind courtesy of Mr. Woodthorpe, the Town Clerk of London, for the foregoing particulars, from whom also I first heard that on resigning the "alderman" was required to pay four hundred pounds to the corporation, and twenty pounds to the ministers who visited the prisons, and that he was thereupon released from all further responsibility in the matter. Mr. Woodthorpe also told me that Sir William Russell was neither a freeman nor a liveryman of London.

The alderman had issue at least three children—Elizabeth, my great-great-grandmother, a daughter (whose name is not known to me), and a son William. The only lineal male descendants of the alderman that I know of were the Russells of Stubbers. I have no copy of their pedigree, but believe it to be as follows:—

William, baronet, 1626; William, knight and alderman, the baronet's third son; William, the alderman's son; William, the alderman's grandson or great-grandson, who married Mary, a lady of the Branfill family, and had issue William, John, and Joseph—all of whom died without leaving issue.

Although none of the alderman's descendants ever assumed the title, I believe there would be no difficulty in proving that each of his heirs male, after the death of Francis the second baronet, was *de jure* a baronet of the 1626 creation.

The present Mr. Russell of Stubbers, who descends from the Branfills and not from the Russells, kindly tells me that the line of descent from Sir William Russell, knight and alderman, to the late Mr. John Russell might, he believes, be made out from the parish registers; that he has no doubt that all the Russells of Stubbers were descended from the alderman; that the alderman's portrait is among the family pictures at Stubbers, and that he has always heard that the family claimed to be the elder branch of the same family with the Dukes of Bedford. I have always heard the same, and believe they were so regarded by the then Dukes of Bedford; and that one of the

Russells of Stubbers endeavoured by process of law to recover Strensham. How he came to fail is not known to me.

From the above it will be seen that the alderman's eldest daughter has representatives still living, and that if his other descendants have died out, they represent the alderman as well.

Who may now represent Sir William Russell of Strensham is a different question. If the descendants of his other children have all died out, the representatives of the alderman must be the representatives also of his father; but, in the absence of any valid proof of the fact, we have clearly no right to assume that neither of the first baronet's three youngest sons left issue male. As far as I know, all three *may* have married and left issue: hence the balance of probabilities seems strongly in favour of the baronetcy's not being extinct, but dormant. If so, the present *de jure* baronet would, I submit, be the rightful representative of Sir William Russell of Strensham.

The *Testa de Neville* might tell us when the Russells first came to Strensham, but I have no copy to refer to. According to Nash, Roger de la Ware was lord of Strensham in 1278, and James Russell in 1300; but the Russells seem to have been at Strensham before it belonged to De la Ware, for in 1272 Sir James Russell had license from the Bishop of Worcester to build an oratory "in his own house."

The name Russell is obviously an importation. Some derive it from Rosel, a fief in Normandy; others from colour or complexion. It is so common that I think it can only to a slight extent be local, but must mainly derive from colour: in which case the numerous families of Russell, like the numerous families of Brown,* would not necessarily be related. The Russell who came over with the Conqueror, whose name is spelt Rosel in Leland's copy of the roll of Battel Abbey, would, I conceive, almost certainly come from Rosel. The holder of the fief, as a matter of course, would attend his sovereign to England, and, once here, would probably not return. The Russells of Strensham, Woburn,† &c. &c., would probably get their name from the fief. Rouge, Rous, Rouse, Rosseau, and, in a general way, Roselle, Russell, &c., obviously come from the old Latin word *russus* and its diminutive *russulus*, the name of the fief may come from the same original.

The same correspondent also says of the Cokeses, that for 150 years, "dating from 1280," they were the most opulent family in Worcestershire.

According to the only notice of the name of Cokesey in the *Testa de Neville*, temp. Henry III., Walter Beauchamp was the overlord, holding of the king; William Beauchamp held the barony under Walter; Walter de Cokesey held three-quarters of half a knight's fee under William in the place he took his name from. In the *Calendar of Inquests*, to inquire what lands any person died seized of, Walter de Cokeseye appears to have died in the reign of Edward I. seized of Goldicote Manor (i. 95). This is the only property he then seems to have held of the crown.

According to the *Testa de Neville*, p. 44, "Peter de Wyke and William de Goldicote hold of us" (the king) "half a fee in the vill of Goldicote." So that Walter de Cokeseye acquired Goldicote before his death.

In the time of Edward II., among the immense possessions of Guy Beauchamp, occurs "Cokeseye, one fee"; so that the Cokeses still held their principal property under the Beauchamps (*Inquest*. i. 277). In 1357 died Hugo de Cokesey, a very wealthy man. But that the Cokeses possessed property before this appears from the fact of Walter de Cokesey's being sheriff of the county some thirty years before Hugo's death. It seems clear, then, that there is no reason to suppose that, "dating from 1280," the Cokeses were the most opulent, &c.

The fact that the first Cokeses held land under the Beauchamps is noteworthy, it being common for offshoots of a family to hold land under its leading member. The fact, too, that Hugo succeeded to so many estates held before by the Beauchamps, added to previous probabilities, perhaps almost warrants the conclusion that, by extraction, he was one of them. It is noteworthy also that the connection of the Beauchamps with the manor of Cokesey seems to have commenced not long before the connection of the Cokeses with the same; and, noteworthy again, that whereas the first-mentioned Cokesey died in the latter part of the thirteenth century, the first mention Dr. Prattinton, the antiquary, met with of the Cookeses of Tardebigg was on a tomb in Tardebigg old church. I forget the precise date, but believe it was not later than 1310.

On this latter subject I may, with your permission, address you once more.

H. W. COOKES.

Astley Rectory, Stourport.

JOHN MOTHERBY.

(3rd S. ii. 77.)

Allow me to correct some errors in the reply of DR. BELL under the above heading and reference. It is only lately that I have had the opportunity of referring to the back volumes of

* In the year ending June, 1838, the births, deaths, and marriages among the Browns are said to have amounted to 5585!

† I am credibly informed that some twenty years ago the church at Rosel was restored by the then Duke of Bedford.

your interesting pages, or I would have addressed you before on the subject.

1. Capt. John Motherby's father, Mr. Robert Motherby of Königsberg, merchant, was not a Scotchman, but English by both parents, being the fifth son of Mr. George Motherby of Hull, who married Ann Hotham, daughter of Robert Hotham, Esq., of Welton near Hull, a descendant of Sir John Hotham, Bart., Governor of Hull in the Civil Wars. My great-grandfather, Mr. George Robinson of London, married Mary, eldest daughter of the said George Motherby of Hull; and I have a pedigree of the Hotham and Motherby families which sufficiently proves they were Yorkshire. Motherby itself, from whence no doubt the latter family originally derived, is a small township in Cumberland. There appears to have been no Scotch connection whatever.

Another error of DR. BELL's is his attributing the authorship of the *Medical Dictionary* to Dr. William Motherby of the Prussian army, the elder brother of Capt. John Motherby. This work, so celebrated in its day that it passed through three editions, was by Dr. George Motherby, second son of Mr. George Motherby of Hull, and uncle to the two above-named officers of the Prussian army. I do not know if Dr. George was ever at Königsberg at all, but it is evident he was for a long time in practice in London. There is a copy of the third edition of the *Dictionary* in the British Museum, with some additions by George Wallis, M.D., S.M.S., published in 1791. There is no mention of any translation from the German. On the contrary, it was well known in our family that he wrote it while residing at the country-house at Streatham, belonging to the above-named Mr. George Robinson, who published it; and I have an old print of the house showing the window of the room the Doctor used to occupy. But I must not take up your space, and only hope, in conclusion, you will find room for inserting these corrections, but I can give more particulars if they are of sufficient interest to some of your correspondents.

S. H. R.

Calcutta.

P.S. I would just add, there is a biographical memoir of the above George Robinson in Nichols' *Literary Anecdotes*. He was a deservedly celebrated man, and well known amongst the literati of his day.

"REJECTED ADDRESSES."

(4th S. x. 68.)

The answers required may easily be found in the preface and notes attached to the eighteenth (12mo, 1833), and subsequent, editions published by the Murray firm.

The "S. T. P." address is the genuine one sent

to the Committee by Horatio Smith, and was inserted under these initials "for the purpose of puzzling the critics."

From a foot-note we learn that T. H. does represent Theodore Hook, "the cleverness of whose subsequent prose compositions has cast his early stage songs into oblivion." "This parody" (according to the same note) "was in the second edition transferred from Colman to Hook." No explanation of "Momus Medlar" is given other than an inserted quotation from the *Edinburgh Review* in which Jeffrey says that "these three parodies remind us of the happier efforts of Colman." Accordingly, in the absence of either affirmation or negation of this presumption, we may suppose that Colman was, if any one were, the original whom the satirist in these travesties held in view. TEDCAR.

Your correspondent's copy of the *Rejected Addresses* must be an imperfect one, as mine (1865) explains who "S. T. P." and "T. H." are. I extract the following passage from the preface to the eighteenth edition for MR. PRESLEY's benefit:

"One of us (Horace Smith) had written a genuine Address for the occasion, which was sent to the Committee, and shared the fate it merited, in being rejected. To swell the bulk, or rather to diminish the tenuity of our little work, we added it to the Imitations; and prefixing the initials of S. T. P. for the purpose of puzzling the critics, were not a little amused, in the sequel, by the many guesses and conjectures into which we had ensnared some of our readers."

T. H. is stated in a note (p. 102) to be Theodore Hook.

It is not stated who Momus Medlar is, but from an extract from the *Edinburgh Review* (p. 93) I presume it is meant for Colman.

JONATHAN BOUCHIER.

All, probably, that can be known about this book is to be found in the eighteenth and subsequent editions, to which the authors themselves furnished an explanatory preface and notes.

In the twenty-second edition (1851) "T. H." is stated to be Theodore Hook (p. 185), as the editor of "N. & Q." timidly conjectured.

"S. T. P." is Sanctæ Theologiæ Professor, or what we call D.D. This writer was Horatio Smith, one of the authors of the book, and the lines were a *real* Rejected Address: the sham initials were put to puzzle the public. See Preface (as above), p. xxiii.

"Momus Medlar" clearly means no one person: it is a triple travesty, of the works of three different persons—*Macbeth*, *The Stranger*, and *George Barnwell*, and Momus M. is the spirit of travesty. James Smith wrote it. LYTTELTON.

WILLIAM DE BURGH.

(4th S. x. 67.)

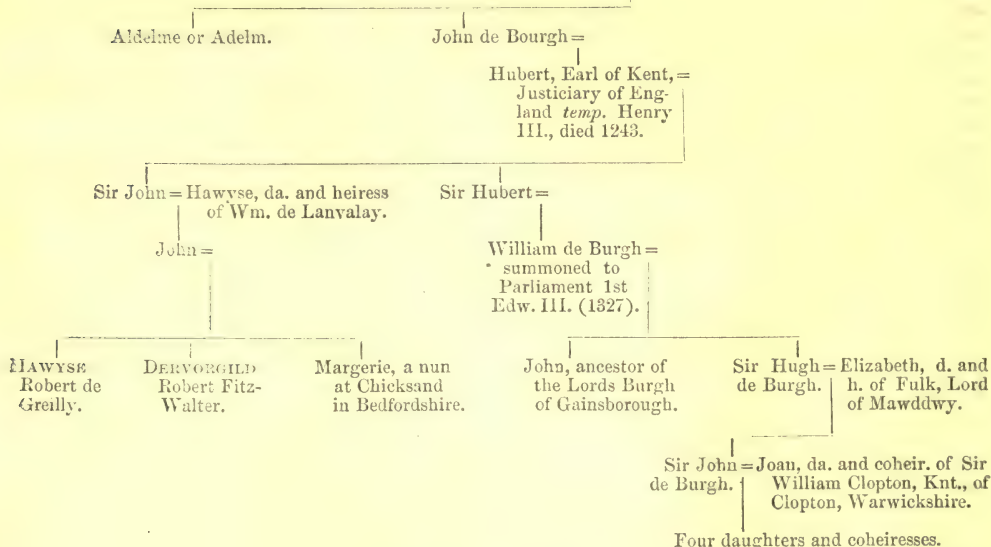
The De Burgh family have long held lands and possessions in various parishes of Suffolk—Hubert De Burgh had the lordship of Westhall (co. Suffolk), 18 Henry III. (1233)—and in Old Newton (co. Suf.) in 1246; also at Neyland (co. Suffolk) about the same time. After his disgrace with Henry III. he was obliged to part with many of his possessions. The family afterwards became settled at Fakenham Aspys (now Great Fakenham), in Suffolk. I have an interesting deed, whereby the manor, as also the advowson, of the

parish church of Fakenham Aspyes is let unto one Nicholas Rookewood for 40l. yearly, to be paid upon the Feast of the Annunciation of the Blessed Mary, and upon St. Michael's day within St. Paul's Cathedral in London, "upon the tombestone in the south Ile of the same." This bears a very perfect signature of "Wyllm Burgh," Lord Burgh, and is dated last day of December, 5 Ed. VI. (1550). It is also ratified and attested by Sir William Cordell, Master of the Rolls. The facts may be of interest to your querist, although the deed is too long to copy entire in your pages.

C. GOLDING.

Paddington.

William De Moreton, Earl of Cornwall, = who rebelling against Henry II., died a prisoner, having his eyes put out by order of that monarch, and his earldom of Cornwall transferred to Stephen de Blois.



G. GARWOOD.

"TITUS ANDRONICUS": IRA ALDRIDGE.

(4th S. ix. 422; x. 35.)

N., after a few observations, asks for "some reliable account" of the late Mr. Ira Aldridge. A close intimacy of thirty years' standing with that remarkable man enables me to comply with this request. But first, I must correct some errors into which N. has run. Mr. Aldridge *never* played Hamlet, and *he was* a veritable negro. He never called himself Mr. Kean, but early in his theatrical career some country manager styled him "The

African Keene." It has never been stated in any play bill that he was the *son* of the king of an unnamed kingdom. It used to be stated that he was the grandson of a king or chief of a tribe in Senegal on the west coast of Africa. The version of *Titus Andronicus* in which he acted was very much curtailed and altered from the original of Shakespeare. I remember at least that one great scene from a play called *Zaraffa, the Slave King*, (written in Dublin for Mr. A.), was imported into it. The musical farce in which Mr. A. was so inimitable as Mungo is *The Padlock*.

That his ancestors were princes of the Pulah tribe, and much more that may be read in a work entitled *Memoir and Theatrical Career of Ira Aldridge, the African Roscius*, published many years ago by Onwyn, Catherine Street, Strand, belongs to the region of romance, there can be little doubt. The father of the subject of this notice was the Rev. Daniel Aldridge, Calvinistic Minister of Green Street Chapel, New York, his congregation being of the coloured race. This gentleman died in September, 1840. Ira, his son, was born at New York in 1807, and was destined for his father's sacred profession; but the fates would have it otherwise. At an early age he imbibed a strong taste for declamation; later on he became the "star" of a goodly private company of coloured amateurs, and in the end he would be an actor. This just mentioned body of sable artistes displayed their histrionic talents in a large room or loft over a smithy or blacksmith's shop, before audiences of their own complexion. Besides Mr. A., I have met with one or two other members of that sable troupe. Our youthful Thespian managed to "scrape an acquaintance" with the late James Wallack, then manager of a theatre at New York, and when that gentleman resolved upon returning to England, he conceived the idea of introducing young Aldridge to his fellow country people, and thus making money by him. Arrived at Liverpool, Wallack was silly enough to state that his *protégé* had been his servant in America; a rupture and a newspaper war ensued, and the "Child of the Sun" was left to his own resources in a strange land, and without much money in his purse. He soon found his way to London, where he "starred" in the characters of Othello, Zanga, Gambia, Bertram, Oroonoko, &c. at the Royalty, Coburg, and other theatres. He then took to the provinces, and in time became a splendid actor, drawing large audiences in all the great towns of Great Britain and Ireland, and occasionally revisiting London. In April, 1833, he appeared as Othello at the Theatre Royal, Covent Garden, Miss Ellen Tree being the Desdemona. At the close of the first performance, Mr. Sheridan Knowles, the great dramatist, rushed into his arms, exclaiming, "For the honour of human nature let me embrace you." His success now was complete, but unfortunately M. Laporte, the manager, was in a state of bankruptcy, Covent Garden was soon closed, and the Black Roscius transferred his services to the Surrey Theatre. For the last dozen or fourteen years of his life he visited Germany, Russia, and other continental kingdoms, and had honours conferred upon him by almost every crowned head in Europe, besides valuable presents innumerable from the nobles. His villa residence at Upper Norwood was literally crammed with costly articles of every description received by way of presents.

He was made a Knight of Saxony or Chevalier, he became a member of a number of distinguished literary and scientific bodies on the Continent, and he held the large gold medal (first class) of the Prussian Academy of Arts and Sciences, which was presented to him by King Frederick William IV. at Berlin, Jan. 25, 1858. The Chevalier Ira Aldridge died at Lodz in Polonia, on his way to St. Petersburg, on August 7, 1867. His funeral was attended by the governor of the place, the public officers, military, &c., and business was entirely suspended during the passage of the mournful cortège through the town.

J. J. SHEAHAN.

Hull.

MILTON'S "AREOPAGITICA" (4th S. x. 107.)—

It is singular how little the want of clearness and even of grammar has impaired the fame of some great writers and speakers. These opening sentences of the *Areopagitica* are as ungrammatical and obscure as anything in Thucydides; and I apprehend the questions here put admit only of a conjectural answer.

The very first word "they" has no verb after it, and the construction is changed by what in Greek is called an *anacoluthon*.

The two passages referred to can only be explained by some form or other of what would, likewise in Greek, be called *πρὸς τὸ σημαίνεσθαι*.

The grammatical nominative to "likely might disclose" is "each of these dispositions." But this is hardly tolerable for the sense, and I should guess, though very doubtfully, that the writer really meant that the *disposition at the moment uppermost* would have shown itself in his opening. This fairly suits the context of the first clause.

I am not sure if "I" is not sometimes omitted before the verb, as in Latin or Greek.

The other passage is still more difficult: and it seems hardly possible to refer "it" in the two places to the same subject. I should guess (looking at what precedes and what follows) that the second "it" means in effect the fact, the circumstance, that it was to the Lords and Commons that his address, and any such address, had to be made. The earlier part, I think, would be paraphrased in modern language somewhat in this way: "I shall be excused for my strong feeling, on account of the joy which produces it, and which itself springs from the fact," &c.

"Si quid novistis," &c.

LYTTLETON.

Hagley, Stourbridge.

"VANITY FAIR" (4th S. x. 88.)—The answer to C. W. S. is, I think, to be found in Johnson's *Dictionary*: "APE. To imitate ludicrously." What a pity it is that the public has lost the pleasure of seeing the clever sketches of Mr. Pellegrini, for he is no longer the artist to *Vanity Fair*, but, as

I understand, drawing the members of a club, but these not for publication. T. L. C.
Garrick Club.

WALTHAMSTOW (SLIP) PARISH LAND (4th S. vii. 344.)—The only reference to this in print that I know is in *The History of Walthamstow: its Past, Present, and Future*. (Walthamstow, 1861.) The author says:—

"This slip we can find no account of in history, or how the parishioners became possessed of it. Tradition says, however, that a dead body was found in the river Lea at this point, and that the parishioners of Leyton would not pay the expense of burial; that in those days it was customary in such cases for the parish who buried the body to claim as much of the land from the other parish as those persons who carried the body could reach, stretching out their hands in a line and walking together. They were allowed to walk from the point where the body was found to the greatest extremity of the parish, and claim the land; if so, they certainly availed themselves of the privilege, for they walked through Leyton to the Eagle Pond at Snarebrook."—P. 13.

SAMUEL SHAW.

Andover.

"DORA" (4th S. x. 8.)—In one of the second series of Miss Mitford's letters she mentions with pride and pleasure having heard that Tennyson had versified a story from her writings. A. S.

MILTON'S "L'ALLEGRO" (4th S. x. 45.)—I do not think MR. PROWETT'S ingenious emendation will be acceptable to many of those who are well versed in Milton's poetry. It certainly simplifies matters; but then Milton is not very simple in his constructions, and there is no external authority for such a change. In the second edition (1673) as well as in the third (1695), "he" does not appear, and "she" tells the whole story, for the passage runs thus:—

"She was pincht, and pull'd she sed,
And by the Friar's Lanthorn led
Tells how the drudging *Goblin* swet" . . .

This is still more crabbed: yet MR. KEIGHTLEY, a very great authority, thinks the change was made by Milton himself, and that it was not likely to be a printer's error, a word being inserted to make up the measure.

J. H. I. OAKLEY.

The passage does not seem very hard to "construe." There were "stories told" by the people gathered together at "the nut-brown ale"—"How faery Mab eat (ate) the junkets"; and "she" one woman of the party—*ἡ μὲν*—"was pincht and pull'd, she said; and he"—a man of the party—*ὁ δέ*—"tells how *he* was led by the frier's lanthorn, and how the drudging *Goblin* swet," &c.

CCCXI.

POEM IN BLACK LETTER (4th S. x. 68.)—

"Lyke thy audyence | so vtter thy language."

This is one of the best known poems of Lydgate, and has been printed from MSS. by Mr. Halliwell in his *Minor Poems of Dr. John Lydgate*

(Percy Society), and myself in *Political, Religious, and Love Poems* (E. E. Text Soc.)

F. J. FURNIVALL.

DIVORCE (4th S. ix. *passim*; x. 57.)—I find that, to "speak by the card," this question was first put in "N. & Q." by X. Y. Z.; concisely and correctly answered by R. S. CHARNOCK; and the authority for that answer required by BARRISTER-AT-LAW.

Although, as I have already said (ix. 520), there is no rule of law affecting the question, I am of opinion not only that a woman when divorced generally does best to retain her marriage name; but that she is as much entitled to do so in that case as when she becomes a widow. I cannot imagine upon what ground a man could maintain an action, as suggested by BARRISTER-AT-LAW, against his divorced wife merely for continuing to bear his surname.

Need I remind my learned friend that a woman divorced does not necessarily lose her social position?—certainly not in the cases in which she obtains a divorce by reason of her husband's misconduct, without any blame attaching to herself.

For reasons too obvious to require comment, a woman surely does best to retain her marriage name where she has children; if she has no child, different considerations may apply. For instance, I remember a case in which I was counsel for a young lady, who having obtained a divorce, properly resumed her maiden name and style of Miss —, her intention being to resume her vocation of a governess. Could she with any propriety have done so if she had had a child?

I trust that I have said enough to show that this question, which is a social and not a legal question at all, is best left to individual taste and convenience.

ERNST BROWNING.

Inner Temple.

"GO TO BED, SAYS SLEEPY-HEAD," ETC. (4th S. x. 49.)—There is surely nothing, in any of the varying versions of this "saying," to justify calling it "proverbial." It is merely a bit of nonsense for a nursery ditty. As such I was taught it when a child; but a little differently, thus:

"To bed, to bed, says Drowsy-head;
Not so fast, says Slow;
Put on the pot, says Greedy-gut,
We'll sup before we go."

Mr. Halliwell, in his *Nursery Rhymes*, very appropriately places it among his Fragments, or Relics; but he gives it somewhat differently:

"Come let's to bed,
Says Sleepy-head;
Tarry awhile, says Slow;
Put on the pot,
Says Greedy-gut,
Let's up before we go."

No doubt other localities could furnish other varieties of this ditty.

F. C. H.

"IN WESTERN CADENCE LOW" (4th S. x. 68), the phrase intended to have been quoted, occurs in *Paradise Lost*, book x. line 92. An unconscious slip of the pen (which I did not observe until I saw MR. TERRAM's query) lays me open to censure for carelessness, or "just sufficient learning to misquote." The passage he will now doubtless recollect runs—

"Now was the sun in western cadence low
From noon, and gentle airs due at their hour
To fan the earth now wak'd, and usher in
The evening cool."

Mea maxima culpa. H. H. W.

D: B. (4th S. x. 47.)—MENTONIA says he has "frequently met both letters on several of our Roman milestones along our coast." Will he supply a few instances, and mention the present situs of each stone? A list of all in Great Britain is a desideratum to the antiquary. J. S. E. H.

CURIOUS MODE OF INTERMENT (4th S. x. 68.)—The parish coffin at Easingwold church was noticed in "N. & Q." 4th S. v. 510. The custom of the parish, thus providing a coffin for general use, was by no means uncommon. In the churchwardens' accounts of the parish of St. Michael, Cornhill, London, published by Mr. Waterlow, is the following item:—

"1554. Itm^s paide for mendynge of the coffin that carrys the corsses to churche for bourde, neyilles, & workemanshippe, xiid."

I may refer your readers to an article in *The Reliquary* (v. 18) "On Interments without Coffins," which contains several allusions to parish coffins. H. FISHWICK.
Rochdale.

SHAKSPEARE AND THE DOG (4th S. x. 69.)—Although Shakspeare has not done that justice to "the friend of man," which is expressed in the works of Homer, Æschylus, Plutarch, Arrian, Pope, Cowper, Byron, Burns, Southey, Scott, Persön, and other illustrious men, he is, I think, hardly open to the remark made by Lord Nugent, that no passage is to be found in his writings commending, directly or indirectly, the moral qualities of the dog. For example, see *Timon of Athens* (Act IV. Sc. 3), where the devoted and unalterable affection of the dog, which survives so many human friendships, is thus given:—

"Apemantus. What man didst thou ever know unthrift, that was beloved after his means?"

Timon. Who, without those means thou talk'st of, didst thou ever know beloved?

Apemantus. Myself.

Timon. I understand thee; thou hadst some means to keep a dog."

For testimony to the courage of the creature, see *Henry V.* (Act III. Sc. 7):—

"*Rambures*. That island of England breeds very valiant creatures; their mastiffs are of unmatchable courage."

In the *Midsummer Night's Dream* (Act II. Sc. 2) the most fond and much abused nature of the spaniel is strongly drawn; and also the ingratitude it too frequently receives as a reward. Refer likewise to the *Two Gentlemen of Verona*. Launce compares his sweetheart to a dog: "She hath more qualities than a water-spaniel—which is much in a bare Christian."

Doubtless, in Shakspeare, as in the Bible, the unthankfulness of man to his most loyal servant—who, to use the words of Beckford and others, "is beyond all example constant, faithful, and disinterested; who guards him by night, and amuses him by day; and is, perhaps, the only companion that will not forsake him in adversity"—is amply exhibited; because the people of most countries, though so greatly indebted to the creature, who is the greatest pattern of the highest gift of God and the sum of his divine attributes—love, prostitute his name as a term of abuse to express scorn and hatred.

GEORGE R. JESSE.

Henbury, Cheshire.

"I KNOW A HAWK FROM A HANDSAW" (4th S. ix. 358, 514; x. 57.)—It is fortunate that I happened to intrude with my "pleasant novelty" between MR. ADDIS and the "present generation," or the extraordinary treat provided in his "ill-chosen culinary-references" would have been lost. I enjoyed it, I can assure him, as the most precious morsel of Shaksperiana that I ever yet met with. It was in fact so rich, that it induced me for once to try what this "index ferreting" was like, and I did as he recommended your readers, viz. "see Gloss. to *Bebees Book*, E. E. T. S."; when, sure enough, it appeared to be as he says, i. e. *heronsewe*, a diminutive of *heron*. I did not, as he did, jump to the conclusion that it was so; but continued like a good "ferret" down page after page of the index, until I arrived at letter S, under which I found the word "Sewe," and that it was simply a contraction of *stew*. One of the lines that he quoted from Chaucer for my "instruction," told me that it must be so, viz.—

"I wol nat tellen of her straunge sewes."

So much for Shaksperiana!

C. CHATTOCK.

Castle Bromwich.

OLD PROVERBS (4th S. ix. 423.)—"The old saying, 'Well is spent the penny that getteth the pound'" (Letter of Thomas Warley to Lady Lisle, *Lisle Papers*, xiv. art. 40, July 2, 1536).

"That vulgar saying, 'A thing done can not be vndone'" (Letter of George Norton to John Foxe, Harl. MS. 416, fol. 119).

HERMENTRUDE.

DEATH-WARRANT OF CHARLES I. (4th S. x. 9, 74.)—In transcribing my rough extracts from my

grandfather's "genealogy" of the Lenthalls, I committed a pen-slip, which the ninety-sixth year now noting my birth-day can alone excuse.

Sir John Lenthall's third son, Thomas, married the daughter of Colonel Moles; the granddaughter of his fourth son Francis, Elizabeth Lenthall, married in 1704 Deane Swift, grandson of Cromwell's admiral and my great-grandfather. I stand in the fourth, not in the third, degree of filiation from Sir John Lenthall, as I had heedlessly represented myself.

Let me also set right the misprint of "ille" for *illa*, in the second distich of my epigraph; and, more especially, of "EDWARD" for the baptismal name EDMUND, in my signature; which has belonged to both my races through many centuries.

EDMUND LENTHALL SWIFTE.

MR. KLAES, THE KING OF SMOKERS (4th S. ix. 466, 524.)—It may be well to state that a second article on this subject appears in Cope's *Tobacco Plant* for August. The entire story is therein denounced as a fiction, and a reward of 100*l.* is offered to—

"any person or persons who shall afford such information as shall lead to the identification of Myneer Van Klaes, the Smoking King of Rotterdam, and establish the correctness of the history propounded by the *Daily Telegraph*."

CUTHBERT BEDE.

ROBERTSON'S "SERMONS" (4th S. x. 10.)—The soldier in question was Sir David Baird, who, on the failure of Col. Wellesley (Wellington) in the night attack on Seringapatam, when offered the next day the command of the attack on the Tope, agreed with Lord Harris, the commander-in-chief, that it would be but fair to give the colonel another trial. He got it, and succeeded. How scurvily poor gallant, but ill-tempered, "Davie" was afterwards used by his supercession in the command of Seringapatam by Col. Wellesley, is a matter of history. (*Vide* Alison, vol. vii. chap. xlix.)

H. HALL.

Woolston, Hants.

HALSTEAD'S "SUCCINCT GENEALOGIES" (4th S. ix. *passim*; x. 18, 75.)—Sir Simon Taylor's sale took place in 1833, but I have not the catalogue by me. Mr. R. H. Evans, of Pall Mall, was the auctioneer; and I believe a complete set of his sale catalogues is in the British Museum. I cannot trace the price Mr. Botfield paid for the book, but think it was sixty guineas. Messrs. Sotheby, Wilkinson, & Hodge, through my brother Mr. H. G. BOHN, can furnish MR. TAYLOR with particulars as to date of sale, and purchaser of the copy, after the death of Mr. Botfield.

JAMES BOHN.

Having recently sold all my priced auction-catalogues, I have now no means of reference, nor do I remember whether I bought Sir Simon

Taylor's copy of Halstead's *Genealogies*, sold, as far as I recollect, about forty years ago at Mr. R. H. Evans's Auction Room, or sold it to Mr. Botfield. What I do know with some certainty, is, that the copy he had is not in the library at Norton Hall (as was, no doubt, intended by him when he bequeathed that valuable collection to a son of the Marquis of Bath), but was sold by direction of his widow at Sotheby's Auction Rooms, Jan. 20, 1864, for 185*l.*; and at the same time several other rare genealogical and antiquarian books, on which he was working in London just before his death.

HENRY G. BOHN.

COUNT MARCELLUS (4th S. ix. 385.)—It is indeed to Count Marcellus we are indebted for that antique of inestimable value, one of the finest gems in the Louvre. When this splendid work of art came to light again in the island of Milo, the French Consul-General having given notice of it, the Duc de Rivière, who was then minister, at once dispatched Count Marcellus (Auguste Martin du Tyrac), deputy of the Gironde, the enlightened son-in-law of Count de Forbin (the director of the museum), who was so forcibly struck with its beauty, that the statue was at once purchased and shipped to France.

It was Count Marcellus, also, who in 1819 first discovered the comet.

Another French savant, M. Ravaissou, member of the Institut, has had the fortunate idea to propose having the Venus of Milo placed somewhat more erect; so that now "the Grecian bend" is infinitely more graceful. Two casts of it have been put by the side of it, so that the great improvement at once strikes the eye. P. A. L.

WORMS IN WOOD (4th S. x. 30.)—Dissolve corrosive sublimate in spirit: apply with a thick brush, so that it should soak into the wood. The present race of worms will die; and, as far as my experience goes, no future generation of worms will disturb the ashes of their ancestors. *Probatum est*. Small children should not have access to the mixture, unless their parents should have too many of them.

E. L.

PROGRAMME (4th S. x. 43.)—This being the English or Gallic form of the pure Greek compound *πρόγραμμα*, it seems something like a waste of time and labour to search for its derivation elsewhere. Its strict etymological meaning is, *something written before*—matter introductory to other matter to come after; and hence, by an easy gradation, it comes to have its ordinary signification as now used, viz. a short and general statement of something to be done—"a *programme*," as we say, "of the proceedings."

When truth floats palpably upon the surface, is it wise to seek for it at the bottom of the well?

In *προβόλευμα*, we have a kindred word—"a preliminary decree of the Athenian senate; which

became a *Βολιεύμα*, or law, when passed by the Ecclesia" (Liddell and Scott).

EDMUND TEW, M.A., F.R.H.S.

A VINE PENCIL (4th S. x. 49).—Brockett, in his *Glossary of North Country Words*, gives the following definition:—

"*Vine Pencil*, a blacklead pencil. Perhaps from the ore being first embedded in *vine*, as it is now in cedar-wood."

WM. DODD.

Newcastle.

"THAT TALL FLOWER," ETC. (4th S. x. 49).—This, or a similar line, has been discussed before. The crown imperial is a tall flower, and each petal has a natural cup inside full of water; if you shake the stalk, you will see some of the drops fall. The water is sweetish. P. P.

[See "N. & Q." 4th S. v. 490, 569; vi. 183, 308.]

HENRY HOWARD (4th S. x. 63).—With reference to Query 2, Sir Robert Howard, fifth son of the first Earl of Berkshire, and father of the above, married rather late in life (*circa* 1648), Katherine, daughter of Sir Henry Nevill, seventh Baron Abergavenny of Birling, by whom, besides Henry, he had two younger sons (Add. MS. 5834, fol. 17, Brit. Mus. Lib.). His second son, Robert, married Winifred, daughter and heiress of Cassey, by Mary, daughter and heiress of John Welles of Horecross, co. Stafford, and had several children (*vide* Shaw, *Hist. Staffordshire*, with MS. Add., i. 105, Brit. Mus. Lib.). The allegation of the death in youth, or without issue, of Sir Robert Howard, whose early years had been rendered notorious by the scandal of his connection with the Lady Frances Villiers, Viscountess Purbeck, is disposed of by the petition of his relict Dame Katherine Howard, as guardian of Henry Howard his son and heir, an infant; by which, on July 7, 1663, she met the second reading of the bill brought up from the Commons "to confirm the sale of certain lands in Shropshire, made by Sir Robert Howard to raise money to pay his debts" (*Lords' Jour.*, vol. xi. pp. 549, 552). Your correspondent might obtain some information new to him from that amusing biographical production, *The Howard Papers*, by H. K. S. Causton (1862), from which the above particulars are derived.

W. E. B.

WELL OF MANDURIA (4th S. x. 63).—In *A Tour through the Southern Provinces of the Kingdom of Naples*, by the Hon. Richard Keppel Craven (1821), there is an account of the well of Manduria which is very similar to the one sent you by Dr. Ramage, except that it says that "one of the inhabitants informed me that he remembered it once to have failed." There is a copper-plate of it, engraved by Hawkins, from a sketch by Hon. K. Craven, now in the collection of the Hon. L. C. R.

ARMS ASSUMED BY ADVERTISEMENT (4th S. x. 64).—D. P. seems ignorant of one of the simplest rules of heraldry. My father married an heiress, consequently, he carried her coat of arms in an escutcheon of pretence on his own. On the death of our father and mother, not only my brother and myself, who inherit the property, but all my brothers and sisters have a right to quarter both the paternal and maternal coats. My brother and myself make no new claim, we simply advertise as a fact that we have done what we have an undoubted right to do.

F. ASSHETON LLOYD.

Bullington Vicarage, Micheldever.

LETTER OF ADDISON TO MR. WORSLEY (4th S. x. 65).—Apropos of the letter of Joseph Addison which P. A. L. communicates to "N. & Q.," and which, as he omits to mention, was hitherto unpublished, your correspondent inquires for some account of Mr. Worsley to whom the letter is addressed.

Mr. Worsley, I gather from Addison's official correspondence, was envoy in Portugal at the same time that the notorious Bubb Dodington was minister at Madrid. In a letter from Addison to the latter personage, dated April 22, 1717, the secretary writes:—

"I am to desire you, in case any further conversation shall pass between you and Monsieur de Alberoni, on the subject of an accommodation between the Emperor and the King of Spain, to send me an account of it on a separate letter," &c.

This letter is couched in much the same language as that brought to notice by your correspondent, and the dates coincide sufficiently to enable us to suppose that they both relate to the same negotiation; and that the distinguished personage alluded to in the one, is the Cardinal Alberoni openly mentioned in the other.

JULIAN SHARMAN.

BEAK: A MAGISTRATE (4th S. x. 65).—May not *beak* be connected with *beagle*, *brach*, *bracket*? Florio has (I quote from Wedgwood *sub* "Beagle"):—

"BRACCO, any kind of *beagle*, hound, bloodhound, &c.; by metaphor, constables, *beadles*, or sergeants, and catch-polls in the rogues language."

JOHN ADDIS.

AN OLD HANDBILL (4th S. x. 67).—Since forwarding you the query on this subject, I have taken counsel of one of the first paper-makers in the world (his works are the most prominent in the National Exhibition of 1872); and also of other gentlemen in the paper trade. The technical term for the serrated edges, which show the size of the paper, is "deckle edge." And the Bank of England notes of this very day are made in similarly sized frames. Size, consequently, is 15½ in. by 5½. The handbill, at the present moment,

is in the temporary museum of the Royal Archaeological Institute of Great Britain, &c., at Southampton.

ALFRED JOHN DUNKIN.

COL. JOHN JONES THE REGICIDE (4th S. ix. 426, 490).—In my reply (p. 490) I gave a vague reference to the *Cambro-Briton*. The passage I referred to will be found in the *Cambrian Quarterly Magazine*, iii. 201-3, 1831.

A. R.

Croeswylan, Oswestry.

BURIALS IN GARDENS (4th S. ix. *passim*; x. 76.) Tombstones in gardens cannot be always taken as proof that burials have been made there, as, unfortunately, too many cases occur where the old gravestones of our ancient churchyards have been utilised in repairs to footways, &c.; e.g., in the garden of the principal control officer, Gun Wharf, Portsea, may be found a gravestone with the following inscription:—"Lieut. W. Campbell, obit 1762. 21st Regiment of Infantry." Now this Lieut. Campbell is not buried in the garden in question, but when the ruthless clearance of the old gravestones took place from the burial-place of the the garrison chapel a few years ago, poor Campbell's covering stone was amongst them, and was moved with a heap of similar rubbish to the War Department Storeyard, where a due and proper official economy utilised them in patching and repairing footpaths and pavements where necessary. Campbell's stone has a resting place in the garden I have mentioned, close to the greenhouse—as pleasant a site as can be desired; but where his bones are is another question.

H. HALL.

Woolston, Hants.

Beckford, the eccentric author of *Vathek*, desired to be buried in his garden, at Lansdown, but the idea not falling in with the religious views of his daughter, the Duchess of Hamilton, his body was placed for some time in the burial ground of the Bath Abbey, while the duchess caused his garden to be laid out as a cemetery, and there he was finally interred in a plot of unconsecrated ground, separated by a circular trench from the consecrated portion around, so that his disbelief in a deity of any kind might be known. He lies in a massive red granite tomb, designed by himself, and the body is placed above the ground to mark his descent from the Saxon kings, who were, it is said, buried in the same fashion.*

R. PASSINGHAM.

"WHEN I WANT TO READ A BOOK," ETC. (4th S. x. 10, 74).—Archbishop Thomson, in one of his literary addresses, made some remarks which were condensed a few days later in a leading article in *The Times* into this form:—"The best way to clear our thoughts upon any subject is to write a

book about it." I quote from memory, but am sure of the speaker, and of the point of the observation.

W. D. S.

BEEVER (4th S. x. 47, 113).—A Winchester boy in olden time could easily have answered this query. It was the custom some fifty years since—whether continued to the present time I know not—that the afternoon school in summer should be interrupted by a quarter of an hour's relaxation called beever-time, during which the college boys were supplied with a small portion of bread and beer called beevers. Mr. Albert Way inserts the word "Beuer, drinkinge tyme, *Biberrium*," from Pynson's edition of the *Promptorium*; and Mr. Halliwell gives it in his *Glossary* as "bever." I presume that *bibo* was its root; from whence came, according to Du Cange, *bibarium*, *biberagium*, *beveragium*; Ital., *beveraggio*; Fr., *breuvage*; and Engl., *beverage*.

C. W. BINGHAM.

IOLANTHE (4th S. ix. *passim*; x. 37, 96).—D. P. is probably right, though I am still inclined to think that *Violante* comes immediately from the Latin, and *Iolanthe* from the Greek. But the purport of my note was to show that the latter name was not a mediæval variation of the Spanish name *Violante*.

CCCXI.

"AS STRAIGHT AS A DIE" (4th S. ix. *passim*; x. 51).—To say that the impression on a well-made coin produces such a general feeling of wonder, that level as a die has passed into a proverb seems to me rather far-fetched. Bailey's *Dictionary* gives,—"Die, the middle of a pedestal, the part lying between the basis and the cornice." May not, therefore, the term have arisen, as so many popular sayings have, from a professional mode of speaking, in which, when the idea of levelness or of straightness was to be conveyed, it naturally occurred to builders to give as an example that which should, I presume, always be perfectly straight and level?

V.

HORNECK AND JESSAMY (4th S. ix. *passim*).—In confirmation of my interpretation of the word "Jigg" as a giggling girl, see *Babees Booke* (E. E. T. S.), p. 40, line 82, and references in Index.

C. CHATTOCK.

Castle Bromwich.

SHEEN PRIORY (4th S. ix. 536; x. 78).—I cannot say how it may be with the Carthusian house of Syon, but certainly there is nothing in the charter of foundation of this priory (see Dugdale, *Monast.* p. 94, 1682), to show that it was a chantry "where sad and solemn priests still sing for Richard's soul." The object of it is stated to be—

"Pro orationibus et aliis divinis officiis inibi faciendis, pro salubri statu nostro, dum vixerimus, ac anima nostra cum ab hac luce migraverimus, et animabus parentum et progenitorum nostrorum, et omnium fidelium defunctorum, necnon pro pace tranquillitate et quiete populi et

[* For a notice of his sarcophagus and its inscriptions, see Burke's *Patrician*, ii. 253.—Ed.]

regni nostri; ac insuper pro aliis pietatis operibus ibidem sustinendis ministrandis et supportandis juxta ordinacionem nostram, heredum vel executorum nostrorum, in hac parte plenus faciendum."

The amount of land given for the site, and the situation of it, is stated in the charter with great minuteness. — EDMUND TEW, M.A.

CANONIZATION (4th S. x. 65.)—A quotation from Lea's *History of Sacerdotal Celibacy* states that St. Ulric of Augsburg was "the first subject of papal canonization, having been enrolled in the calendar by the Council of Rome in 993." St. Ulric was canonized by Pope John XV., in the above year. In ancient times, however, all bishops canonized saints; so that a canonization by a pope was nothing unusual or exclusive. But Pope Alexander III., who succeeded Adrian IV. in 1159, reserved the right of canonization to the pope; and St. Gauthier, Archbishop of Rouen in 1153, is the last example of a saint not canonized by the sovereign pontiff. — F. C. H.

MASTIFF (4th S. x. 68.)—An amusing derivation (decidedly untrue) seems worth noting:—

"They excel for one thing, there dogges of al sorts spanels, hounds, maistiffes, and diuers such, the one they keepe for hunting and hawking, the other for necessarie vses about their houses, as to drawe water, to watch theues, &c., and there-of they deriue the worde mastiffe of Mase and theefe."—*Euphuus and his England*, Arber's ed. p. 439.

JOHN ADDIS.

Rustington, Littlehampton, Sussex.

"VARIETY," A SONG (4th S. x. 69.)—Having written down this song from my father's lips more than five and thirty years ago, I send it with much pleasure:—

"Variety.

"Ask ye who is singing here?
Who so blythe can thus appear?
I'm the child of mirth and glee,
And my name's Variety.

"Ne'er have I a cloudy face,
Swift I range from place to place,
Ever wandering, ever free,
Such am I, Variety.

"Crowded scene and lonely grove—
All by turn I can approve,
Follow, follow, follow me,
Friend of life, Variety."

It goes to a pretty tune, and each half of the verse is repeated. — L. C. R.

LONDON SWIMMING BATHS (4th S. x. 83.)—One of the largest in London, long since closed, was what was afterwards known as the "Holborn Casino," now also lately closed. I am sorry to have to differ with your correspondent as to the daily change of water. In one of the best of the London baths the state of the water is so disgraceful and the dirt so nauseating that I seldom venture now to enter it. I should have written to *The*

Times years ago about it, but for the thought that the letter would not have been inserted. I heartily hope every parish in London will eventually have a light (air and light are essentials) swimming bath.

RALPH HARRINGTON,
AUTHOR OF "A FEW WORDS ON SWIMMING."

HECLA IN ICELAND (4th S. x. 87.)—With deference to Vigfusson, I cannot but think that the name "Hecla" is the Gothic word *jokla*, icy top or hill; the *Hekluftjal* of the Old Icelandic annals being the equivalent of our English "Mount Hecla." Gothic *jokla*, *jokul*, Icel. *jökull*, Persian *yekhhkull*; Gothic *jok*, Persian *yukk*, ice, Icel. *jaki*, a lump of ice. — J. C. R.

LORD BUCKHURST AND SIR THOMAS GRESHAM (4th S. ix. 505; x. 34, 70.)—My note has had the good fortune to elicit a very interesting communication of letters and comment on the same, for which my best thanks are due both to the Marquis of Bath and to CANON JACKSON. I was aware, although I have but the signature of Lord Buckhurst, that "he wrote a bold dashing hand," but the body of the long letter, signed by him, which I possess, and some words of which, at the end, I transcribed for "N. & Q." appeared to me so like Sir Thomas Gresham's given by Mr. Burgon in his *Life and Times of Sir Thomas Gresham*, that I thought it very possible it might be by him. — P. A. L.

EDGEHILL BATTLE (4th S. x. 47, 99.)—Dr. Rees in his *Cyclopædia*, in an article headed "Bannerets" (Knights), says:—

"The last knight banneret was Sir John Smith by Charles I. after the battle of Edge-hill, where he rescued the royal standard from the rebels."

E. A. BAGSHAW.

Miscellaneous.

NOTES ON BOOKS, ETC.

Bible Truths, with Shakspearian Parallels. By J. B. Selkirk. Third Edition, with Illustrative Notes and an Index. (Hodder & Stoughton.)

When a work has reached a third edition, it may be very fairly considered as requiring but few words to recommend it to further attention on the part of the reading public. But this book deserves fuller recognition. Its author contends, that one of the most interesting characteristics of the standard literature of our country is the sterling biblical morality it reflects—a characteristic specially noticeable in the works of Bacon and Milton. Out of the fifty-eight Essays of the former, Mr. Sterling has found in the twenty-four which treat more exclusively of moral subjects upwards of seventy allusions to Scripture. The same richness of scriptural parallelism will be found in Milton; and that not in his controversial writings only, but also in "the immortal part of him"—his poems. "But," says our author, "by

far the most prominent example of this deference and homage paid to revealed truth will be found in the works of Shakspeare. As he excels in all other points, so also is he greatest in this." To prove the truth of this is the object of the work before us; and if in some few instances we may think the connection between the "quoted Scripture" and the poet's application less evident than it appears to Mr. Sterling, the book will nevertheless be found one to interest not Shakspearian students only, but all who would desire to know how our English Bible has leavened the mass of our English Literature.

The Herald and Genealogist. Edited by John Gough Nichols, F.S.A. Part XLI. August, 1872.

This new number of Mr. Nichols's excellent periodical is peculiarly rich in pedigrees and genealogies, but less so than usual in cognate miscellaneous articles.

INTERNATIONAL SYMPATHY.—The decoration of the Order of the "Sanitäts Kreuz Militar" of Hesse Darmstadt has been conferred upon Miss Pearson and Miss McLaughlin. This is a new Order, founded in Aug. 1870, by the Grand Duke, for the recognition of services rendered to the wounded in the Franco-Prussian war. The decoration consists of a 12-pointed cross of bronze, gilded and suspended from a crimson riband, with silver edges.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose names and addresses are given for that purpose:—

ANY NEW TESTAMENTS by Tyndale.

BIBLES and TESTAMENTS before 1700.

BIBLES by J. Fry & Co., London—probably between 1770 and 1790.

Wanted by Mr. Francis Fry, Cotham, Bristol.

A copy of the Engraving of "Sir Philip Sidney, at the Battle of Zutphen," engaged in combat with three horsemen.

Wanted by Mr. James M. Earle, care of C. D. Cazenove, 15, Beaufort Buildings, Strand.

Notices to Correspondents.

E. V. (Cambridge).—*The book of songs is entitled The Vocal Enchantress, 1783. See the full title in the European Magazine, iv. 52.—The translation of the Works of Virgil, 1743, &c., is usually called Davidson's, for whom it was printed. (Bohn's Lowndes, p. 2781.) Probably he was James Davidson the partner of Thomas Rudiman of Edinburgh, the publishers of cheap school-books. (Timperley's Hist. of Printing, p. 638.)*

R. HUTCHINSON OLDERSHAW (Nottingham).—*Full particulars, with the pedigree, of the Oldershaw family of Kegworth, are given in Nichols's Leicestershire, vol. iii. pt. ii. pp. 857-859.—Arms, azure, three annulets or. Crest, a snake twisted between three arrows, one erect, and two in saltire. Motto, "Certanti dabitur."*

S. SHARP (Blackburn).—*The song of "Slaughtburn Fair" has recently been reprinted. "N. & Q." 4th S. viii. 362.*

M.—*Sterne (Sentimental Journey) makes Maria to say "God tempe the wind to the shorn lamb." The same idea occurs in Jacula Prudentum by George Herbert, "To a close-shorn sheep God gives wind by measure."*

BELISARIUS.—*The line, "And waft a sigh from Indus to the Pole," is by Pope, Eloisa to Abelard, line 58.*

M. W. (Woodland).—*By later bibliographers De Imitatione Christi is attributed to Joannes Gersenius, a Benedictine monk of Vercelli. Consult a treatise of Dottore Alessandro Torri, published at Florence in 1855, and "N. & Q." 1st S. ix. 202; xi. 516.*

H. J. FENNEL (Dublin).—*Application should be made to the booksellers for any serial now in course of publication containing Narratives of Shipwrecks.*

W. H. B. (Manchester).—*An Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, 1712, is by Peter King, afterwards Lord Chancellor. William Slater, the nonjuror, replied to it, in his work The Original Draught of the Primitive Church, 1717.*

JAMES BRITTEN.—*Spy Wednesday (the Wednesday before Easter day) had its origin in the fact, that Judas made his compact with the Sanhedrim upon that day for the betrayal of our Blessed Saviour.*

CANTOR.—*The text prefixed to the 336th hymn in Hymns Ancient and Modern, is taken from Tobit, xiii. 18.*

ERRATA.—4th S. x. p. 83, col. ii. line 15 from bottom, for "Moorgate" read "Newgate"; p. 105, col. ii. line 26 from bottom, for "Leattle" read "Seattle."

NOTICE.

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LONDON, SATURDAY, AUGUST 24, 1872.

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Notes.

FRENCH VERSES ON THE DEATH OF MAJOR ANDRÉ.

A volume was published anonymously at Paris in 1828, entitled *Les Mémoires du Comte de M.* ... of which the author, as it appears by the contents, was an aide-de-camp to La Fayette during the American War of Independence. On searching for the authorship (see *Les Français en Amérique*, Paris, 1873, p. 15), it was supposed to be the Comte Moré de Pontgibaud, and his grand-nephew, the present chief of the family, authorised the authorship to be attributed to M. de Pontgibaud. At p. 137 of these *Mémoires*, which are very interesting, are to be found some verses concerning Major André, which show the profound sympathy felt by the French army for that unfortunate young officer. I copy the lines and the observations with which the Comte Moré de Pontgibaud prefaces them. Of course the name of Sophie in the verses is fictitious, as it is well known that the lady to whom Major André was attached was Honoria Sneyd; but as Major André, in his well-known lines calls her Delia, the use of the name of Sophie may be considered a poetic license of the day. I note them as having reference to a person who has always been an object of interest in modern history, and should be glad to be informed if they have appeared elsewhere, and if possible the name of the author. I should be

inclined to suppose that M. de Pontgibaud was himself the author, because in a private letter his grand-nephew says:—

"Il avait écrit sous le voile de l'anonyme diverses comédies qui furent représentées sur les théâtres de Paris. La finesse des allusions en rendit quelquefois la vogue très-brillante. Mais il ne voulut jamais faire profession d'homme de lettres, pour ne pas déroger au métier de l'homme de guerre. Aussi, disait-on malicieusement, qu'il y avait par ci, par là, des fusées qui éclataient dans sa giberne."

But besides his own disavowal, there is a hiatus in the verses which would have hardly occurred had he been the author.

"Le major André appartenait à une famille de banquiers de Paris, dont plusieurs, je crois, s'étaient établis en Angleterre, MM. Cottin.* Il paraît qu'on lui avait promis la main d'une jeune et belle personne s'il avançait dans la carrière militaire. Cette réunion de circonstances avait rendu universel l'intérêt qu'on lui portait jusques en France. 'A mon arrivée, pour renouveler la compassion que j'avais éprouvée de son sort, dont j'avais été le témoin, je n'entendis chanter partout que cette romance historique, moins remarquable par le talent que par l'intérêt dont elle était le témoignage; elle est très-connue. Je ne la place pas dans mes souvenirs comme étant de moi, mais comme faisant époque; car je n'aurais pas eu le cœur de la composer."

"Ciel! ô ciel! quel supplice infâme!

Ciel! ô ciel! relève mon âme.

Et vous, guerriers, amants, vrais juges de l'honneur,

J'ai voulu servir ma patrie,

Et j'aspirais par ma valeur

A mériter ma Sophie;

Donnez des pleurs à mon malheur,

Rendez l'éclat à ma vie.

"Hélas! un jour me dit son père—

'On t'aime et ta flamme m'est chère,

Mais mon sang est illustre, et tu n'as pas d'aïeux;

Fends les mers, vole à la victoire;

Reviens chargé d'un nom fameux;

J'accorde tout à la gloire.'

Sophie ajoute: 'Sois-heureux

Et fidèle à ma mémoire."

"Plein d'honneur, brûlant de courage,

Imprudent, on l'est à mon âge,

J'apprends que dans le camp on demandait un guerrier,

Que la mort, que rien n'intimide.

"Devant moi, ma chère Sophie,

Marchait ton image chérie;

Du fantôme brillant j'avais été entouré,

L'amour, la gloire, la patrie,

Me guidaient à l'autel sacré

Où tu m'allais être unie.

Dieux! quel voile affreux s'est tiré

Sur une aussi belle vie.

"Un gibet! tout mon sang se glace.

Je tremble, il n'y a plus là d'audace;

Mon cœur à cette horreur n'était pas préparé.

Cruels! sauvez-moi l'infamie.

Ah! je meurs assez déchiré;

Je meurs de Sophie adoré,

C'est perdre trois fois la vie!

* I think that the Cottin family is of Lausanne in Switzerland.

"Osc-je moi pleurer, ma Sophie ?
 Non ! je ne crains pas, l'infamie ;
 En signant mon arrêt, généreux Washington,
 Des pleurs ont baigné ton visage.
 La Fayette à sa nation
 Fera plaindre mon courage.
 Américains, Français
 J'aurai vos pleurs pour hommage."

WEB —.

"THE CARTULARY OF CAMBUSKENNETH."

Though the number of copies is limited, no doubt many readers have seen this magnificent volume, lately presented by the Marquess of Bute to his fellow members of the Grampian Club. As was fitting in giving to the press the archives of a religious house which was the scene of not a few great historical events, the book contains an elaborate and interesting preface by the editor, Mr. William Fraser of Edinburgh. In this, however, there are (as is perhaps inevitable in a work of this kind) one or two errors which ought not to pass unnoticed. The first of these occurs at p. viii. of the Preface, where a description is given of the arms (beautifully illuminated between pp. x. and xi.) of Abbot Mylne and James Foulis of Colinton, the two officials principally concerned in the transcription of the original charters in the year 1535. Mr. Fraser is correct in regard to the Foulis arms, but he has made an extraordinary mistake in regard to the other shield which he calls that of Abbot Mylne. This, according to him, is "a shield resting on a cross, argent three cushions, 2 and 1, gules, and for crest a cross, with the motto on a scroll beneath, 'Confido.'"

Now the remarkable point is, that although Alexander Mylne was an eminent personage in his day, having been the first President of the College of Justice in Scotland, when founded by James V. in 1532, his arms are unknown, and when it was desired to find them, in order to their being emblazoned in the new stained glass window in the Parliament House of Edinburgh some years ago, no trace of them could be found in the Lyon Office or anywhere else, and the abbot's effigy is simply ornamented by a mitre and initials. The truth is that the shield emblazoned in the MS. chartulary is that of Archbishop Gavin Dunbar, who was then the Lord Chancellor of Scotland, and of course even a higher official personage than Mylne. The three cushions *within the double tressure*, to which last Mr. Fraser has not drawn attention, are the well-known arms of the Dunbars (successors of Randolph), Earls of Moray, of which family the archbishop was a scion. If any additional proof were needed, it is afforded by the fact that what Mr. Fraser has called a "crest" is the head of a crosier, the emblem of an archbishop, on which the shield is displayed, the pointed foot of which is shown distinctly at the bottom of the shield.

The second point is one of a nature relative to the byepaths of history, and a curious one. Mr. Fraser, in his account of the eminent statesman and scholar David Pantar, the twenty-seventh Abbot, afterwards Bishop of Ross (page xcvi. of Preface), styles him "son of David Pantar, the elder brother of Patrick Pantar, who has been noticed as Abbot of Cambuskenneth, and Margaret Crichtoun his wife, formerly Countess of Rothes." This is indeed, a strange mistake for Mr. Fraser in respect to two men of such eminence as these Pantars, who were the authors of the celebrated *Epistolæ Regum Scotorum*. He has evidently followed Bishop Keith, who in his *History* (p. 114) makes the two abbots uncle and nephew, while they were in reality *father and son*. This is proved by a document in 1539 (*Privy Seal Register*) confirming a previous *legitimation* in 1513, of Abbot David and his sister as the *natural children* of Abbot Patrick, the Royal Secretary of James IV. Who their mother may have been is quite another matter; but if she was Margaret, Countess of Rothes, she certainly could not have been *married* to Abbot Patrick, the undoubted parent of Abbot David. Mr. Fraser must have known these facts, but possibly the authority on which they rest may not be held a trustworthy one by him. (*Riddell's Tracts on Scotch Peerage Law*, &c. 1833, pp. 191-2.) Still it would have been better to have stated it, and let readers form their own opinion. It is gratifying to notice that Mr. Fraser has the courage and good taste to defend this learned and eminent man—David Pantar—from the gross and foul aspersions of Knox, which, as he points out, probably originated in religious malevolence.

ANGLO-SCOTUS.

THEODORE HOOK.

In that charming professional autobiography, which is one of the books of the season both from its authorship and the attractive scenes with which it deals—*The Recollections and Reflections of J. R. Planché*, *Somerset Herald*—I find the following passage:—

"His fame as an *improvisatore* is a matter of social history; but I cannot refrain from giving one instance of his powers which is as creditable to his heart as his head. There had been a large party at the house of some mutual friends of ours and Hook's neighbours at Fulham. It was late, but many remained, and before separating another song was requested of him. He was weary, and really suffering, but good-naturedly consented on condition that somebody suggested a subject. No one volunteering, he said, 'Well, I think the most proper subject at this hour would be "Good Night." And accordingly he sat down to the piano, and sang several verses, each ending with 'Good Night,' composed with his usual facility, but lacking the fun and brilliancy which had characterised his former effusions. Some oddity of expression, however, in the middle of one of his verses, elicited a ringing laugh from a fine handsome boy son of Captain the Hon. Montague Stopford, who was

staying with his parents in the house, and who had planted himself close to the piano. Hook stopped short, looked at him admiringly for an instant, then, completing the verse, added with an intensity of expression I can never forget—

'You laugh! and you are quite right,
For yours is the dawn of the morning,
And God send you a good night!'

The effect was electrical, and brought tears into the eyes of more than one of the company, while cheer upon cheer arose in recognition of that charming and touching burst of feeling."

Truly a most affecting incident. But turning to *A Book of Memories* by Mr. S. C. Hall, published, if I remember rightly, shortly before last Christmas, there is corroborative evidence and something more that poor Hook, under all his brilliant superficiality, had a fountain of mingled pathos and moral disquietude in restrained play. Mr. Hall, who was also an eye-witness, writes:—

"There was a fair young boy standing by his side while he was singing; one of the servants opened the drawing-room shutters, and a flood of light fell upon the lad's head. The effect was very touching, but it became a thousand times more so, as Hook, availing himself of the incident, placed his hand upon the youth's brow, and uttered a verse, of which I remember only the concluding lines—

'For you is the dawn of the morning,
For me is the solemn good night.'

He rose from the piano, burst into tears, and left the room. Few of those who were present ever saw him afterwards."

Having presented the two versions of the same story by two different experts to the notice of your readers, I naturally leave them to judge which is the superior. ROB. HOWIE SMITH.
Putney.

FRANCOIS DE LA NOUE, DIT BRAS DE FER.

Born in 1531, he was killed in 1591 at the storming of Lamballe. They called him "of the iron arm" from his having lost a hand in an engagement, but likewise on account of his audacious valour. His two sons were christened—the eldest by the name of Odet, after Odet de Chastillon, brother of the illustrious and ill-fated Admiral de Coligny; the second, Theligny, after the noble son-in-law of the admiral, who, like him, was murdered on the atrocious St. Bartholomew's Eve.

One is struck with admiration and respect in reading the life of this heroic Breton gentleman, so simple in his mode of life, so full of imagination and eloquence, so tolerant, full of fortitude and Christian resignation during a long and cruel captivity of five years. Montaigne distinguishes, amongst the finest characters of his day—

"La constante bonté, douceur de mœurs et facilité consciencieuse de Mons^r de la Noue en une telle injustice de parts armés où toujours il s'est nourri grand homme de guerre et très-expérimenté."

De la Noue's was indeed "une âme frappée à la vieille marque."

I have before me two autograph letters of his of political import, and an historical document relative to his being set at liberty. It is a duplicate, which had been sent to the staunch friend of Henry of Navarre—Duplessis-Mornay, who wrote at the back: "Pointets de la Delivrance de M^r de la Noue, 28 juin 1585," and is headed as follows:—

"Pointets et Articles ayant esté respectivement conditionnez promis, jures et acceptes entre Mons^r Le P^{re} de Parme et de Plaisance (Alex^r Farnese), L^r Gouv^r et Cap^{ne} Gen^l pour le Roy Catholique en Pays-Bas, etc., et le Seigr^e de la Noue sur sa delivrance, en la forme et manière qui s'ensuivit."

Then follow the very hard conditions De la Noue had to subscribe to, one of which, and not the least painful, was his having to give up as hostage "un sien fils qui luy reste," the other was "not dead, but gone before," in captivity.

In a small pamphlet of the period—*Déclaration de Monsieur de la Noue sur la prise des Armes, pour la iuste defence des Villes de Sedan et Jametz, etc.*, printed at Verdun by Mathurin Marchant, 1588, De la Noue confirms his having previously taken the engagement: "Que je leur consignerois aussi mon second fils pour estre un an en ostage." This was Theligny, but Odet had also been taken prisoner, as we see in a fine long autograph letter of his, dated London, May 8, 1591 (shortly before his glorious father's death). It is addressed to the Vicomte de Turenne*; he says: "Depuis ma sortie de prison vous n'avez eu qu'une de mes lettres"—and again: "Vous m'avez tousiours promis de parole bonne part en v^{re} amitié et vous m'en avez fait de très dignes preuues aussi quand l'occasion s'est présentée, comme nagueres au traité de ma delivrance."

I should like to know when and where he was a prisoner. P. A. L.

SHAKSPERE'S MARRIAGE.—

"Rare Lymninge with us dothe make appere
The marriage of Anne Hathaway with William Shakespere. 15—"

I send you a photograph taken from a very old picture recently discovered showing the marriage of Shakespere. It being difficult to get a clear photograph in consequence of the age and rough canvas, the photograph is partly painted in oils. The above writing, on the left-hand of the picture near the top corner, was invisible until the picture was lined and cleaned.

The two figures seen in the foreground seated close to the table I take to be Hathaway and his

* Henri de La Tour d'Auvergne, who that same year became Duke of Bouillon and Prince of Sedan, by his marriage with Elizabeth de la Marck.

wife, the parents of Anne Hathaway, weighing out the marriage portion for their daughter. As Hathaway weighs in the scales the gold and silver on the table, his wife lets drop a link of the chain she holds in her right hand, each link marking each amount weighed; and she points with her forefinger in her left-hand to Hathaway that the gold and silver in the scales are marked off by another link. The keys of the gold and silver casket are fixed to the bottom of the chain. In the inner room, seen through the open doorway in the centre of the picture, is seen the marriage ceremony, the hands of Wm. Shakespere and Anne Hathaway being joined together by the priest standing between them, the person behind Shakespere being no doubt a friend of his.

The house in which the marriage took place I conclude to be Hathaway's from the various details painted in the two rooms—the subjects of the paintings on the walls, the cabinet with statuary on the top of it, the tessellated pavement, the chair on which Hathaway is seated, and the green cloth with the fringe at the bottom of it, and on which the gold, silver, &c., are seen.

It was in last May that this most interesting and valuable picture came into my possession, proving Shakespere's marriage to have been a private ceremony. I purchased the picture from Mr. Holder, picture-restorer here, who, after cleaning it, discovered the writing in the top corner of the left side of the picture. Mr. Holder bought the picture from Mr. Albert, 39, Museum Street, Bloomsbury, London, to whom it was sent for sale with three others; and Mr. Albert has written to get information about the picture from the parties who sent them to him for sale. The size of the picture is twenty-two inches by eighteen inches.

JOHN MALAM.

Strada Villa, 1, West Street, Scarborough.

[If satisfactory evidence can be obtained of the genuineness of this picture, it would throw a new and startling light not only upon the condition of Shaksper and Anne Hathaway at the time of their marriage, but also, from the tessellated pavement and ancient cabinets, pictures, and sculptures which adorned the cottage of the Hathaways, upon social life in Warwickshire at that period!—ED. "N. & Q."]

SYDNEY SMITH AND TAXATION.—In a footnote at p. 329 of Huish's *Public and Private Life of George III.* I find the following:—

"A foreigner in a humorous manner gives this whimsical statement of English taxation: 'In England the people are taxed in the morning for the soap that washes their hands; at nine, for the coffee, the tea, and the sugar they use for breakfast; at noon, for starch to powder their hair; at dinner, for the salt to savour their meat, and for the beer they drink; after dinner, for the wine they drink; in the evening, for the spirits to exhilarate; all day long, for the light that enters their windows; and at night, for the candles to light them to bed.'"

This, I surmise, is the original of Sydney Smith's famous paragraph about the Englishman taxed

from his cradle to his grave when he is gathered to his fathers to be taxed no more. The date of the foreign publication is not given, but the allusion to starch for the hair as common leads me to put it in the last century, as I think starch and its concomitant hair-powder were discarded in 1793 by Queen Charlotte and the royal family, in consequence of which they disappeared from the ordinary toilet-table. Huish's book before me is of the edition 1821.

W. T. M.

Shinfield Grove.

ANOTHER CENTENARIAN: MRS. TRUSWELL.—The enclosed slip, cut from a local paper, I have authenticated by referring to Mr. Grimmer, the old lady's grandson, whose office of registrar of births renders his testimony the more reliable:—

"A CENTENARIAN.—There is at the present time an old lady living at Egmonton, near Tuxford, 'Ann Truswell,' who attained the ripe old age of 100 years on Wednesday, the 17th inst. She was born on the 17th of July, 1772, and has occupied the house she now lives in for upwards of seventy years. The old lady has seven daughters and one son living, the eldest being seventy-five years of age, her children, grandchildren, and great, great grandchildren numbering somewhere over 170. Mr. Thomas Grimmer, of Retford, registrar of births and deaths for the Retford district, is one of her grandchildren, and the old veteran lady actually in November last walked from Egmonton to Tuxford station, a distance of near upon three miles, and afterwards walked home again. Her faculties are remarkably good, and her eyesight such that she is enabled to read the newspaper without the aid of glasses. She usually rises about six in the morning, attends to her little household duties, and afterwards sits down and reads her bible, &c., and then enjoys her pipe with a hearty zest. Fortunately, although she has several teeth, she neither suffers from toothache or headache. The Hon. Lumley Saville, of Rufford Abbey, gave the villagers a treat on her 100th birthday."

The following is the letter I have received from him:—

"East Retford, August 1, 1872.

"Rev. Sir.—I am very glad to be able to confirm as a fact what you have seen in the paper, that my grandmother is now over 100 years of age. She is my mother's mother, and was born and baptised at Tuxford, in this county, her father's and mother's names being Edward and Grace Berrand; she was married before she was twenty. We are going to try and raise a meeting of all her relations, some of whom she has never seen. Any other information I shall be glad to give, and am, Rev. Sir,

"Your obedient servant,

"T. GRIMMER, Registrar, &c.

"I forgot to say grandmother was born on July 17, 1772.

"Rev. E. L. Blenkinsopp,
The Rectory, Springthorpe."

E. L. BLENKINSOPP.

[Mrs. Truswell is probably a hundred, but there is no evidence that she is so. There is no baptismal certificate of Ann Berrand—no proof of the identity of Ann Berrand and the present Ann Truswell.—ED. "N. & Q."]

NOTES ON FLY-LEAVES.—Written in a copy of Ray's *Philosophical Letters*, 1718, I find the following:—

An Acrostick.

"F ree from all cares here I sit and I read,
 R ather for pleasure than profit or need;
 A nd when I am tir'd I walk in the field,
 N o pastime like this such comfort do's yield.
 C ontent in my station, I thus spend my time,
 I n which, as I think, there can be no crime;
 S ome men for Riches may spend all their Days;
 S ome men for Honours, and others for praise.
 M uch good may it do 'm, such trifles I hate,
 Y et to my Foes, I wish them that State.
 T ho' it is a wish, I know not a Worse;
 H e that enjoys 'em, enjoys but a curse.
 Finis."

It is in old writing, and I should think must have been written shortly after the publication of the work.

L. J. NORMAN.

RELIC OF THE PENAL LAWS.—The following cutting from the *Leeds Mercury* of August 3 is worth a corner in "N. & Q." :—

"An interesting application to the Land Tax Commissioners for the Wapentake of Claro, sitting at Knaresbro', was made on Monday by Mr. S. E. Maskell (of the firm of Constable and Maskell, solicitors, Otley) on behalf of Mr. William Middleton, of Stockeld Park and of Myddelton Lodge, for relief from a double assessment of land tax upon the manors and estates of Myddelton and Stockeld. The following facts appeared from Mr. Maskell's statement :—The first imposition of land tax in its present form was imposed in the year 1692, when a tax of 4s. in the pound upon the annual value of lands was directed by Act of Parliament to be imposed. And it was enacted that the estates of 'Papists' refusing to take the oaths of supremacy should be doubly assessed, and in every subsequent year down to 1794 similar taxes were imposed by annual statutes, estates held by Roman Catholics being always doubly taxed. In 1715 was passed a statute whereby, in order probably that the estates of Roman Catholics might not escape the taxes specially imposed upon them, Roman Catholics were compelled, on pain of forfeiture, to register their names and estates with the clerks of the peace of their county, and in 1717 they were further compelled to enrol all deeds and wills passing lands held by them in one of the superior courts at Westminster. These enactments remained in force till 1791. In 1794 the annual land tax statute for that year proposed to relieve Roman Catholics from the double tax, but contained no adequate provision for the purpose, and Roman Catholics continued to be subject without redress to the double or 'Papist' tax until the year 1831. In that year an Act was passed whereby the Land Tax Commissioners were empowered, upon proof that estates were still charged with double tax, and that they had been continuously held by Catholics, and duly registered under the Act of 1715, to discharge the estates from the double assessment. In pursuance of the Act of 1831, Mr. Middleton complained that his estates were still paying double tax, and in support of the complaint it was shown by documentary evidence, much of which was of great historical and antiquarian interest and value, that the Middleton family was among the most ancient in the kingdom, their descent being traced in an unbroken line to Hipolitus Brayne, in the reign of Henry II., and that the Myddelton and Stockeld estates had been held by them since the time of Sir Adam de Middleton, who flourished in the reign of King Edward I., and whose monument in Ilkley Church is well known. It was also proved that the Middletons had always remained staunch adherents to the Roman Catholic religion, and several

records were produced from the family muniments of fines, sequestrations, and other penalties suffered by the Middletons under the rigour of the Penal Laws. The formal proof required by the Act of 1831 having also been put in, and it having been shown by comparisons between rateable values and otherwise that the land-tax paid by the estates in question were actually double that paid by surrounding townships, the Commissioners (Mr. B. Woodd, chairman) without hesitation held that the case been proved, and that Mr. Middleton was entitled to the relief he claimed."

K. P. D. E.

THE BALLOT.—Now that we have obtained the inestimable privilege of voting by ballot, it may be interesting to recall what James Harrington has to say about the expenses of that glorious institution, worked as he would have had it work. In the first edition of his *Oceana*, published in 1656, and dedicated to His Highness Oliver, he describes (at p. 69) how the people of his ideal Commonwealth came together to vote in a wide plain, wherein were pavilions builded, and before each pavilion three urns for the ballot: "horse-urns" for horsemen to vote without dismounting, and "foot-urns" for footmen; and how the surveyors "returned to the Lord Archon with this Accompt of the charge" of that august ceremonial :—

"Imprimis, Urns, Balls, and Balloting Boxes for ten thousand Parishes, the same being wooden ware . . .	l.	s.
Item, provision of like kind for a thousand Hundreds . . .	20,000	0
Item, Urns and Balls of Metall, with Balloting Boxes for Fifty Tribes . . .	3,000	0
Item, for erecting of Fifty Pavilions . . .	2,000	0
Item, Wages for Four Surveyors-General, at 1000 <i>l.</i> a man . . .	60,000	0
Item, Wages for the rest of the Surveyors, being 1000, at 250 <i>l.</i> a man . . .	4,000	0
Sum Totall . . .	250,000	0
	339,000	0"

James Harrington adds, in effect, that some people of *Oceana* thought this total rather large. But he does not, I think, say that he himself thinks so. Let us hope that the simple and modest requirements of that great statute which received Her Majesty's assent on July 18, 1872, may be "screened from observation" (*vide s. 16*), at a rate not much higher than the above.

ARTHUR J. MUNBY.

Temple.

Queries.

SOTHERON, *als.* SOUTHERN, *als.* LE SUREYS : MITTON : BAYLEY : DE SURDEVAL, *vel* SUTTON.

a. In the account of Mitton, co. York, in Whitaker's *Craven*, allusion is made to the family of Sotheron, *als.* Southern, *als.* le Sureys, Lords of Mitton, *temp.* Edw. II.—Rich. II.; also in Whitaker's *Whalley*, as well as in his *Craven*, to the

Mittons and Bayleys, who were former Lords of Mitton and Bayley respectively. I should be glad of further information of these three families than is to be found in the above-named works, and also to learn whether a descent can be proved of Sotheron from Mitton? It has been supposed the two are identical, which is very probable, owing to their tenure of the same manor. I should point out the strong resemblance between the ancient arms of Sotherne, Mitton, and Bayley, the eagle being the principal charge on each:—1. Sotherne, "Gules on a bend argent, three *eaglets displayed sable*." This is described by Sir William Segar, Garter, A.D. 1628, in the grant of Sotherne crest ("an eagle displayed, &c."), as "Coat Arms," which the family—"doe beare from their generous ancestors." (*Vide Howard's Miscellanea Genealogica et Heraldica*, Monthly Series, vol. i. p. 217.) 2. Mitton, "per pale az. et purp. an eagle displayed with two heads, arg." 3. Bayley, "vert, an eagle displayed, arg." It is also believed that the Sotherons of Mitton were the progenitors of the various branches of the names seated in the adjoining counties of Shropshire and Lancashire. There can be but little doubt that if this be not actually the case, that there must have been a very strong family connection from the fact that one Thomas Sothern of Newport in Shropshire, who was living there at an early period, confirmed all his lands and messuages in Chipping in Lancashire, and Bolland in Yorkshire, to Thomas Mawdesley, Rector of Chipping, as a provision for the chantry priest of Chipping. Mitton, Bolland, and Chipping are adjacent, and only divided by the Ribble.

I am aware of the alliance of Isabel, the daughter of Sir John Sotheron, Knight, Lord of Mitton, with Walter Hawkesworth of Hawkesworth, co. York, Esq., given in Thoresby's pedigree of the Hawkesworths; of the Sherburne of Stonyhurst descent from Bayley, and consequently from Mitton, in Baines's *Lancashire*, and Whittaker's *Whalley*; and of Aleisa Mitton's will in Raine's *Testamenta Eboracensia*. As to this last, Mr. Raine states that but very little is known "of the ancient house of Myton of Myton," and that the will of Aleisa Myton (dated April 16, 1440), "makes no addition to our scanty stock of information." He believes she was a daughter of "John Aske of Ousethorpe, Esq., the Seneschal of the Bishop of Durham for Howdenshire, who died in 1397," from her will being "made at Aughton, the then residence of the family of Aske," and likewise from several Askes being mentioned in it.

b. According to Dugdale's *Monasticon Anglicanum*, Byland and Rievaulx Abbeys, in Yorkshire, were both greatly indebted to the generosity of early benefactors, who were members of the house of de Surdeval, *vel* Sutton of Ampleforth,

co. York. What is known further of this family, which apparently from their gifts of land must have been of considerable local importance?

BYLAND.—"In Ampleford one carucate of land given by William, the son of Huicte, with other lands there given by William de Surdeval, Roger the son of William de Surdeval, and Ralph de Surdeval."

RIEVAULX.—"Alan de Surdeval confirmed the grant of Robert his brother, of common pasture for three hundred sheep in the territory of Bothlum . . . William, son of William, Peter Rabbas, and Julian de Sutton heirs of Robert de Surdeval, their uncle, confirmed the grants of the said Robert of lands in Nagolton, *alias* Nalton. He also gave common pasture of three carucates here, as described by the boundaries, for three hundred sheep; and also common of pasture in Bothlum, with free egress and regress, from their sheepfold of Schirpnum to the said pasture as far as their land continued."

In the calendar of the Rievaulx chartulary mentioned amongst the Cottonian manuscripts are:—

"87. Carta Roberti de Surdeval.

"125. Carta Petri de Surdevall et Willielmi fratris ejus de Theokemaraus."

The meagre accounts of the early history of Ampleforth, in Gill's *Vallis Eboracensis* and the other published authorities, take no notice of this family. Are the historical manuscripts of Dodsworth, Hutton, Torre, Hopkinson, Brooke, De la Pryme, Johnstone, and the other Yorkshire collections likewise silent?

Particulars as to the foregoing, forwarded to me at the address below, will be most acceptable and thankfully acknowledged. CHARLES SOTHERAN.

6, Meadow Street, Moss Side, near Manchester.

ADEL CHURCH, YORKSHIRE.—The *Illustrated London News* of Jan. 1, 1870, under the heading "Archæology of the Month," has the following notice:—

"Mr. D. Waite has taken seven photographs of sculptured stones discovered in the foundations of Adel Church, Yorkshire, which seem to have some Pagan characteristics."

Will any one who has seen these kindly favour me with an accurate description of the symbols or "characteristics" which are considered "pagan"? Judging from portions of the structure which I have seen, Adel Church, if I remember rightly, was of the style of architecture known as the Romanesque, or debased Roman of the Norman period.

SINE LUMINE.

OLD ALTAR-PIECE AT SANTA CROCE, FLORENCE. Can any obliging correspondent say whether the panel-pictures, by Ugolino da Siena, which constituted the altar-piece in Santa Croce, and were formerly in the Ottley collection, have been engraved or described in detail?

WM. UNDERHILL.

Kelly Street, Kentish Town.

[Some notices of Ugolino's altar-piece at Santa Croce will be found in Vasari, *Lives of the Painters*, &c., edit. 1850, i. 138, 139; Waagen, *Treasures of Art*, edit. 1854, ii. 461; iii. 374; and Supplement, p. 285.]

BIBLE PLATES.—I have lately met with a volume of Bible plates in the style of Callot. The volume itself is small 4to, without any title or text, and appears to be large paper, as the engraved portion measures about three by two and a quarter inches. The only indication of an engraver's name is "P. De Vel. fc." I cannot find it in Bryan, and shall be glad of any information on the subject. A. H. BATES.
Edgbaston.

CANOE.—About the year 1843, a canoe of great size was found in Deeping Fen, Lincolnshire. Can any one oblige me with particulars of this ancient war vessel, its size, &c. &c. A paragraph in the *Stamford Mercury* gave all necessary information on the matter, but this I cannot lay my hands on just now. EGAR.

CORRECT DATE WANTED.—William, third Earl of Ulster, is stated to have died in 1333, leaving an only daughter—the Lady Elizabeth de Burgh—born in 1332. This great heiress was brought up in the family of King Edward III., and early betrothed to her distant cousin Lionel, the king's fourth son, who, being born in 1338, was six years her junior. Mrs. Green, in her *Lives of the Princesses*, states that the wedding took place in 1359; but as the young couple had a daughter born in 1355, that date can hardly be accepted, although several quotations and references are given in its support. Others state that the wedding took place in 1352, but the groom was then only fourteen; and, even by this reckoning, the putative father would be but seventeen at his daughter's birth. What are the correct dates? A. H.

HENRY DURCY [DARCY?], LORD MAYOR OF LONDON, 1338.—I find in the valuable collection of a friend the engraved arms of this individual, which consist in the lower part of the shield of an eagle displayed. In the chief are the letters "I. O. M. I. S." which a MS. note by some unknown scribe explains: "Jovi Optimo Maximo Immortali Sacra." The heraldical lines to distinguish the colours are not given. From whence are the above letters derived? Are there other examples of capital or initial letters in the shields of private personages? Such things are common enough in the arms of towns, cities, and episcopal sees. I have numerous examples. N.

"DON FRANCISCO SUTORIOSO," a poem, London, printed for H. Hills, 1710, 8vo, pp. 24. Who is the person satirized? SENNOKE.

JOHN FELTON, the murderer of the Duke of Buckingham, was probably of the same family as the Feltons of Playford, in Suffolk. But is there any authority for the statement (Smythe's *Worthies of England*, p. 32) that he had an hereditary morbid predisposition, being the grandson of that Felton who, in 1570, had affixed to the palace

gates of the Bishop of London the Pope's bull of excommunication against Elizabeth? S. H. A. H.

GUSTAVUS ADOLPHUS was joined by many English and Scottish officers, who were glad to learn the art of war in so excellent a school. After their numbers had been somewhat reduced he combined them (writes Harte) into one brigade. "There is reason to think" (adds the same writer) "that this brigade was one of the finest bodies of troops that ever appeared in the military world." (Harte's *Gustavus Adolphus*, ii. 153.) But I do not find that Harte gives any list of the English volunteers, and I should be glad to be informed where their names are to be found. J. G. N.

HERALDIC.—Is there any printed or MS. authority giving the arms of the sheriffs of London, from the earliest times? Also, is there any record of those who bore coat armour at the battle of Agincourt, with a list of arms? TOPOGRAPHER.

[For the arms of the sheriffs of London see Harleian MS., No. 1349, fol. 55, &c. Those to 11 James I. in the College of Arms, Philipot MS. 22, Pb. See also Fuller's *Worthies*, art. "London."—Harl. MS. 782, pp. 49, 72, contains a list of the knights made at the battle of Agincourt, with the names of the dukes, earls, barons, knights, esquires, &c., who accompanied Henry V. Consult also Nicolas's *History of the Battle of Agincourt*, edit. 1832, pp. 332-389.]

HOROSCOPE.—Can any one inform me where the following story is published?—A gentleman in Edinburgh had his horoscope cast. His future was foretold briefly thus—That at a certain hour on a certain day (as far as I remember), within one year from that time, that he would die at the feet of a certain statue in Rome. As the time drew nigh he resolved to go there, and subsequently on the appointed day and hour sat down calmly prepared to undergo the fate foretold to him; but the hour passed, and he went away, having for the future less faith in horoscopes. E. S.

JOHN LELAND.—Can any of your readers give me the date of John Leland's (the father of English antiquaries) birth? WM. WRIGHT.

31, Pepler Road, Old Kent Road.

[Messrs. Cooper (*Athenæ Cantabrigienses*, i. 110) state, that "John Leland was born in London in the month of September. The year is unknown, but it was probably 1506."]

LOCKS CONTAINING BELLS.—In *The Times* of August 9, in a report of the proceedings of the British Archæological Association at Wolverhampton, it is stated that a paper was read in the Town Hall by Mr. J. C. Tildesley, "On the earlier Industries of Staffordshire," in which, among other matters, the author showed that "lock-making was a recognised industry in Wolverhampton . . . at the commencement of the sixteenth century. . . . Miniature locks for cabinets; locks containing bells (like the one mentioned in

the *Odyssey*, 21), and locks for bridles for scolding women, were among the curiosities of the craft at that time." Now the only passage in the twenty-first book of the *Odyssey* about a lock occurs in lines 46-50, viz. :—

Αὐτίκ' ἄρ' ἦγ' ἱμάντα θοῶς ἀπέλυσε κορώνης,
'Εν δὲ κληῖδ' ἦκε, θύραν δ' ἀνέκοπτεν ὀχῆας,
"Ἄντα τιτυσκομένη" τὰ δ' ἀνέβραχεν, ἦντε ταῦρος
Βασκόμενος λειμῶνι· τὸ δ' ἔβραχε καλὰ θύρετρα
Πληγύντα κληῖδι, πετάσθησαν δέ οἱ ῥακα.

"Then quickly she unloosed the handle's latchet,
And with straightforward aim thrust in the key,
And struck the door-bolts back; whereat the door
With loud noise creaked again, like a bull bellowing
At pasture in a meadow; yea, so loud,
When smitten by the key, the good door creaked
And opened quickly to her."

I should be glad to learn whether any different reading of the above Greek lines is known, such as to convey an idea of bells being contained in the lock.

T. S. NORGATE.

Sparham Rectory, Norwich.

THE ENGLISH MAELOR.—I should be much obliged if any readers of "N. & Q." would give me the names of books which throw light on the early history of this debateable ground. From the number of moated sites of houses still remaining, it would seem to have been once held by many families of importance.

H.

MARDOL, MYTHE, BIRDLIP, CRUCKBARROW.—Wanted, the etymology of the following words:—Mardol, a part of Shrewsbury; the Mythe, a hill near Tewkesbury, overhanging the Severn; Birdlip, a hill of the Cotswold range, six miles from Cheltenham; Cruckbarrow, a place in Worcestershire.

H. S. SKIPTON.

PORTER AND STEEL.—Have the lives of these Nonconformist divines been published? Thomas Porter, who died at Shrewsbury in 1667, had been minister of Hanmer and of Whitchurch. Richard Steel succeeded him at Hanmer, and resigned in 1662. Are any descendants of either of the above now living?

H.

[There is an extended account of the Rev. Richard Steel, M.A., in Wilson's *History of Dissenting Churches*, ii. 448-457. The Rev. George Hamond preached his Funeral Sermon, which contains a list of his works.]

REPAIRS OF GOVERNMENT BUILDINGS.—In what office were the estimates, accounts, and books of repairs executed on account of government buildings deposited from 1660 to 1760, and have they been transferred to the Public Record Office? The object of my inquiry is to ascertain the nature of the repairs and alterations of the Government House at Portsmouth (previously a portion of the old *Domus Dei* or hospital of St. Nicholas) from about 1720 to 1760.

M.

SANDERS: SANDARS.—How is it persons are spelling Sanders or Saunders with an *a*—San-

dars—instead of an *e*, and at the same time taking the arms and crest of the Sanders of Charlwood and Ewell, one of the oldest Saxon families in the county of Surrey?

C. S. B.

SHELDON, VERNON, AND LEE FAMILIES.—Can any reader of "N. & Q." tell me anything of the antecedents of William Sheldon, who was born in Wilts about 1763, and who married Anne, daughter of William Vernon, about 1790-4, after which they went to America? Also, of the antecedents of William Vernon, the father of Anne, who is said to have come from Derbyshire, but at the time of his daughter's marriage lived in the parish of Marylebone. Who was William Vernon, who had a military warehouse in Charing Cross from 1793 to 1827, and whose sons carried on the business till 1839?

I want to find out the antecedents of Lee Seymour, daughter of John and Sarah Seymour of Stratton, Cornwall. William Sheldon returned to London and died in 1822. He had half-brothers of the name of Lee. One of these was Richard Lee, who is said to have held a government appointment. There were a Richard and Edward Lee of the Levant Company, living in Old Broad Street, and St. Helen's Place, City, in 1821; and there was a Richard Lee, who died at Beech Hill, Hants, 1835. Any information on the above will be thankfully received by

H. BRIDGE.

136, Gower Street, N.W.

JOSEPH THURSTON, ETC.—Can any one give me information of the authors of the following works?—

Poems on several Occasions, in which are included "The Toilette, and The Fall." By Joseph Thurston, Gent. Printed in London by Motte and Bathurst, at the Middle Temple Gate, Fleet Street, 1737.

[Died on Dec. 23, 1732, Joseph Thurston, Esq., of the Inner Temple, author of the poem called *The Toilette*.—*Historical Register*, xviii. Chron. Diary, p. 5.]

The Revelations of a Dead-alive. Simpkin and Marshall, 1824.

S. W. T.

"TRUE NOBILITY."—In an old engraved sheet, entitled "A Type of Trew Nobility, or y^e Armes of a Xptian* Emblazoned," I find the following lines at the foot. By whom were they composed? My copy is *verbatim et literatim* :—

"Though our Earthe's Gentry vaunt her't self so good,
Gevinge Coat Armes for all y^e World to gaze on —
Christ's bloud alone, makes Gentlenes of Bloud —
His shamefull passion yelds y^e fairest Blazon —
For hee's of Auncyent'st & of best behaviour,
Whose Auncstry and Armes are fro' his Saviour."

VIATOR (1).

* Why is the *p* introduced here? Is it a blunder of the engraver?

† Should not "her" be *their* or *them*? but if so, why is "self" in the singular?

VAUGHANS, EARLS OF CARBERY.—Can any of your readers tell me the intermediate generations between Eineon Efell and Hugh Vaughan, in the pedigree of the Vaughans, Earls of Carbery, of Golden Grove? ALFRED SCOTT GATTY.

Ecclesfield, Sheffield.

[The following names successively appear in the pedigree as given in Lewys Dwnn's *Heraldic Visitations of Wales*, ed. 1846, i. 213, and in Robert Vaughan's *British Antiquities Revised*, ed. 1662, p. 43:—Einion Evell. Run. Kyhelyn. Ievaf. Madog Koch. Madog Kyffin. David. David Vaughan. Gruffyd (Griffith). Hugh Vaughan.]

JOHN LORD WAKE.—Can any one furnish particulars as to the wife of John, Lord Wake, who died 28 Edward I. Thomas their son married Blanche of Lancaster; Mary, the daughter, married Edward Earl of Kent. The lady is described as "Joane," and she obtained permission to hold a market at Deeping, Lincolnshire, after the baron's death: of what family was she? A. H.

Replies.

HEADS ON LONDON BRIDGE.

(4th S. x. 67.)

For nearly three centuries the eyes of the passengers in this locality were constantly offended by the sight of human heads upon poles, black, and rotting in the sun. They were originally placed over the gate at the City, or north end of the bridge; but in 1577 the site was altered to the drawbridge at the Southwark entrance to the bridge, thence called "Traitors' Gate." It is not commonly known that the heads of many of the regicides were exposed here; but the fact is proved from the *Voyages de Mons. de Monconys* (Lyons, 1695, ii. 14), where, speaking of London Bridge, he says:—

"At the other extremity of the Bridge, above the towers of a Castle, are many of the heads of the murderers of King Charles."

This old gate and drawbridge was burnt in the fire which consumed about sixty houses on the bridge in 1726. The author of the *Chronicles of London Bridge* (who quotes the passage in Monconys just alluded to) says:—

"I imagine that, upon the removal of the old gate, this custom of erecting the heads of traitors there was discontinued, as I find no subsequent notice of it; and the last heads which probably were placed upon its tower are said to have been those of the regicides in 1661."

A later instance, however, occurs in the case of one William Stayley, who was executed for high treason in 1678, and his head placed upon London Bridge.

In the days of Charles II. Temple Bar became the modern "Traitors' Gate." The first actual tenant of the new locality was Sir Thomas Armstrong, who was executed at Tyburn, Jan. 20,

1684, for participation in Monmouth's rebellion. His head was set up on Westminster Hall, and upon Temple Bar was spiked one of his quarters. In 1696 the head of Sir William Perkins, another "plotter," was placed on Temple Bar; and the Pretender's rash proceedings of 1715 added a head or two to the collection. "Counsellor Layer's head" (who suffered in 1723) was long known as an "old inhabitant" of the Bar, until one stormy night it was blown down into the street below. The heads of the Jacobites, who suffered in 1745 were placed here. On Aug. 16, 1746, Horace Walpole writes:—

"I have been this morning at the Tower, and passed under the new heads at Temple Bar, where people make trade of letting spyglasses at a halfpenny a look."

Mr. Green's picture in the Royal Academy has been painted in mistake, as the heads of the Jacobites were not exhibited upon London Bridge, but upon Temple Bar. Referring to the catalogue of the Academy (No. 1081) I have discovered the source of Mr. Green's blunder. He gives the following extract from Hentzner's *Journey*:—

"London Bridge is covered on each side with houses, so disposed as to have the appearance of a continued street. Upon this is built a tower, on whose top the heads of such as have been executed for high treason are placed upon iron spikes."—Paul Hentzner's *Journey into England*, 1757 [sic]."

Not knowing that Paul Hentzner travelled in England at the end of the sixteenth century, he copied the date of Walpole's publication of the *Journey*, and concluded that the mention of heads on the bridge in 1757 was sufficient to warrant their being in the same locality in 1745. By this mistake Mr. Green has rendered his picture historically worthless. EDWARD F. RIMBAULT.

There is a tract in the British Museum (515, l. 2, No. 21) describing the execution of William Stayley, who was found guilty of high treason Nov. 21, 1678, and sentenced to be drawn on a sledge, executed, and quartered; his bowels to be burnt and his head set on London Bridge, and his quarters on the City Gates. On the 26th the sentence was carried out, and his quarters left at Newgate; but he having behaved very penitent, and his friends having prayed the king to grant them his remains, the prayer was granted. No sooner did they obtain them, than they set about having mass said, and other Romish ceremonies performed, finishing with a pompous funeral from his father's house to the church of St. Paul, Covent Garden. Of course, the king was displeased at this exhibition, and ordered the coroner of Westminster to take up the quarters from the churchyard; and the coffin being broken open, the sheriffs were directed to carry out the original sentence.

Any further notes relating to the London Bridge "Traitors' Gate," in the reign of Charles II.,

would prove of interest. Thomson's *Chronicles* do not mention Stayley. Temple Bar, "The Modern Traitors' Gate," was first adorned with a traitor's head in 1684—that of Sir Thomas Armstrong, one of the Rye House conspirators. See a complete list in my *Memorials of Temple Bar* (pp. 58-67) recently published. T. C. NOBLE.

THOR DRINKING UP ESYL.

(4th S. x. 108.)

It seems to me that to connect the word *eisel* (or *esil*) in the phrase of Shakespeare with an Anglo-Saxon word meaning "vinegar" introduces a ludicrous bathos. There may be a word like in sound to *esil*, meaning vinegar, which I am told is found in Chaucer and Skelton (where?). Let it then be left to its proper place, and not dragged in by the ears for the purpose of illustrating, but with the result (as I take it) of debasing our author. Hamlet is wild and reckless with grief, love, and remorse, and dares Laertes to some possible and furious deeds, and some equally furious, but impossible. Take the first three lines of his speech:—

"Zounds, show me what thou'll do:

Would'nt weep? would'nt fight? would'nt fast? would'nt tear thyself?

Would'nt drink up * *Esil*? eat a crocodile?
I'll do't."

Here we have a climax culminating in line three. If *esil* means vinegar, the steps of the climax are quite spoilt, for to drink up vinegar is a childish silly deed compared with weeping, fighting, fasting, or "tearing thyself." If we had would drink up hemlock or henbane, it would be a great improvement on "vinegar," yet it would seem out of place here. We must bear in mind that a crocodile was an animal of unknown power and strange report alike to Hamlet and the audience. It did not sound ludicrous and familiar to men's ears then, as it does now. Certainly I will not deny that something can be said in favour of explaining the word as "vinegar." Sonnet cxi. may fairly be quoted:—

"Whilst, like a willing patient, I will drink
Potions of eyssell 'gainst my strong infection."

Here certainly the explanation of "eyssell" as vinegar seems to be right. Certainly *here* no river is meant, but rather a "desperate drink." Aysell was one of the ingredients of the bitter drink given to Christ on the cross, but it must not be strictly confined to vinegar, for the nature of that draught is a disputed point. I am informed that these words are to be found in the Salisbury Primer, 1555 (8th Prayer of 15th Oos, whatever that may be)—

* "Drink up" is a term that suits a river or any large quantity of water well. Speaking of vinegar, surely "drink" simply is more natural?

"O Blessed Jesu! sweetness of heart and ghostly pleasure of souls, I beseech thee for the bitterness of the *ayssell* and gall that thou tasted," &c.

Esil no doubt once was a term for vinegar, as can be seen from *Promptorium Porvulorum* (4to, 1514, Wynkyn de Worde), or *Ortus Vocabulorum*. 4to, 1514. Here we quote Mr. Caldecott:—

"Yet though this was the use of the word (=vinegar) as low as Shakespeare's day, it is not to be conceived, that even in his rant a madman could propose to drink up all vinegar or all water. It was indeed his purpose to rant, to propose something wild and extravagant—something not practicable; but still not anything so absurd as well as impossible, that even the most perverted understanding must revolt at it. He therefore dares Laertes to the deed of Xerxes' myriads, the drinking up of a large river; and then a monstrous inhabitant of a river—a crocodile—naturally presents itself to his mind."

What river then is meant by *Esil*? Probably the Yssel of Over-Yssel, which flows into the Zuyder-Zee. Under the form *Issell* or *Izel* I am informed the river is to be met with "in Stow and Drayton." The Weissel is another candidate for notice. This river,* *alias* the Vistula, is the largest that flows into the Baltic; and moreover (King Alfred's "Anglo-Saxon Version of Orosius" printed with Ingram's *Lecture on the Saxon Language*, 4to, 1808) the country from Pomerania to the Frisch-Haff was once subject to Denmark, therefore it is conjectured the river was familiar to Hamlet. Good, that may be; but probably it was by no means familiar to Shakespeare.

Z. Jackson (*Shakespeare's Genius Justified*. Major, 8vo, 1819, p. 358, 14s.) would read Nile [or rather Nisle]† with Sir T. Hanmer:—

"Nile," he says, "was formerly spelt *Nisle*, which the reader to the transcriber sounded *Nis-le* [= Nis-sel?], or if the dot was not over the *i*, taking it for an *e*, he said *Nees-le* [Nees-i?]. As the emphasis was stronger on the *e* than the *N*, the *N* got lost, and the transcriber wrote [and heard] only *Esil* or *Esile*. The crocodile," he adds, "is peculiar to the Nile [at least in Shakespeare's time it was thought to be], which proves that the poet's fancy was confined to one source for both figures; for why should he transport imagination to a distant region for *drink*, when he had it at the same place that produced his dish of fish?"

A kettle of fish would be a more appropriate term for this ingenious and vague explanation. Mr. Jackson also thinks that "the chiming sound, for which our author displays a strong partiality, is conspicuous in the words *Nile* and *crocodile*."

Steevens is in favour of explaining the *Esil* as the Yssel, or the Oesil, or the Weissel. It is not for me to decide authoritatively whether the remarks of these learned commentators, much more whether my own, are right or no. Criticism

* The mouth of the Vistula is still called Wesselmunde. King Alfred calls Poland Wiseland. Weissel or Weichsel = Polish Wisla = Latin Vistula.

† The brackets are mine.

and illustration I cordially invite, and retire under shield of the old Greek saw—

δρῶ δ' Ἀπολλῶν σκαίος ἤ, τινὲς σόφοι;

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

MR. DE SOYRES is not quite accurate in saying that "nearly every commentator explains the word *esil* or *eisel* (*Hamlet*, Act V. Sc. 1) as derived from Ang.-Sax. *aisil* = vinegar." Several have suggested that *Esil* is a river, and the word is printed with a capital in many unannotated editions. Mr. Knight has the following note on the passage:—

"*Esil* was formerly in common use for vinegar; and thus some have thought that Hamlet here meant, Will you take a draught of vinegar?—of something very disagreeable. There is, however, little doubt that he referred to the river Yssel, Issell, or Izel, the most northern branch of the Rhine, and that which is the nearest to Denmark. Stow and Drayton are familiar with the name."

Mr. Staunton's note is also worth consulting; he refers to a note by Gifford on a passage in *Every Man in his Humour*, where he dogmatically pooch-poochs the river solution. That propounded by MR. DE SOYRES is so much the most likely to be the right one, that it would be a vast service to literature if he could find out the legend to which he alludes. CCCXI.

The idea that by *eisel* was meant, not vinegar, but some river, is very old. Theobald says:—

"This word has through all the editions been distinguished by italic characters, as if it were the proper name of some river; and so, I dare say, all the editors have from time to time understood it to be."

He mentions the river "*Yssel*, from which the province of *Overysse* derives its title in the German Flanders." Johnson remarks "Hanmer has—

'Wilt drink up *Nile* or eat a crocodile?'"

Of the more modern editions, Stevens and Malone's text, the Chandos edition, and Thomas Keightley's *Handy Volume* edition—all write the word with a capital letter to denote that it is the name of some river. But, for my own part, I think the "vinegar" would go down better with "the crocodile," and that we must go back to old Theobald's explanation:—

"Hamlet is not proposing any impossibilities to Laertes, as the drinking up a river would be; but he rather seems to mean, Wilt thou resolve to do things the most shocking and distasteful to human nature? and, behold, I am as resolute. I am persuaded the poet wrote—

'Wilt drink up *eisel*, eat a crocodile?'"

i. e. Wilt thou swallow down large draughts of *vinegar*? The proposition, indeed, is not very grand [and here he anticipates MR. DE SOYRES' objection]; but the doing it might be as distasteful and unsavoury as eating the flesh of a *crocodile*. And now there is neither an impossibility nor an *anti-climax*, and the lowliness of the idea is in some measure removed by the uncommon term."

SPARKS H. WILLIAMS.

18, Kensington Crescent, W.

THE TONTINE OF 1789.

(4th S. ix. 486; x. 12, 72.)

It may interest those who are curious on this subject to know that a life in this tontine has just dropped, aged ninety-three; that he was ten years old at the date of the tontine, and that his last year's share amounted to 238%. I have sufficient authority for this assertion; and believe I am also correct in stating that the survivors are now only eighty in number. ΝΗΟJ.

YLLUT has very properly corrected an absurd and rather palpable blunder in my figures, when I was, perhaps in too off hand a way, illustrating the operation of a tontine. I can only make an unqualified apology to the editor, being conscious that haste and pressure of professional avocations are not valid excuses for sending any incorrect communication to "N. & Q." I had intended, but omitted to explain more in detail, what I believe to have been the case, viz. that the 10,000 tontinists, of 100l. each, were separated into ten classes of 1000 each—the members of each class being entered at a particular age. This error being corrected, the result is, that the last surviving member of each class would or ought to receive 3000l. a-year for his 100l. investment! I think such a percentage may be justly termed "magnificent" without any irony. I do not for a moment doubt the accuracy of YLLUT's figures as deduced from the Carlisle tables; but I must confess that the result of his calculations is to me simply astounding! Turning to the tables of the probabilities of human life, and taking the mean of the London and Northampton tables, I find that out of 1000 people born, on the average only seventy-nine remain alive at the age of seventy (one of the ages given by me), and only twenty-one survive at the age of eighty-two (the other example given by me). I find also that, at the age of seventeen, the average probability is that the life may last some thirty-two years. In the example I gave it lasted fifty-two years. But I ask any one who has the fortune, or misfortune, to have arrived (like myself) at an age when he can look back with a fair memory for a longer period than fifty-two years, whether *half* or a *quarter*, or even a smaller proportion, of the relatives and friends of his youth of similar age are still living? Alas! the experience of the writer of these lines is sadly different. YLLUT charges me with an ungenerous inuendo as to the management of the particular tontine referred to. In reply to which I will frankly say, that I should hesitate to place implicit faith in the financial operations of any government, whether Tory, Conservative, Whig, or Advanced Liberal. But besides, it is quite possible that, without any manipulation of the tontine fund, personation of

dead members may have passed undetected, as they often do as to dead voters at parliamentary elections. On the whole, I am compelled to acknowledge myself somewhat in the condition of the personage alluded to in *Hudibras* :—

"Hé that complies against his will,
Is of his own opinion still."

M. H. R.

"OLD BAGS."

(4th S. viii. ix. *passim*.)

I have looked carefully through all the references on this subject in the hope that I might find some allusion to, or quotation of, the following lines, which I recollect copying out some thirty or more years ago (but unfortunately not in a book, so they have for the most part escaped my memory). Still, as they are germane to the "Collectanea Eldoniana," and curiously characteristic of the old Chancellor's ex-cathedra judicial style, I think it worth while to ask insertion of them even in their fragmentary form, on the chance that some one of your numberless readers in the four quarters of the globe, may supply the missing links; that thus the whole sketch of the Court of Chancery and the Chancellor, humorously caustic enough to have been written by a disappointed "suitor," may be embalmed in the amber of "N. & Q.":—

"THE COURT OF CHANCERY.

"'Up!' said the Spirit, and ere I could pray
One hasty orison, whirld me away
To a limbo lying I wist not where,
Above or below, in earth or air,—
All glimmering o'er with misty light,
One couldn't tell whether 'twas day or night;
And one felt like a needle going astray,
With its one eye out thro' a bundle of hay;
When the Spirit grinn'd as he whisper'd me—
'Thou'rt now in the Court of Chancery!'"

Then another verse of the same number (or more likely of twelve lines), which I am unable to recall, descriptive of the suitors in Chancery. The following being, I believe, the last verse, of which I have a very imperfect recollection:—

"I look'd and I saw a wizard rise,
With a wig like a cloud before mine eyes;
And in his hand he held a wand,
With which he beckon'd the embryo band;
And he waved it and waved it o'er and o'er,
But they never got on one inch the more—
He said, 'I think, I doubt, I hope':
Call'd G—d to witness, and d—d the Pope,
With many more sleights of tongue and hand,
I couldn't for the soul of me understand,
Till the Spirit, grinning, whisper'd me—
'Behold th' Lord Chancellor of Chancery!'"

I am almost certain the last two lines are wrong. Will some brother correspondent, who may not only have made a note of the above, but also committed it to the faithful keeping of a scrap-book, oblige me by the author's name?

Brookthorpe.

F. T. B.

NAPOLEON AT ST. HELENA.

(4th S. x. 45.)

The late Mr. Thomas Wheaton's reminiscences are certainly not quite correct in all their details. "Dr. O'Meara," who, according to his account, showed him "the heart of Napoleon in sperrits," left Longwood "never to return" on July 25, 1818, nearly three years before the emperor's death. He sailed from St. Helena on August 2, and his name had been ordered to be erased from the list of naval surgeons on November 2 in the same year. (Forsyth, *History of the Captivity of Napoleon at St. Helena*, Murray, 1853, iii. 48, 50, 116.) He was certainly not present at the *post-mortem* examination of the remains of Napoleon, which took place on the afternoon of May 6, 1821, in the presence of Counts Montholon and Bertrand, Sir Thomas Reade, Major Harrison, Capt. Crokat (the orderly officer); Drs. Shortt, Arnott, Burton, Mitchell, Livingstone, Rutledge, and Henry; the Abbé Vignali and the three servants, Marchand, St. Denis, and Pierron (Forsyth, *ib.* p. 288). The heart of the emperor was placed, with the stomach, in a small silver vase by Assistant-Surgeon Rutledge to whose care it was committed, and who was ordered to remain in charge of the body. On the evening of May 7, 1821, Mr. Rutledge placed the heart in a silver vessel which he had prepared for the purpose; and, having filled it up with spirit of wine, closed the opening by placing a silver shilling (bearing the head of George III. on it) over the open part, and having soldered it down, placed the stomach in a silver pepper-box. These he put with other articles into the tin case wherein the body had just been laid, saw the lid of the case soldered on, and the covering of a wooden case which was outside the tin one screwed down, and all placed in a leaden coffin, the cover of which he saw soldered on. (Forsyth, *ib.* pp. 290, 291, 292.)

If, therefore, "the heart of Napoleon in sperrits" was ever shown to Mr. Thomas Wheaton, it must have been shown by Mr. Rutledge. Now is it likely that any medical man, presumably possessing the ordinary notions of decency, would have so far forgotten himself as to display the internal organs of the dead emperor to a stranger, and that stranger a mere common soldier? I cannot think that it is; and I believe that there are few persons who will not agree with me that the story is, as it stands, utterly incredible.

It is just possible, however, that Wheaton may have been one of the men employed to assist Mr. Rutledge in the performance of his duties, and that he may have caught sight of the heart just after the vase containing it had been filled with spirit, and before it was finally closed up; but it is much more probable that "undertakers' men"

should have been the only persons present with Mr. Rutledge on the occasion.

FRANK SCOTT HAYDON.

Merton, Surrey.

PELAGIUS, in his note on this subject, mentions that the old soldier Tom Wheaton was willing enough to speak of Napoleon "when he could be caught sober." I fear he was not quite in a state of sobriety when he informed your correspondent that "Dr. O'Meara" * showed him "the heart of Napoleon in sperrits," it being a well-known fact that O'Meara was recalled from St. Helena, to which he never afterwards returned, in the month of July, 1818, nearly three years before Napoleon died. The autopsy of the emperor's body was carried into effect by Dr. Antommarchi (assisted, I think, by Dr. Arnott), who was his medical attendant at the time of his death, the cause of which was schirrus of the pylorus. The diseased portion of the pylorus is now preserved in the Museum of the Royal College of Surgeons, Lincoln's Inn Fields, where I have seen it. There used to be a descriptive label attached to the phial that contained it, which was removed in consequence of a great disturbance occasioned by some foreign visitor, who, in going through the Museum, came upon this relic, and expressed the utmost indignation which was not confined to words, on witnessing what he conceived to be an abominable desecration of the great man's memory.

H. A. KENNEDY.

Waterloo Lodge, Reading.

I was some years ago informed by Captain Sampson, H.E.I.C.S., whose father was Town Major at St. Helena during the detention of Napoleon, that after his death a correspondence inculcating very many people on the island was discovered in a half-burnt condition at the back of a stove that was being taken down by some workmen. It would not appear, however, that any official notice was taken of the matter. It is alluded to in a very interesting article on Saint Helena which appeared in *The Cape Magazine* for, I think, 1858. The subject, I believe, was a plan for his escape from the rock.

H. HALL.

Woolston, Hants.

CATER-COUSINS (4th S. ix. *passim*; x. 36, 52.) T. T. W. is quite right about the Lancashire dialect and its variations, but I never considered cater-cousins as peculiarly a Lancashire-ism. When he gave his experience of its meaning, I merely wished to state that even in Lancashire that was

* O'Meara did not possess the diploma of M.D. In his *Voice from St. Helena*, he is styled "Barry E. O'Meara, Esq."

not the only meaning; I, as a resident, having heard it used in Halliwell's sense—viz. good friends. Had I known Halliwell agreed with me I should have quoted him as a higher authority than

P. P.

CAGLIOSTRO BIOGRAPHY (4th S. x. 61.)—Among the very interesting works on this remarkable character, I do not see any notice of a melodrama of which he was the hero, which I remember seeing in the Theatre Royal, Hawkins Street, Dublin, about the year 1830. The last scene was a grand pyrotechnic affair in the style of *Faust* and *Freischütz*, although I forget the name of the particular demon who officiated on the occasion.

H. HALL.

Woolston, Hants.

MILTON QUERIES (2): SONNET XXII. (4th S. ix. 445; x. 76.)—MR. OAKLEY is amusing in the reason he gives for believing that "this three years day" is not an error of the press. "It is not likely to have been so," he says, "for in the Milton MS. the line runs thus—

'Cyriack, this three years day these eyes, though clean,'"

and then comes a note to tell us that "clean" is a *lapsus plumæ* of the amanuensis for *clear*. Why, then, may not "this three years day" be a *lapsus* also? I cannot see the force of the objection that "three years this day" would be an exact reckoning more worthy of the diary of some commonplace proser than the opening line of a sonnet by a great master." Did not Milton intend to be exact? Whether he dictated "this three years day," or "three years this day," he surely meant to say that he had been blind for three years. It is only poetasters who think that to be poetical one must be vague. We expect a good poet, just as we expect a good prosaist to write intelligibly and grammatically. Of course in a poem we look for a great deal more than mere sense and grammar, but these at least we have a right to demand. Poetry is not "prose run mad." MR. OAKLEY's quotation from *Henry VI.* is really to the purpose as a parallel to the phrase in Milton's sonnet, though if this form of speech was usual in Milton's time there can be no reason for assuming that the poet had any special line of Shakspeare in his head. MR. OAKLEY need not sneer at my suggestion as a "Bentleian emendation." My attempt was not to suggest that Milton ought to have written so and so, but to submit a simple query as to whether the printer might not have committed an error of the press.

J. DIXON.

CHRISTIAN NAMES (4th S. ix. 423, 510; x. 14, 74.)—A short time ago I baptised a friend's child, giving her the name of *Isobel*. This name, which I never saw before, was an old family name.

A man with whom I was at college married a lady whose Christian name was John. The lady

is, I believe, still alive, and her name appears in Burke's Peerage thus—"John (a daughter)."

R. H. A. B.

I have recently had occasion to look carefully through the parish registers of North Winfield, Derbyshire. They commence in 1567 and are in fair preservation up to the present date. Amongst the unusual Christian names which occur with more or less frequency up to the close of the seventeenth century, I noted the following:—Archelaus, Cisseley (*sic*), Gamaliel, Hercules, Jesper (*sic*), Joyce, Lemuel, Nathaniel, Penelope, Petronilla, Sybil, and Theophilus.

J. CHARLES COX.

Hazelwood, Belper.

I give the full extract relating to "Louisa," from the Register of St. James, Piccadilly. It is the baptism, not marriage, of

"Lewes Lenox, of Charles and Ann, Duke and Dutchess of Richmond, Jan. 9, 1694, born 1st.

This Duke of Richmond was the son of Louise de la Querouaille, and evidently named his daughter after his mother.

I am surprised to hear of *Bertha* in 1678. "We live and learn"—and the longer we live the more we learn.

There certainly is no reason whatever why many names should not have been used at many periods. But I venture, with all deference, to remind your correspondent, who signs a very beautiful name—FLORENCE—that we are inquiring into the matter of fact: *were* they so used, or not?

HERMENTRUDE.

RED AND BLUE COSTUMES, ETC. (4th S. x. 105.) The following extract from Mr. Story's *Roba di Roma* (p. 370), part of the description of a Roman baptism, may be of service to J. P.:—

"If you meet this convoy you may know at once the sex of the child by the colour of the ribbon pinned to its dress, which the *comare* takes special heed shall flutter out of the carriage window. A red ribbon indicates a boy and a blue ribbon a girl—blue being the colour of the Virgin, to whom all female children are dedicated."

GEORGE BENTLEY.

Upton, Slough.

This apportionment of colours is certainly of very ancient date. In ecclesiastical art our Blessed Lady is almost invariably robed in blue, or in blue and white, and in her various apparitions the same colour has been observed; St. Joseph and the apostles, on the other hand, are more frequently depicted in red, so far as my experience goes, than in any other colour. This is curiously borne out in the Hampshire and Wiltshire name for the Lungwort (*Pulmonaria*), "Joseph and Mary," the blossoms when first expanded being red, and subsequently turning to blue; in the Isle of Wight the plant is called "Soldier and his wife" from the same circumstance.

JAMES BRITTEN.

British Museum.

NINON DE L'ENCLÔS AND DIANE DE POICTIERS (4th S. ix. 427, 543.)—Whatever means Ninon de l'Enclos may have taken for preserving her beauty in her youth or middle age, they do not appear to have been very successful in her *vieillesse*, as Voltaire, who knew her when a boy, describes her when in her eightieth year:—"Son visage portait les marques les plus hideuses de la vieillesse; que son corps en avait toutes les infirmités" (Vide art. "Dictionnaire," *Dict. Phil.* vol. ii. p. 98), unnecessarily, perhaps, adding—"et qu'elle avait dans l'esprit les maximes d'un philosophe austère."

H. HALL.

Woolston, Hants.

"LA BELLE SAUVAGE" (4th S. x. 27, 73.)—I quote the following from *The Etymological Compendium, or Portfolio of Origins and Inventions*, by W. Pulleyn, 2nd ed. 12mo. bds. 1830:—

"The etymology of the Bell Savage, on Ludgate Hill, has been variously, but very incorrectly given; the following, however, may be relied on as correct. The Bell Savage, now called *La Belle Sauvage*, took its name from those premises once being the property of Lady Arabella Savage, who made a deed of gift of them to the Cutlers' Company; corroborative of which, a painting may be seen in Cutlers' Hall, representing her ladyship, accompanied by her conveyancer, presenting the said deed of gift to the Master and Wardens of the aforesaid company."

What does FITZ RALPH think of this?

H. S. SKIPTON.

THE PERMANENCE OF MARKS OR BRANDS ON TREES (4th S. ix. 504; x. 19, 95.)—I believe "The Parting between Sereno and Diana," a beautiful poem in my MS. volume (see previous notices) represents an affecting period in the history of the Duke of Monmouth and the Baroness Wentworth of Nettlestede. They are represented in the characters of Shepherd and Shepherdess, alone, within a shade of trees—

"Close by a stream where flowery banks might give
Delight to those who had no cause to grieve."

Each in turn addresses the other in terms of fondest endearment on the prospect of approaching separation; and if this interpretation of the poem be correct, there are two lines in Diana's first address to Sereno which will be of historic interest to many besides MR. PICKFORD. They are as follows:—

"I read my name on every bark;
Of our past loves the kind afflicting mark."

The author in another poem, "Scandall Satyr'd," refers amongst others to the intimacy which subsisted between the duke and the baroness, and here there is no disguise, as they are referred to by name, *Monmouth* and *Wentworth*; hence I think MR. PICKFORD may safely regard the MS. from which I have quoted as a sufficient testimony to the accuracy of Macaulay's statement that such a memorial of the Baroness "was long contemplated with far deeper interest than the sumptuous

mausoleum which was reared over her remains by her family." But as to the period of its duration we must wait for information from Bedfordshire. I should be disposed, however, to place implicit confidence myself in Macaulay's statement as regards this also. O. B. B.

FOREIGN INVENTORIES (4th S. x. 8, 94).—Inventories of both secular and ecclesiastical furniture may be found in *Le Beffroi* and *La Flandre*, reviews published here; also in Pinchart, *Archives des Arts*. Immense numbers of such inventories exist in the archives here; many of these will appear in a work I am now publishing: *Les Églises du Diocèse de Bruges*. As regards Germany, CORNUB. may consult with fruit the publications of the Archivists of Cologne and Dusseldorf, the bi-monthly journal *Organ für Christliche Kunst*, &c. W. H. JAMES WEALE.
Bruges.

LADY KITTY HYDE (4th S. ix. 219, 372).—From MR. PERRY's reply to my inquiry, it is evident that the poem, from which he sent a quotation, is not identical with that found among my papers, of which I herewith forward a copy. Both the lady and the picture must have had great celebrity at the time to have thus inspired poets great and small. What I wanted to know was, whether the picture is still in existence; and who is the possessor? Can you kindly supply this information?

"ON LADY K. HYDE'S PICTURE DONE BY SIR GODFREY KNELLER.

"By milk-white Doves, as drawn of old,
Venus the Queen of Love,
Sir Godfrey's paintings to behold,
Descended from above.

"When to the Earth y^e goddess came
Pleas'd and surpriz'd she saw
Thy labours, Kneller, and thy Fame
Salsb'ry and Ranelagh.

"Fixt on Miranda, streight she crys
Astonisht, Here I trace
No modern shades, no mortal eyes,
Apelles art, my face.

"But soon as her mistake she found
(I swear by all that's pretty),
I thought the goddess would have swoon'd
To hear 'twas Lady Kitty.

"Poor Venus! I must fairly tell her
(What cannot be deny'd),
Apelles is outdone by Kneller,
As Venus is by Hyde."

G. A. O.

Chew Magna Vicarage.

ST. KILDA AND ROCK HALL (4th S. x. 49).—In the second volume of James Wilson's *Voyage round Scotland* is a full account of St. Kilda, and a census taken by himself: one hundred and five inhabitants. The island then belonged to a gentleman of the McLeod family.

As for Rock Hall, the question to whom it belongs is somewhat unnecessary; as it is one hundred and eighty-four miles west of St. Kilda, and only three hundred yards in circumference. Basil Hall, in his *Fragments of Voyages* (chap. xxxiii.), gives an interesting account of an exploring party from the *Endymion* frigate being caught in a fog while on it. W. G.

A very good account of Rock[h]all will be found in Capt. Basil Hall's *Fragments of Voyages*, and, I think, third series. An article on St. Kilda will be found in the *British Cyclopædia* ("Geography"), and in *Chambers's Cyclopædia*, as well as an article in an early volume of *Chambers's Journal*, which, for want of an index, I unfortunately cannot refer to. The population of St. Kilda in 1851 was one hundred and ten; but it has, I believe, decreased since. H. HALL.
Woulston, Hants.

BELL INSCRIPTION (4th S. x. 105).—I cannot agree with my respected friend H. T. E. that, in the following bell inscription—

"Personet hec cellis dulcissima vox Gabrielis,"—

the word *cellis* is probably the founder's error for *ceelis*. To me it admits of no doubt that the word, which signifies literally monastic *cells*, is here intended to mean every part of a monastic or ecclesiastical edifice, and it is wished that the bell may sound through every *cell* or portion of the building. F. C. H.

LEYLAND AND PENWORTHAM CHURCHES (4th S. x. 30, 95).—No good histories of these churches have been published. Baines's *Lancashire* (iii.), published 1836, gives some account of both; and the new edition, which came out a year or two since, corrects some glaring mistakes in the former one concerning them. If YLLUT has access to the Chetham Society's works, he will find many interesting notices relating to both in Mr. Hulton's "Priory of Penwortham" and in Canon Raines's "Account of the Lancashire Chanttries." He will find some account of Leyland church in the *Proceedings of the Lancashire and Cheshire Historic Society for 1855*, vol. vii. It was accompanied by drawings of incised slabs, stones from a Norman arch, gurgoyles, &c. Both churches have been more or less "restored" as it is called; and soon after Penwortham was completed, the old registers were burnt through a flue taking fire.

P. P.

SYMBOLUM MARIE (4th S. x. 4, 74).—Your voluminous, interesting, and usually accurate correspondent, F. C. H., should consult the *pieces justificatives* before making sweeping assertions. He remarks that "MR. HODGKIN says the authorship (of the *Psalterium B. V. Mariæ*) is attributed to St. Bernard, but this is evidently a mistake." It is F. C. H. who is mistaken, and not I. The title

of the book which I have alluded to contains this evidence on its face. It runs thus:—

“*Psalterium beate Mariæ Virginis. Compositum per devotissimum doctorem Sanctum Bernardum.*”

I admit, with the judicious Butler, that the Psalter is unworthy to bear the name of St. Bernard, St. Bonaventure, or any other saint. It is one of the most blasphemous productions of an unscrupulous age. I used the words “attributed to St. Bernard” advisedly, on this very ground.

It would be interesting to hear from some other correspondent, whether the Psalter in English, alluded to by F. C. H., does contain at the end the *Symbolum Mariæ*; also, to ascertain whether it is a translation of this rare Latin Psalter or of another work.

I should be happy to transcribe a psalm for F. C. H. to set this matter at rest. The English version does not appear to be mentioned by Lowndes.

JOHN ELIOT HODGKIN.

• West Derby.

DRAUGHT = MOVE (4th S. ix. 483; x. 17, 94.)

In my note on this subject I made no reference to the “*twelve ferses*,” because I was unable to suggest any explanation of the phrase, and I do not think that A. H. has succeeded in solving the difficulty. He says “the word *fers* ($p=f$) is an equivalent to our word ‘piece,’” a statement on the authenticity of which his conjecture depends, but for which I shall be surprised if he can produce any reliable authority. The “courier game” is played, as he says, on a board of ninety-six squares (twelve by eight) with the ordinary chess men, supplemented for each player by four pawns, two couriers, a man and a fool, which last are now called state counsellors.* Professor Forbes, in writing on the chess queen, informs us that—

“The Persian term for this piece is *Farz* or *Firz*, which, as an adjective, signifies ‘wise’ or ‘learned,’ and, as a substantive, it denotes a ‘Counsellor,’ a ‘Minister,’ or ‘General.’ The forms *Farzân*, *Farzîn*, and *Farzî*, are also in use, but less frequently. In this latter sense, viz. ‘General,’ the Arabs adopted the word on receiving the game itself from the Persians, and conveyed it unaltered to Western Europe, where it was Latinized into *Farzia* or *Fercia*.”†

On the introduction of chess into France, I may add, in the reign of King Pepin, the term *fers*, by a curious philological blunder, caused no doubt by the similarity of sound, was corrupted into *vierge*, from which it was subsequently transmuted into *la dame*, a designation which the queen has retained on the French chess-board to the present day.

H. A. KENNEDY.

Waterloo Lodge, Reading.

* *Vide* Professor Tomlinson’s excellent little volume; *Amusements in Chess*, p. 71.

† *History of Chess*, p. 209.

PERSICARIA (4th S. x. 48, 118.)—I am inclined to think that the water-weed named by F. C. H. (Murithian) is the *Aniacharis alsinastrum* (Bab.), a plant which is most prolific in its growth. So great an evil did the weed become in the Cam, near Cambridge, that it was named *Babingtonia diabolica*, from the fact of its supposed introduction there by Prof. Babington. No doubt that it is of foreign extraction, but whence is not precisely known. Your correspondent will find a long account of this plant, and an illustration in the *Illustrated London News*, Sept. 30, 1854. S. K.

Blackheath.

Withering enumerates six species of this plant, but I take the one F. C. H. (Murithian) inquires about to be either *Polygonum amphibium*, or *P. persicaria*, probably the former. This pretty, but to swimmers very dangerous plant, grows almost everywhere. As long as I can remember, there has been a bed of it in the Serpentine close to the Humane Society’s boat-house. It has rose-coloured flowers. *P. Persicaria* (Spotted Persicaria) has a dark mark like a bruise in the centre of each leaf, and about Maidenhead is known by the name of the Virgin Mary’s Pinch; from a tradition that the Blessed Virgin once pressed it with her thumb. Then there is *P. hydropiper*, common enough also, which is now before me, shading the inhabitants of my aquarium with its floating leaves. It closely resembles *P. amphibium*, but its flowers are greenish.

W. J. BERNHARD SMITH.

Temple.

It is doubtless to the *Polygonum persicaria*, one of the amphibious species, that your correspondent refers. This plant, from its power of throwing out roots from every joint of its long stem, produces a tangled mass of vegetation most dangerous to bathers and inimical to drainage. Its old name of *Snakeweed* sufficiently denotes its character.

E. B.

LAIRG, LARGS, ETC. (4th S. ix. 485; x. 33, 96.) If we had had the least notion that E. D.’s equanimity of temper would have been upset by the smell simply of Celticism which prevails in the names of the hills and dales, the rivers and waters, the baronies, estates, and farm towns of Scotland, and which was brought under his notice by us, we should have hesitated long before disturbing him in his Gothic dream. But it was his duty certainly, in asking for information through “N. & Q.,” to have announced openly and not by innuendo his malady, and the incurable nature of it, as now indicated by the fact announced that he has not yet (possibly he is very young) discovered “any evidence that they (the Celts) ever had a footing in the British islands.” Without any pretension to prophetic vision, we have the hardihood nevertheless to predict that many years

will be added to his age ere he be favoured with the "satisfactory explanation" which he asks, inasmuch as he requires it from one source only, and there it is not obtainable, as we humbly think. ESPEDARE.

CHATTERTON (4th S. x. 55, 90.)—MAKROCHEIR startled and surprised me by his implied intimation that a good stanza was not to be found in Chatterton's poems, and I was a little relieved by the reply of MR. BOUCHIER. I have always considered that the questioning that Chatterton was a true poet showed a malady in the questioner past praying for. I never saw the poet Keats but once, but he then read some lines from (I think) the "Bristowe Tragedy" with an enthusiasm of admiration such as could only be felt by a poet, and which true poetry only could have excited. Is there in the English language a lyric, a truer, and more striking one than the verses beginning

"When Freedom dressed
In blood-stained vest,
To every knight her war song sung,
Upon her head
Wild weeds were spread,
A gory anlace by her hung"? &c.

As Dr. Johnson criticised the "Lycidas" of Milton in terms which implied that he thought it a poor affair, we are thereby taught to believe that MAKROCHEIR may be a very able man in spite of his estimate of the poetry of Chatterton. I trust, however, that you will receive and give place to other protests against the judgment of MAKROCHEIR of the poetry of Chatterton besides that of MR. BOUCHIER and that of J. H. C.

THE MISERERE OF A STALL (4th S. ix. 472, 517; x. 15, 98.)—Your learned correspondent F. C. H., replying to MR. MICKLETHWAITE's query as to the meaning of *Miserere*, said it was so-called "as being a merciful contrivance to relieve fatigue," an explanation that does not appear to be satisfactory to your querist. I therefore mention an explanation of the word with which I have long been familiar, though I do not know whether it is intended to be accepted in jest or in earnest, but it is this. The stall seat, when turned up and put back, left the small ledge or shelf on which the tired ecclesiastic might obtain a slight rest from the fatigue of a long service; but this small projection only afforded him support so long as he leaned back or steadily kept his balance. If, overcome by drowsiness, he nodded and leaned a little forward as his tired legs gave way, it was quite enough to make the stall seat fall, the consequence being that the sleepy worshipper was precipitated against the desk or tumbled on to the ground. In such a condition he was to be pitied, and was an object of commiseration, and hence the word *miserere* as applied to this bracket underneath the stall seat. Whether this explanation be fanciful or no, it is certain that the old stall seats are so delicately

poised on their hinges that the result of any one resting on the bracket and then nodding to sleep will be as I have stated. *Experto crede.*

CUTHBERT BEDE.

I give it as a guess, but am unable to understand how Milner could have made so barbarous a blunder as to call a *miser cordia* a *miserere*. I think it more likely that, in the humour and spirit of the times, such a seat was jocularly called a *miserere* or *miserere mei*, after the penitential psalm so commencing. An old French saying given by Cotgrave embodies in a similar spirit the first and last words of the same psalm. "Tu aurasmiserere" (or "du miserere") *jusques à vitulos* was a clerical mode of saying, "You shall have a good sound whipping." And, after the experiences of MR. WALCOTT, I can quite understand how some mediæval joker to whom, "*Miserere mei, Deus, secundum magnam misericordiam tuam*," were as household words, would remark as he left his narrow penance-indulgence shelf, that it was a *miserere* (or lamentation, or penance) rather than a *magna misericordia*; and this, too, would become a household word. B. NICHOLSON.

P.S.—I do not quite understand MR. WALCOTT's last clause, "as the correct," &c. *Sedilia* is the correct Latin technical for sanctuary stalls (for an instance, see Ducange, s. v. "*Misericordia*"), and "ceiled seats" appears to me a colloquial corruption by sound, just as "le bois brûlé" or the Mississippi, became Bob Ruley's woods.

"WHAT THOUGH BENEATH," ETC. (4th S. x. 107) is from Campbell's poem of "The Last Man."

F. H. H.

"HERE PAUSE; THESE GRAVES," ETC., is in Shelley's *Adonais*, stanza 51. The lines are as follows:—

"Here pause; these graves are all too young as yet
To have outgrown the sorrow which consigned
Its charge to each."

JONATHAN BOUCHIER.

CENTENE OF LYNG (4th S. x. 86.)—This, I should judge from Ducange, to mean 108 pounds of lyng, for under the word "Centena," he says:—

"Centena cere, zuccari, piperis, cumini, &c., apud Anglios, continet 13 petras et dimidium: et qualibet petra continet 8 libras. Summa ergo librarum in centena 108."

As used in the sense of *weight* of such a variety of other articles, we may fairly include among them that of *fish*.

Centena also signifies the part of a county, region, &c. EDMUND TEW, M.A.

The word *centena* denoted a hundred, but of variable numerical quantity, according to the nature of the article to which it was applied. Brand (*Popular Antiquities*, Sir H. Ellis's ed., ii. 474), on the meaning of the old saw—

"Five score (to the hundred) of men, money, and pins,
Six score of all other things,"

says—

"The Norwegians and Islandic people used a method of numbering peculiar to themselves, by the addition of the word *tolfred* (whence our word *twelve*), which made 10=12, 100=120, 1000=1200, &c. The reason of this was that these nations had two decads or tens; a lesser consisting of ten units, and a greater containing twelve (*tolf*) units: hence by the addition of the word *tolfred*, the hundred contained ten times twelve."

The "long hundred" was used in England at an early period. In a statute of uncertain date, but generally assigned to 33 Edw. I. (1301), "*De ponderibus et mensuris*," whilst the centene of wax, sugar, pepper, &c., was to contain 108 lbs. only, a centene of canvas, linen-cloth, &c., was to consist of six score ells; a centene of hard (*i.e.* cured) fish, six score—sometimes eight or nine score; but a centene of horse-shoes was only five score.—*Statutes of the Realm* (Record edition), i. 205. See also *Fleta* (Lond. 1647, p. 73) lib. ii. c. 12, ss. 4, 5.

Mulvells are expressly mentioned in the above statute amongst the hard fish as being vi score to the hundred, but in some places ix score; *ling* would no doubt be reckoned by the same rule.

Halliwell (*Archaic Dict.*) conjectures the fish called *mulvells* to have been *haddock*. They are said to have been called in London *greenfish*, but in Lancashire *mulwin*. Has it been determined what they really were? E. V.

"HAHA" (4th S. x. 37, 95.)—I agree with MR. OAKLEY that the derivation of a *haha* fence from "the circumstance of a person coming suddenly upon it in riding, and naturally exclaiming 'Ha! ha!' at being so suddenly stopped in his progress," as your correspondent W. P. puts it, is laughable enough. It is on a par with the popular derivation of Charing Cross from *chère reine*. It strikes me that if a person was suddenly pulled up whilst riding by an obstruction of this kind, he would be more likely to exclaim "Botheration!" or "Confound it!" than "Ha! ha!" which is a laughing exclamation, and he would probably be in the reverse of a laughing humour, especially if the sudden check nearly threw him over his horse's head!

The following passage from Walpole's *Modern Gardening*, for which I am indebted to that invaluable book Richardson's *Dictionary*, will, however, show that W. P. is not alone in his conjecture:—

"The capital stroke, the leading step to all that followed, was (I believe the first thought was Bridgman's) the destruction of walls for boundaries, and the invention of fossés, an attempt then deemed so astonishing that the common people called them Ha! ha's! to express their surprise at finding a sudden and unperceived check to their walk."

It is probably, as MR. OAKLEY says, a redupli-

cation of *haw*, a hedge, though why it was reduplicated I do not quite understand.

JONATHAN BOUCHIER.

VAIR IN HERALDRY (4th S. x. 88.)—Permit me to correct, what I think must be a slight mistake, in your reply to RESUPINUS's query. In *vair* the points of the argent cups all point one way, whilst the azure point the other; that is to say, the points of the azure cups may point downwards, and those of the argent upwards, and *vice versa*, though I believe the former method is the more generally used. In *counter-vair* the azure cups would point downwards in the first row, upwards in the second; downwards in the third, and so on, the argent of course doing exactly the reverse. G. P. C.

SIR JOHN LUBBOCK ON "FELIS CATUS" (4th S. ix. 532; x. 56, 92.)—As a sincere cat-lover I was much pleased to see the question whether the domestic cat was known to the antients being mooted in the pages of "N. & Q."; and I was in hopes that by this time some more decisive conclusion would have been come to. I have discussed the subject often with a learned friend of mine—learned in every sense of the word—but without any positive result. He, relying on a piece of evidence I will presently mention, feels convinced that pussy was familiar to the Greeks and Romans. I at least doubt this from the utter absence of any allusion to the cat as a home-pet in all the writings of antiquity that have come down to us. We have found (I am speaking much more of my friend's researches than my own), besides the passage in Pliny, quoted by MR. RAMAGE (*antè*, p. 56), others in Aristotle, Ælian, and other antient writers on natural history, which show some knowledge, not always very accurate, of the cat's habits. But all these seem applicable to the wild or undomesticated animal. Not the slightest trace could we hit on of any allusion to the cat as a companion of man; and considering how much we have of the dog, both in works of art and in literature—dear old Argos will occur to every one—it seems almost incredible that some notice should not have come down to us of "the harmless necessary cat," and of her playful winning ways. There is not even a Greek or Latin word for "purring." All this, of course, is only negative evidence; but it seems very strong.

The one piece of positive evidence to which I referred is the representation of a cat on a coin of Tarentum. Col. Leake had one of these coins, and thus describes the reverse:—"Half-draped figure, seated on chair, with footstool to l. (left); in right hand a bird, cat leaping up to seize it." It is not a common variety of the Tarentine coins, but I have seen a specimen in the possession of a living numismatist, and the animal represented is an indubitable cat. But how far this instance,

if a solitary one, would weigh against what I have termed the negative evidence on the other side, seemed always a matter of doubt.

When I read the passage from Mr. Hare's book, quoted by MR. RADECLIFFE (*antè*, ix. 532), about a bas-relief representing "a lady trying to induce her cat to dance to a lyre," I had some misgivings whether the animal might not be the mythical leopard that we meet with so often in ancient works of art. The communication, however, of A. R. (*antè*, 92) renders it very doubtful if the animal represented belongs at all to the feline race. But the bronze cat spoken of by C. L. (*antè*, 56), would indeed be a very "stubborn and unyielding witness" to the classical domesticity of "poor puss"—if it is unquestionably an antique.

COOXI.

"FILIA MUNDI:" "FILIA POPULI" (4th S. x. 87).—I do not think there was any difference between these expressions, both of them being applied to illegitimate children. In the parish register of Croydon there are entries of "filia vulgi," 1569, and "filius terre" (*sic*), 1582. In Wandsworth register we have "fil. populi," 1629; and at Cheshunt "a son of the people—base born," 1560. These unfortunates were described just as it pleased the parson or clerk. Thus, in Weston registers we find "ex fornicatione gravitæ," 1620; Burwash (Sussex), "incerti vero patris," 1566; All Saints', Newcastle, "love begot," 1683; Lambeth, "merry begot," 1685, and "a byeblow," 1688; Chelsea, "filius meretricis," 1564; Isleworth, "fil. unius cujusque," 1603; Twickenham, "scape-begotten," 1690, &c., &c. See Burn's *History of Parish Registers*.

ALEXANDER ANDREWS.

Stoke Newington.

"EX LUCE LUCELLUM" (4th S. x. 115).—It may be desirable to record in your pages that, in the month of April, 1871, Mr. Lowe, then Chancellor of the Exchequer, being desirous of relieving the pressure upon the Succession Duty and Income Tax, proposed a duty on lucifer matches, to be levied by means of a stamp upon each box bearing the motto, "Ex luce lucellum." The measure did not pass, as it was feared that it might interfere too much with the employment of very many poor children, who had nothing to do but make them. Still the whole of the necessary apparatus, stamp and all, had been provided, at some cost no doubt; and some writer in a newspaper at the period proposed, by way of solace to the Chancellor of the Exchequer's wounded feelings, that he should levy a tax upon photographs, and adopt as the motto "Ex sole solatium." About the same period, and during the German war in France, many observations were made upon the (then) King of Prussia constantly commencing his dispatches home by acknow-

ledgement to Providence for the slaughter, &c., his troops had successfully committed. Under a large portrait of his Majesty, exposed in a shop window, some wicked and witty urchin had scrawled—"Let us prey!"

Q. IN A CORNER.

SUBJECT OF AN ENGRAVING (4th S. x. 108).—The eremitical figure in this engraving is intended for St. Ethbin, or Egbin, a Breton of noble family, who took the habit at Taurac, in Brittany, in the year 554; but the province having been laid waste by the Franks about the year 560, he sailed into Ireland, and built himself a small hermitage and chapel in a wood called Necten, where he wrought many miracles, and led a mortified life for twenty years, dying at the age of eighty-three, on the 19th of October, on which day he is commemorated in the Roman martyrology. The picture, no doubt, commemorates his welcoming and entertaining Christ himself under the guise of a pilgrim, or rather a leper, as the verses would indicate. The three cards, however, could not be intended to represent the Blessed Trinity; though what they do symbolise is not apparent. I should imagine them to signify the three theological virtues of Faith, Hope, and Charity, which the holy hermit was exercising towards his divine Guest. The life of St. Ethbin is given by Capgrave, but he does not mention this subject.

F. C. H.

THOMAS GISBORNE (4th S. x. 127).—A most interesting account, based on early personal recollection, of Mr. Gisborne, is to be found in Sir James Stephen's *Essays in Ecclesiastical Biography*, ii. 299-307, "Clapham Sect." The style is as usual somewhat euphuistic, but singularly expressive.

LYTTELTON.

INSCRIPTION AT EGLISTON ABBEY (4th S. x. 106.) The only difficulty in reading this inscription applies to the last words in each line. The inscription is the following:—

† Boheby Jhu for yi passions sez M
Gastarde. † hanc merci on yi sinfull hez

Of course the Lombardic letter M crowned stands for the Blessed Virgin Mary, and has no connexion with the two lines. Each line ends with a word terminating in z, and the question is, what does this stand for here? Unfortunately for the decyphrer, this contraction is put very arbitrarily on brasses and monuments, for at least the following varieties:—*ur, um, us, bus, s, is, er, re, oris, y*. Probably many more, but I could refer in a few minutes to examples of these at least. If we suppose the z to stand in each word at the end of these two lines for *re*, perhaps we may venture to read the lines thus:—

"Jesu for thy passions seze,
Have mercy on thy sinfull here."

This would presume the word *sore* to stand for *sore*. I am not aware of any instance of such spelling, but I should not despair of finding some. This, of course, is pure conjecture, but nothing better has occurred to
F. C. H.

"WHO MURDERED DOWNIE"? (4th S. x. 128.)
The story appeared in No. 122 of *Household Words*, dated July 24, 1852. G. H.

BASIL AND RUE (4th S. ix. 522.)—Before attempting to answer Mr. J. PERRY's question, it would be well to ascertain whether his statement has any foundation in fact. The notion of sympathy between certain plants, and antipathy between others is very old; but I have always looked upon it as wanting any foundation. Thus Thomas Johnson, in his *Cornucopia* (1595) says:

"The Vine is greatly delighted with the Elme and yeeldeth more fruite being placed together: . . . the Olive-tree so detesteth the Cowcumber, that being placed nere together they wil turne backe and growe hookewise lest they shoulde touche one another."

That strawberries grow best in the vicinity of nettles is a belief which was current in Shakespeare's time, and yet lingers among us.

JAMES BRITTEN.

Miscellaneous.

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Notices to Correspondents.

We are compelled to postpone until next week our usual Notes on Books, including a notice of Mansell's Photographs from the British Museum.

S. S. S.—The twelve good (or golden) rules attributed to Charles I. are printed in "N. & Q." 3rd S. iii. 197, 215. We are inclined, however, to think they were agreed to by Ben Jonson and his fellow poets, and called by them "Table Observations."—The Game of Goose is described by Strutt, Sports and Pastimes, ed. 1801, p. 249. On the Stationers' Registers, 16th June, 1597, was licensed "The newe and most pleasant game of the goose."

J. BEALE.—A widow bewitched is a woman who is separated from her husband.

G. P.—Benjamin Noldmann's (i.e. A. F. F. L. von Knigge) German work, Geschichte der Aufklärung in Abyssinien (a political satire), 1791, 8vo, is in the British Museum.

JOHN WOODWARD (Montrose).—What our correspondent entitles "Birthday Lines," is a Greek epigram, already discussed in "N. & Q." 3rd S. v. 195, 269, 328; xi. 509.

J. H. M. (Chancery Lane) is referred to "N. & Q." 1st S. i. 247; iii. 285; 3rd S. v. 300, for the authorship of the lines on "Woman's Will."

JOHN REYNOLDS—The heretical and ungallant lines attributed to Maucroix appeared in the New Monthly Magazine (1827), xx. 333:—

"I would advise a man to pause
Before he takes a wife;
Indeed, I own, I see no cause,
He should not pause for life."

S. MARTIN.—Tyrannical Government Anatomised; being the Life and Death of John the Baptist, a dramatic piece, 1642, 4to, is attributed by Pech to Milton.

ERRATA.—4th S. x. p. 109, col. ii. line 12, for "fiend" read "fiord"; p. 137, col. i. line 21, for "Earl of Berkshire" read "Earl of Suffolk."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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Notes.

ANCIENT ALLIANCE OF THE SCOTS WITH FRANCE: THE REBEL MARQUIS OF TULLIBARDINE: "THE THISTLE," 1734-6.

Until the first French revolution, the nobility of Scotland had the same privileges as were enjoyed by the French nobles of exemption of arrest for debt. A singular instance of this occurs in the case of the second Marquis of Tullibardine, the heir apparent of the dukedom of Athol, which is preserved in *The Thistle*, a Scotch newspaper, commencing on February 13, 1734, and terminating on February 11, 1736.

The Dukedom of Athol was created by Queen Anne, April 30, 1705. The first Marquis of Tullibardine, Colonel of a Dutch regiment, was killed at the battle of Malplaquet in 1709. His next brother, William, succeeded to this titular honour, and, having been actively engaged in the rebellion, 1715, was attainted. He made his escape to France, where, receiving no pecuniary assistance from his friends in Great Britain, and little help in France, he got involved in debt, and was put in prison by his creditors. Although deprived of his title and attainted in his own country, he was nevertheless recognised as a nobleman in France, and was by the Parliament of Paris admitted to the privileges to which his rank as such gave him right.

The following account of the proceedings adopted

for his liberation are recorded in the pages of *The Thistle* (No. 36):—

"Paris, October 8, 1734.—On the 28th past, the cause of the late Marquis of Tullibardine, here call'd Duke of Athol, who had been long a prisoner for debt, was brought before the Parliament of Paris. The plaintiffs were one D'Ivry, joined by others of the defender's creditors. The point in question was, whether a man of the defender's rank and quality was liable to have his body confin'd for debt. The arguments *pro* and *con* were very learned, and strenuously urged on either side.

"The counsel for the defendant was Mr. O'Hanlon, a gentleman born in London, but descended from an old and noble family in Ireland. He made a very eloquent discourse, in which he laid down and elucidated the privileges which had been granted by France to the Scots nation, and the advantages all the British subjects ought to enjoy in consequence of such privileges, by virtue of the Peace of Ryswick and of that of Utrecht.

"Messieurs Lardelot and Savvyard, noted for their learning, eloquence, and consummate knowledge in the law, appeared for the plaintiffs; and with great warmth and strength of reason argued against Monsieur Gilbert de Voisins, chief of the King's Counsel, who appeared for the king, and with his customary eloquence concluded in favour of the defender. The Court, after mature deliberation, declared his enlargement, and he was accordingly set at liberty that instant. It is certain Mr. O'Hanlon rendered a signal service to the defendant; and it is no small advantage to the British subjects to have a countryman so able and so zealous to defend their interests in a foreign kingdom. Mr. Francia, who was solicitor in the case, was extremely vigilant, and neglected nothing which could contribute to a happy issue on the part of the defendant."

After his liberation, the marquis still continued his exertions on behalf of the exiled family; and engaging in the rebellion of 1745-6, was taken prisoner and sent to the Tower, where he died the year after his apprehension, predeceasing his father the duke, whose demise did not take place until 1764. A circumstance which saved the title, which in this way came to the third son James, who, when the event occurred, was member of Parliament for Perth and colonel of the first regiment of Guards.

Of Mr. O'Hanlon, the Irish barrister, who acquitted himself with so much ability, we regret to say we can find no account; but if his name should attract the attention of any Irish genealogist, he might not be disinclined to communicate to "N. & Q." such information about this gentleman, and the ancient race from which he sprung, as may have come under his observation.

The only perfect copy of *The Thistle* of which I am aware came from the library of John Earl of Hyndford—a peerage now believed to be extinct. It was printed at Edinburgh, and sold by William Cheyne at the foot of Craigs Close, opposite to the Cross, where advertisements and letters are to be taken in. Also at most booksellers shops, and at the Laigh Coffee-house. The editor gave his name as "Sir John de Graham, Knight," and the paper stopped at No. 105. J. M.

A LONGEVITY BALLAD.

I forward copy of a ballad which will, I hope,
find a corner in "N. & Q." GWYNFA.

"THE THREE OLD MEN OF PAINSWICK.

(A Ballad exemplifying the Longevity of that Famous
Town 200 Years ago.)

"Oh! Painswick is a healthful town,
It hath a bracing breeze,
Where men by nature's rules might live
As long as e'er they please.

"Before the glass and baneful pipe
Had robb'd man of his strength,
And water only was his drink,
He lived a greater length.

"Two hundred years, or more, ago
A pilgrim passed that way;
And what that pilgrim heard and saw
I will relate to-day.

"And while he stopp'd outside the town
To rest his weary bones,
He saw a very aged man
Upon a heap of stones.

"The pilgrim saw him with surprise,
And surely thought he dream'd;
The poor man was so very old,
Methuselah he seem'd!

"He'd travelled o'er the wide, wide world,
Amid its heat and cold,
But he had never, never seen
A man one-half so old.

"His face was wrinkled like a skin
That's shrivell'd by the heat;
His hair was whiter than the snow
We tread beneath our feet.

"It made the pilgrim very sad,
As he was passing by,
To see his old eyes fill'd with tears,
To hear him sob and cry.

"The man was crying like a child,
His tears fell like the rain;
The pilgrim felt for him, and ask'd,
'Old man, are you in pain?'

"'Oh, tell me, tell me, poor old man,
Why do you sob and cry?'
The old man rubb'd his eyes, and said,
'Feethur's bin a b'ytting I!'

"'Old man, old man, you must be mad,
For that can never be;
Your father surely has been dead
At least a century.'

"'My feethur be alive and well,
I wish that he weer dy'd,
For he ha bin and byut his stick
About my face and yud.'

"The pilgrim pick'd the old man up,
And walk'd to Painswick town;
'Oh show me where your father lives,
And I will put you down.

"'And I will tell the cruel man
Such things must not be done,
And I will say how wrong it is
To beat his aged son.'

"The pilgrim shook a garden gate,
An old man ope'd the door;
His back was bended like a bow,
His white beard swept the floor.

"If Adam he had lived till now,
And lengthen'd out his span,
Then Adam really would have seem'd
Another such a man!

"The pilgrim felt amazed, indeed,
When he beheld his sire;
He held a great stick in his hand,
His face was flush'd with ire.

"'Old man, old man, put down your stick,
Why do you beat your son?'
'I'll cut the rascal to the quick
If he does what he've done.

"'Why up in yonder apple-tree
Grandfeather risk'd his bones;
And while the old man pick'd the fruit,
The rascal dubb'd with stones.'

"The pilgrim turn'd his head and saw,
In a spreading apple-tree,
A very, very aged man,
The eldest of the three.

"The pilgrim was a holy man,
Whose hopes were in the sky;
He fled—he thought it was a place
Where man would never die!

"H. Y. J. T.

"Upton St. Leonards."

OVER SWELL CHANCEL, GLOUCESTERSHIRE.

In taking down the east wall of this chancel, last week, the following details were discovered:—On the outside face, about a foot and a half below the level of the side walls, were two semicircular stones, forming together a small Norman light one foot in diameter. On removing a monumental tablet inside, appeared the splay of this window (circular), opening out to the diameter of 4 ft. 5 in.; but the centre of the window itself was three inches below (what would be) the centre of the circumference of the splay. Below this, about 2 ft. 9 in., a clearly defined line marked where the altar-beam went across, from side to side, resting on two plain brackets in the north and south walls. In the space between the above window and this line were three, apparently consecration-crosses (pattée), thirteen inches wide: the central one chocolate, in a circular band an inch and a half wide, defined by two chocolate lines; the two side crosses similar, only counter-charged, excepting the white circle. Below the altar-beam, to the depth of 1 ft. 9 in., was a diaper, or rather a band of lozenges, with a square in the centre, and in the square a cross botonée, sable; and issuing from its angles, the limbs of a like smaller cross saltire-wise. The arms of the larger cross sent out curved floriated branches. In the lozenge to the right of the square was another (consecration-like) cross, in a chocolate circle; in the one to the left, apparently a plain black cross. In the other lozenges nothing remained but faint patches of chocolate. The halves above and below, heraldically speaking, were respectively arg. guttée sa., and gules guttée arg.

Below this band of colour was modern plaster. The diaper was not carried down to the original floor-line, which was found considerably below the late accumulations.

Will F. C. H. kindly suggest what glass beamed on the circular window? When the whole window was revealed, it struck me instantly that it was intended to figure or represent the sun in his rising. The patron saint is unknown. Will the position of this window afford a clue? What instances are there of such solitary circular windows in chancels? Were the three, consecration crosses? What were those in the diaper? Did the altar-beam usually extend the whole width of the wall? How in such a small church, with such a small population (ninety-five last census), and with no rich lay resident or proprietor, would such beam be adorned and furnished in olden time?

DAVID ROYCE.

P.S. This small chancel has in the north wall two very early, narrow, deep splayed Norman windows.

SWIFT'S "POLITE CONVERSATION."—Swift's celebrated sketch, entitled *Polite Conversation*, is doubtless well known to many readers of "N. & Q." It is very striking on reading it for the first time, as I did very lately, to see how very ancient are most of the phrases which constitute the "small change" of society at the present day. A "girl of the period" who prides herself on her powers of chaff and repartee, and has a holy horror of anything old-fashioned, would be considerably astonished on reading this sketch to find that her great-great-grandmother talked in exactly the same style, almost indeed in the same words, that she herself does at a fashionable "at home" or "drum." My object, however, in writing to "N. & Q." is with reference to the following passage in the author's introduction:—

"I can faithfully assure the reader that there is not one single witty phrase in this whole collection, which has not received the stamp and approbation of at least *one hundred years*, and how much longer it is hard to determine; he may therefore be secure to find them all genuine, sterling, and authentic."—Swift's *Works*, edited by Walter Scott, 1824, ix. 358.

I have italicised "one hundred years," as I wish to draw particular attention to these words. I should be very glad to know upon what authority the Dean was speaking when he made this assertion. I know that Swift was not one to be easily caught napping, and I do not doubt that he knew what he was saying perfectly well; still it does seem incredible that all these colloquial phrases, four-fifths of which are constantly in use in our own time, should have existed for so many years. The *Polite Conversation* was written, so far as I can make out, in or about 1706: a hundred years would accordingly take us back to a

time when Shakespeare and Bacon were living, when Spenser had been dead only about half a dozen years, and Milton was not even born. Is it not most singular that phrases so familiar in our own mouths should have been in common use in a state of society so entirely different, not only from our own, but from that of Swift's age? I presume that society underwent a far greater change in the century from Queen Elizabeth to Queen Anne than in the century and a half from Queen Anne to the reign of our own good Queen. I subjoin a few of the phrases used by the redoubtable Tom Neverout and the overwhelming Miss Notable and their friends; and I should feel greatly obliged to any correspondent who would kindly point me out instances of their use in any work prior to the reign of Charles I.:—

"You must eat a peck of dirt before you die."

"Water bewitched."

"Miss Notable. I never heard that."

Tom N. Why then you have a wrinkle."

"To teach one's grandmother to suck eggs."

"He was a bold man that first eat an oyster."

"Sauce for a goose, sauce for a gander."

"They must rise early that would cheat him of his money."

"Sharp's the word."

"Diamonds cut diamonds."

"Promises and piecrust made to be broken."

"Thou hast a head, and so has a pin."

"To quarrel with one's bread and butter."

JONATHAN BOUCHIER.

EVELYN'S AND PEYPS'S DIARIES, THEIR CORRECTNESS.—COL. CHESTER has proved (4th S. x. 13) that Evelyn gave the true date of Cowley's burial, but it may be worth showing that Lord Braybrooke's foot-note statement, italicised by COL. CHESTER, though inapplicable to that instance, is well founded. About three months ago I came across an example in proof. In 1678 Evelyn writes thus:—

"15th Nov^r. The Queen's birthday. Coleman and one Staly had now been tried, condemned, and executed. On this Oates grew so presumptuous, as to accuse the queen of intending to poison the king. . . . divers of the Popish peers were sent to the Tower, accused by Oates, and all the Roman Catholic lords were by a new Act for ever excluded the Parliament; the king's, queen's, and duke's servants were banished, and a test to be taken," &c., &c.

Now these sentences could not have been written till at least nineteen days after the date prefixed, and the different incidents, noted without regard to chronological succession, lead, as they are told, to wrong inferences, and are merely grouped around the queen's birthday as a convenient and central point, though not one of them occurred on that day. Staly was convicted on the 21st, and executed Nov. 26. Coleman was convicted Nov. 27, and executed Dec. 3. Oates made his public accusation of the queen before the Commons Nov. 28, and as he had previously made it before

the council, and thereupon had his papers seized by order of the king, he must have made it before the conviction, and therefore before the execution of Coleman. The accused Roman Catholic peers were sent to the Tower on Oct. 25. Not the lords only, but all Roman Catholics were excluded from Parliament; and the bill caused an affray in the House of Commons on Nov. 18, and did not receive the royal assent till Nov. 30.

When, on the other hand, COL. CHESTER writes "Pepys was correct in this instance," I fancy he did not mean to imply, what might be gathered from it, that he was inaccurate in his dates. His *Diary* bears evidence, I think, to his being a methodical man, and a clerk of excellent regularity: one who, had he not written up his journal for nineteen days, would have noted his omission.

B. NICHOLSON.

BLESSING OR CROSSING ONESELF.—An old Puritan writer says of some good people of his own persuasion, under the influence of strong religious emotion and wonder, that "they held up their hands and blessed themselves." I should be very glad to meet with other passages of the kind, and see how long this custom lingered among the people, especially among the Puritans, after the Reformation. Similar customs still exist in popular practice. Thus I have seen in several parts of England people making the sign of the cross over flour previous to kneading it into cakes or loaves of bread; and I have often heard the asseveration "Belleddy" (*i. e.* "by our Lady") from the mouths of people, who evidently followed local custom without any notion of the meaning of the expression. Q. Q.

ETHEL.—Judging from works of fiction, the columns of *The Times*, and other *nominometers*, there would appear to be every now and then a fashion in female Christian names. When Lady Blessington wrote, the fashionable name was apparently Emily. About twenty-five years ago Julia was in the ascendant; Eleanor succeeded, to be displaced at the Crimean period by an inundation of Alma. So far as my observation extends the reigning sovereign is Ethel. My object in writing is to effect an insurrection against her. How did an Anglo-Saxon word, signifying *king*, ever come to be used as a woman's name? Is not this use purely modern? I am not aware that we find an instance of it among the Anglo-Saxons, or during the Middle Ages, as a female name except in composition. We meet with Etheldreda, Ethelswitha, and many others; but is there one example of Ethel alone as a female name? As I should not have liked, when I came to years of etymology, to find myself dubbed a King, may I venture to suggest that this inappropriate name should no longer be inflicted on inoffensive and defenceless feminine babies? If

parents wish for an Anglo-Saxon name, or for a name perfumed with regality, are there not enough of both without having recourse to one which would probably have provoked the astonishment or ridicule of those doughty warriors who bestowed their ineffable contempt upon the Danes for daily combing their hair, and, it is even to be suspected, washing their faces? Is there sufficient special beauty in Ethel to justify us in retaining it in defiance of gender?

HERMENTRUDE.

A CHAUCER CONSTRUCTION.—A German friend has called my attention to a difficulty in line 14 of Chaucer's Prologue to his *Canterbury Tales*, on which he says no English editor has commented, and which I own to having always passed over without question till called on to explain it. The difficulty is, with what is "To ferne halwes" to be taken—what many-worded part of speech is it—in the well-known lines

"Thanne longen folk to gon on pilgrimages,
And palmers for to seeken strange strondes,
To ferne halwes, kouthe in sondry londes;
And specially, from every schires ende
Of Engelond, to Canturbury they wende,
The holy blisful martir for to seeke,
That hem hath holpen whan that they were seeke."

I have no doubt that the *to* is part of the verb *seeken*, and that though "seeken" alone governs "strange strondes," "seeken-to" governs "ferne halwes." The two-worded verb "seek-to" was often used in our middle literature, as may be seen by Richardson's quotations in his *Dictionary*, though it is now out of use, I suppose; but it was a favourite expression with old Perry, the rabbit-hunter in Windsor Park. Many a time did I hear the old fellow shout—"Seek to him, Beauty! good bitch! seek to him!" in my boyish days.

The construction of one editor, who puts a full stop at "strondes," and reads "they wende to ferne halwes . . . and specially to Canturbury," is to me plainly wrong, for "ferne halwes" must go with "strange strondes."

F. J. FURNIVALL.

SIR JOHN DENHAM.—COL. CHESTER has shown ("N. & Q.," 4th S. x. 13) that there is documentary evidence for the date of Sir John Denham's death, as deduced from Pepys's *Diary*. I would now ask the authority for the statement commonly made, that his madness was caused by circumstances connected with his second marriage—a euphemistic phrase, I presume, for his wife's infidelity. Marvell, in his "Instructions to a Painter," calls him not a cuckold, but a leader of wittols; and in "Clarendon's House-warming," which must have been written between September 1666 and the end of 1667, he attributes the insanity to an accident; though, could he have done so, he would rather have attributed it to his wife. In stanza 7, he says:—

"And all for to save the expenses of brick-bat,
That engine so fatal which Denham had brained."

If the writer of the "Historical Poem" attributed to Marvell spoke truth, Denham may have had another illness, "due to circumstances connected with his second marriage"; and this may have been confounded with his madness, or may have mingled itself with it. B. NICHOLSON.

TWO CAXTONS OMITTED BY MR. BLADES.—In the Museum of Antiquities formed at Southampton for the recent meeting of the Archaeological Institute, were two volumes printed by Caxton; and as neither of them is included in Mr. Blades's valuable list of existing copies, I venture to send you particulars. They were both exhibited by Mr. Henry Bonham:—

1. *Chaucer's Canterbury Tales*. 2nd edition. Imperfect. Begins with sig. C, wants all K, and four leaves in L. Some leaves torn.

2. *Gower's Confessio Amantis*. Wants six leaves, Table, and one leaf prologue. Begins on fol. 3. Wants C 1 and 2, also folios 46, 120, 126-129. Has the last leaf with the misdated colophon, 1493, for 1483. W. J. LORTIE.

EPIGRAM.—Now everybody is talking of Pontefract and its recent election, the following epigram, written by Horace Smith "On Mr. Gully, the Pugilist, being returned M.P. for Pontefract," may be interesting:—

"Strange is it, proud Pontefract's borough should sully
Its fame by returning to Parliament, Gully;
The etymological cause, I suppose, is,
His breaking the bridges of so many noses."

WILLIAM ANDREWS.

26, Wilberforce Street, Hull.

Queries.

ARTISTS' PROOFS.—Will you allow me to ask for some brief directions how to mount proofs on Japanese paper? This paper is unsized and very bibulous. I either fail altogether to get the proofs to adhere, or discolour them so with the gum or starch used as to spoil them. F. M. S.

BOYS, BOYES, BOYSE, BOYCE.—As it is possible that these names are all varieties or corruptions of the original surname De Bois (that of the great Kentish family whose founder came over with the Conqueror), I shall feel obliged for any information tending to establish or disprove my conjecture. Mr. Treffry, a very clever and learned herald, though an amateur, pointed out to me certain similarities in the arms borne by some of these persons. The Irish branch of Boyse and Boyce may possibly have sprung from the immediate ancestor of the intrepid defender of Donnington Castle: for a brother of Sir John Boys took the Parliament side, and may as one of Cromwell's officers have received a grant of land

under the Cromwellian settlement. MR. PRENDERGAST could perhaps settle this last question for me. GEO. COLOMBE, Col. R. A.

Jun. U. S. Club.

LORD BROUGHAM.—What truth, if any, is there in the following?—

"Raikes, the dandy, whom Brougham called out for denouncing him as the ugliest man about London, published a *Diary*, in which he too often drew upon his imagination for facts, albeit it contains some gossip."—*Court Journal*, p. 859, July 20, 1872.

I have a strong impression that Lord Brougham disapproved of duelling. OLPHAR HAMST.

LORD BYRON.—I came across the other day an edition of Lord Byron's *Works*, published by A. and W. Galignani (No. 18, Rue Vivienne, Paris, 1826). Pasted in, at the commencement of his Life, is a letter in his own handwriting denying the authorship of *The Vampire*. I wish to know if this a fac-simile, or if it is a *bonâ fide* letter? Bohn does not mention it in Lowndes' *Bibliographer's Manual* at all. D. C. E. Bognor.

[Most probably the letter is a fac-simile, as there is one also pasted in the Paris edition of Byron's *Works*, published by A. and W. Galignani in 1828, now in the British Museum. This letter is printed in the *Gentleman's Magazine*, lxxxix (i). 633. Consult also "N. & Q." 3rd S. vii. 201.]

CHURCH TAXES.—Can any one refer me to the edition of Matthew Henry's *Commentary*, in which he expressed himself in favour of nonconformists paying church-rates? The remarks would most likely be founded on St. Matthew xvii. 24-27, and I should be glad if the precise words could be given. The modern editions do not contain any such remarks, and I am anxious to ascertain whether this is owing to wilful suppression of that eminent nonconformist's opinions. O. B. B.

HOUSE OF ORLEANS.—I feel curious to know a few matters as to this illustrious family, restored to France yet once again.

1. How did the so lately deceased son of the Duc d'Aumale acquire the title of Duc de Guise? He was born some years after the revolution of 1848, and it therefore could not have been conferred upon him. (All the male members of the House of Orleans appear to bear titles—a thing which I do not understand.)

2. What was the exact scope of the confiscation with which Louis Bonaparte rewarded the very rare leniency shown him by Louis Philippe?

3. Has the above confiscation been reversed by the Republic?

4. How came the Orleans family to recover their vast possessions in 1814? Other proprietors despoiled by the great revolution were not nearly so lucky.

5. Did the House of Orleans inherit the im-

mense estates of "La Grande Mademoiselle," the niece of Louis Treize? If so, by what right?

Q. M. R.

EDWARD CUP.—What is meant by an Edward cup? It is mentioned in the will of a Mrs. Alinor Hulle, of Cannington, who died October 14, 1458, thus: "Also I bequeethe to myn fadyr Hauswyff my gret cuppe 'Edwarde.'"

WILFRID OF GALWAY.

FARTHING OF GEORGE IV.—In the coinage of copper for Ireland, from A.D. 1821 to 1825, was a farthing issued as well as a penny and halfpenny? I ask the question as several numismatists are anxious to have it solved through "N. & Q."

MAURICE LENIHAN, M.R.I.A.

Limerick.

[According to Ruding (*Annals of Coinage*, ii. 129), by an order in council on July 5, 1822, a penny, halfpenny, and farthing, were struck for currency in Ireland; but the farthing was never issued: a few patterns only were struck.]

JAMES GRANT OF CARRON.—This celebrated outlaw is described in a note to Burton's *History of Scotland* as "a son of the family of Carron, well descended, and cousin to Huntly on his mother's side." This connection with the Huntly family appears to have been of great service to James Grant. Can any of your readers show how he was related to the Marquis of Huntly of his day? James Grant was a son of John Roy Grant first of Carron, who was a son of John More Grant first of Glenmoriston. Who was the wife of John Roy Grant first of Carron, the mother of the outlaw? and who were the brothers of James Grant, and what became of them? The Grants of Nether-Rothes or Auchinroath, as it was afterwards called, were, I believe, descended from a brother of James Grant. What I particularly wish to ascertain is the name of the first laird of Carron's wife, but any information concerning the family would be most acceptable.

ENQUIRER.

HERALDIC.—In the year 1871 a silver seal was ploughed up in the parish of Aldborough, Berks, bearing three escutcheons, with the legend "S. Isabelle de la Beche." The escutcheons have the following bearings: (1) Vaire, arg. and gu. on a canton of the first, a martlett sable; (2) Chequise, on a chief three oak-leaves; (3) Semée of roundles, or six roundles, 3, 2, and 1. The first of these escutcheons is that of De la Beche, and I have supplied the tinctures from Burke's *General Armory*. To whom do the other escutcheons belong? The present possessor of the seal has given me an impression of it, which is as clear as could have been obtained when the seal was first made.

W. M. H. C.

HYMNOLOGY.—Is it known who was the author of—

"Hymnes and Spiritual Songs, extracted from Scripture: composed in Private Meditation, and made use of (once) in Publick for the Saints' comfort, now published for their sakes that sung them or others that desire them. London, printed by J. R. for the Author, 1682"?

J. C. J.

LINES ON A COW.—I have heard the following description of a good cow. Who is it by? There is more than I give, where shall I find the rest?—

"She's long in her face, she's fine in her horn;
She'll quickly get fat, without cake or corn;
She's clear in her jaws, and full in her chine;
She's heavy in flank, and wide in her loin."

A FARMER.

"LITTLE BILLEE."—On what occasion did Thackeray write the ballad of "Little Billee," and where was it first published?

JOHN BOUCHIER.

THOMAS MOORE.—

"Fortunate senex! ergo tua rura manebunt!"

Virg. *Ec.* i. 47.

The above, &c., were turned into English verses (?) by Thos. Moore. They appeared in *The Times*, 1828:—

"Thrice fortunate old man, to thee alone

The griefs that haunt thy brethren are unknown;
While Melville's heart becomes a heavier load
At every stage along the Northern road."

Will any generous *littérateur* help me to the rest of this version? A. J.

O'NEILL.—What was the coat of arms of the O'Neills of Clannaboy in the time of Brian Ballagh, who is mentioned in the *Four Masters* as having been killed by Cormac McQuillin in the year 1529?

CLANEBOY.

Lisbon.

OWEN.—The usual Latin form for Owen is *Audoenus*; is this correct? Herbert in *Britannia after the Romans*, i. 29, says:—

"That the name, variously expressed Owain, Owen, Oen, Ywein, Eoghann, is Eugenius. The Irish priests (witness Tyrone, Tir-oen, Terra Eugenii) knew no other Latin for it, and in ancient records the Welsh Owen is expressed Eugenius. The Franks had in their language a different but resembling name, written Audoenus in Latin, Ouen in Romance."

The meaning of this very ancient Keltic name seems to be also a matter undetermined.

CYMRU.

OLD SIMON.—Who was Old Simon, whose head was the sign of Seago, print-seller, High Street, St. Giles's, near Tottenham Court Road? Seago was living in 1796, and was a popular publisher.

JAMES HENRY DIXON.

"OUR BEGINNING SHOWS WHAT OUR END WILL BE."—How far back can this proverbial saying be traced?

Q. Q.

"REJECTED ADDRESSES."—Who was the authoress satirised in the poem "Drury's Dirge, by

Laura Matilda"? A footnote says, "The authors, as in gallantry bound, wish this lady to continue anonymous." S. G. B.

"SAINT" AS AN ADJECTIVE: DEDICATION OF CHURCHES.—No dictionary which I have had an opportunity of consulting—Bailey, Johnson, Mason (*Supplement* to Johnson), Sheridan, Richardson, Ogilvie, Wedgwood—makes any allusion to the use of the word *saint* as an adjective simply, as it is certainly employed in the dedication-names of many churches—such, for instance, as *Saint Saviour* (not uncommon), *Saint Faith* (London, Winchester), *Saint Cross* (Oxford), *Saint Sepulchre* (London, Cambridge), equivalent to the Holy Saviour, the Holy Faith, &c. At York is a *Saint Crux*; *Saint Sacrament* I believe I have seen, but cannot now find an example. Probably nineteen out of twenty of those who commonly use these names have no idea but what they are as much names of persons as *Saint Peter* or *Saint Dunstan*.

On the other hand, there appears to be no *Saint Trinity*, although there is a *Holy Trinity* in nearly every large town. At Salford there is a *Sacred Trinity*. Then there is at Hitchin a church of the *Holy Saviour*; at Shrewsbury and Stoke (Norfolk), *Holy Cross*; at Southampton, *Holy Rood*; at Liverpool, *Holy Innocents*; at Charlton Kings, *Holy Apostles*; and, if I am not at fault, there are, somewhere in the country, churches dedicated to the *Holy Name* and the *Holy Angels*.

But the anomalies of church nomenclature are very puzzling. There are numerous churches dedicated to the *Holy Trinity*, but, so far as I can discover, not one sacred to the *Divine Unity*, though the doctrine of the Oneness of the Divine Being is universally acknowledged to be as important as that of the Trinity, and the one expression, equally as the other, comprehends the whole godhead. There are many consecrated to the Second Person of the Trinity under the titles of Christ, Saint Saviour, Emmanuel, &c.; but I can only find one (a chapel at Southampton) in the proper personal name of our Lord *Jesus*, and none under the title of the Messiah, equivalent to Christ. Then also, there seems to be none at all consecrated specially to the Father or to the Holy Spirit.

Are these matters governed by any definite principle? Will some correspondent, without trenching on points debated in theology, endeavour an elucidation of the peculiarities which I have referred to? What was the origin of the dedication of buildings intended for the worship of God to *Saints*, and *Angels* and sacred *Things*? Did it mean that in each case some particular saint, angel, or thing was to be specially honoured or worshipped there? And what does it mean now to dedicate a church to St. John, St. Anne, St. George, St. Alban, or St. Raphael?

The materials for this note have been gathered from the list of benefices in the *Clergy List*, but,

in by far the great majority of cases the dedication-name is not given. Is there any work which gives the names attached to all the parish churches in the kingdom? JAMES T. PRESLEY.

Cheltenham Library.

ST. FRANCIS OF ASSISI.—I have lately acquired a very curious old picture, about which I am anxious to obtain some information. It measures about five feet square, and is apparently a German work of the latter part of the sixteenth century. The subject may be described as follows:—On the right of the picture, a Pope is seated under a canopy, having on his left hand two cardinals, and on his right three figures in scarlet robes and birettas, whose faces exhibit consternation and disgust. One of them holds a book, and the one in the centre has a faint halo of golden rays round his head. In the front of the Pope kneels a Franciscan saint, with a plain gold nimbus, whom I imagine to be St. Francis of Assisi from the great resemblance he bears to all the most authentic representations of that saint. He appears to be pleading for some one, and offers red and white flowers, which the Pope extends his hand to receive. Behind him kneels another Franciscan. On the left of the picture is an archway, in front of which stands an ecclesiastic, apparently a bishop, with a very dejected countenance. He holds his biretta in his hand, and beside him stands his chaplain. The archway is filled with guards, who appear to view the proceedings with great interest: over their heads appears a very quaint landscape, with a river, bridge, church, &c. From the central position which St. Francis takes in the composition, I imagine it must represent some incident from his life. I have searched Mrs. Jameson's *Legends of the Monastic Orders*, and Mrs. Oliphant's *Life of St. Francis of Assisi*, in vain. Perhaps some of your readers can inform me of a legend which it may be intended to represent; or refer me to some book likely to afford me the information I am in search of? G. P. C.

SHELTON'S "DON QUIXOTE."—I should be glad to learn who was the earliest Italian translator of *Don Quixote*, from whom it is stated Shelton took his version. It could not be Franciosini if the first edition of his translation was not published till 1622. (See "N. & Q." 4th S. viii. 295.)

W. M. M.

[In Bohn's *Lowndes*, p. 401, it is stated that Thomas Shelton's translation of *Don Quixote*, 1612-1620, "according to Charles Jarvis, is taken from the Italian of Lorenzo Franciosini." The British Museum Catalogue seems more correct, which states that Shelton's translation is from the Spanish, more especially as the Italian edition of Franciosini did not appear until 1622.]

SKERMER, WALLINGFORD.—I have by me a MS. 4to, of sixty-eight pages, in an old and rather "spidery" hand. It is written (as a note at the

beginning tells me) by a clergyman named Skermer, Master of the Free-school at Henley, and minister of some place in the neighbourhood, son of Henry Skermer, joyner, of Wallingford. He seems to have received some assistance from Mr. Stonor Crouch (of Wallingford) in writing this "History and Antiquities of Wallingford." The note further says that Mr. Richard Skermer (*sic*) proceeded Master of Art (*sic*) on July 9, 1701, he being of St. Mary Hall. It does not inform us whether this gentleman be identical with the author of the work mentioned above. I should much like to know further particulars of Mr. Skermer concerning his other works, if any, and also himself and his family. Has the work ever been printed? I cannot find the name Skermer or any notice of such a work in Camden Hotten's *Catalogue of Topographical Literature*, or in any other catalogue. I will add, that I will be happy to forward the MS. to any gentleman who would be interested in examining it.

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

SLIPPER-STONES.—What is the derivation of the word "slipper-stones," a range of lofty hills in the county of Salop, and in several places near its base? Lead ore is procured in great abundance. On a part of its summit several very large stones seem to have been upheaved, and this is known by the name of "The Devil's Chair."

EDW. TOMLINSON.

STEER FAMILY.—Chas. Steer, Esq., of Chichester, was father of Frances Countess of Albemarle, wife of Augustus, fifth Earl. Can any one oblige me with the Christian name of this gentleman's father, and with his mother's name? X.

MONTAGUE TALBOT.—Was young Talbot, afterwards an actor in Ireland, who was mixed up with Ireland, junior, in the early stages of the Shakespeare Forgeries, the same Montague Talbot who was manager of the Belfast Theatre about half a century ago, and a great favourite on the Dublin boards for his personifications of Young Mirabel, Ranger, Rover, Mons. Morbleu, and a similar range of characters, besides attempting (in his own opinion at least) with considerable success Romeo, Lothario, Earl Osmond, &c., he possessing in common with other clever comic actors the opinion that his forte was tragedy? I think he died about the year 1832. He is alluded to in *Familial Epistles*.

H. HALL.

[Montague Talbot, the younger son of Capt. George Talbot, was for a short period connected with the English bar, but quitted it to try his fortune on the stage. In consequence of this unlucky step in life, his uncle, Dr. Geach, revoked his will, in which he had made Mr. Montague Talbot joint heir to sixty thousand pounds with another nephew, the Rev. Dr. Crossman. He went to Ireland, and acted there by the name of Montague, and was for twenty-three years manager and proprietor of

the Belfast Theatre, and also for many years manager of the Newry and Derry theatres. William Dunlap, in *The Life of George Frederick Cooke*, i. 121, states that "Cooke's principal correspondents in 1798 seem to be Mr. Williams, his Buxton friend, and Mr. Montague, who quitted Mr. Jones's company in August and went to Liverpool, and of whom Mr. Cooke speaks in warm terms as an actor, a friend, and a man." Mr. Talbot's forte lay in general comedy; though he frequently wooed the tragic muse with great success. In the *Theatrical Dictionary* it is stated that "he was supposed to have been concerned with Ireland in Shakspearian forgeries," and he is frequently noticed by W. H. Ireland in *An Authentic Account of the Shakspeare Manuscripts*, 1796, 8vo. Mr. Talbot died after a lingering illness on April 26, 1831, aged fifty-eight.]

THE THREE CUPS is not an uncommon sign for a public-house in the south of England. Would any of your correspondents inform us what is the meaning of the sign, or from whence it is derived? P. Y.

REV. MR. TRUMON.—In a *Dublin Freeman's Journal* for the year 1783 I find the following strange biographical notice:—

"A clergyman of the name of Trumon died at Daventry some time since, rector of several places, particularly Bilton, where lived the celebrated Mr. Addison, and where his daughter now lives. He had livings to the value of nearly 400l. a-year, and died worth nearly 50,000l. His manner of living was to go to the farm-houses in his parishes, to steal turnips as he went, then to beg a little bacon to be boiled with them; but if the good wife turned her back and left the bacon near him he would take the knife, cut another slice, and put it in his pocket. This served him the next day at another farm-house, where he would beg potatoes and greens to his bacon. Sometimes he attended at the better sort of farm-houses, to stay all night, and this he would do without invitation. Here he would steal the red and blue worsted out of the corners of the blankets to darn his stockings with, for they were of all colours. He once in his life fell in love; he found nothing would soften the heart of Dolly, the farmer's maid, but ribbands and jigabobs. He recollected that he had a brother a harberdasher in Daventry. Therefore made an errand to his brother, who was never glad to see him, and stole a piece of ribband. This said brother detected him philandering about the farmer's maid as he cheapened her butter. He was buried in his summer-house."

Can any of your midland county readers give information as to this extraordinary character? Curiously enough, I recollect distinctly when I was last in Daventry, some years back, being told that a skeleton had been recently dug up in the back garden of one of the houses in the town. Could these have been the bones of the Rev. Mr. Trumon? H. J. DE BURGH.

2, Warwick Terrace, Dublin.

RICHARD WILMOT, M.D.—In *The Reliquary* (xi. 137) I read that Richard Wilmot, M.D., of Derby, married Henrietta, daughter of William Cavendish, and that they had eleven children. Can any one supply me with their names, ages, and places of settlement? E. G.

[For the names of Dr. Wilmot's eleven children con-

sult the pedigree of the family in Glover's *History of Derby*, edit. 1833, ii. 238.]

JOHN DE WITT, GRAND PENSIONER OF HOLLAND. Whom did the above marry, and what was the name of his daughter, who married — Watson of the Rockingham family? Who was the latter, and what were John de Witt's arms and those of his wife? H. L. O.

Replies.

LORD DRUMLANRIG.

(4th S. ix. 506.)

If the Earl of Dumlenrick (Drumlanrig) only died in 1715, it is very clear that he survived his father, James Douglas, Duke of Queensberry, who died in the forty-ninth year of his age, 1711, and was succeeded by his son Charles, who is still known in the south of Scotland as the "gude Duke Charles." It is curious to find that James Earl of Drumlanrig, who was born November 2, 1697 (Douglas *Peerage*) should have been buried at Londesborough in Yorkshire, while all the other children of Duke James, except the married daughters, were buried in the Douglas vault in Durrissdeer Church, Upper Nithsdale in Dumfriesshire. I have no doubt that it was so, as his coffin is not found in this vault. It was opened May 16, 1836, and I have before me an enumeration of the coffins and a copy of all the inscriptions on the coffins, which were there found at that time. It may possibly interest some of your antiquarian readers to have these inscriptions recorded in your pages.

1. Coffin with bones of the ancestors of the Dukes of Queensberry.

2. Coffin with inscription "Isabella Douglas, Duchess of Queensberry." She was wife of William, first Duke, created November 3, 1684, and sixth daughter of William, first Marquis of Douglas.

3. Coffin with inscription, "Lord George Douglas." He was third son to William, first Duke, and died unmarried at Sanquhar in July, 1693. His father presented the books belonging to this young nobleman to the library of the Faculty of Advocates at Edinburgh, where the presses containing them are thus inscribed: "Libb. incomparabilis adolescentis D.D. Geo. Douglas, quos pater Guil. Dux de Queensberrie, illo mortuo, Facultati Advocatorum donavit, hisce tribus for. inclusi."

4. Lead coffin with inscription, "James Douglas, Duke of Queensberry and Dover." He was born at Sanquhar Castle, December 18, 1662, and educated at Glasgow University. He is the Union Duke, and died in 1711.

5. Coffin of Mary Boyle, Duchess of Queensberry and Dover, wife of the second Duke. She

was fourth daughter of Charles, Lord Clifford, eldest son of Richard, Earl of Burlington and Cork. She died October 2, 1709.

6. Coffin inscribed "Charles Duke of Queensberry and Dover, Marquis of Dumfriesshire and Beverley, Earl of Drumlanrig and Sanquhar, Viscount of Nith, Torthorwald and Ross, Lord Douglas of Kinmount, Middlebie, and Dornoch, &c. Baron Rippon died Oct. 22, 1778, in the 80th year of his age." He and his Duchess, having given offence by their patronage of the poet Gay, were forbidden to appear at Court by George II. He died in London and was buried in this vault.

7. Coffin with this inscription: "Her Grace Catherine, Duchess of Queensberry and Dover, died July 17, 1777, aged 76 years." Catherine Hyde was wife of Charles, third Duke, and second daughter of Henry, Earl of Clarendon and Rochester. Of her Prior says, in his well-known ballad:

"Thus Kitty, beautiful and young,
And wild as colt untamed."

At the funeral of the Princess Dowager of Wales, 1772, her Grace, walking as one of the assistants to the chief mourner, occasioned these verses by Horace Walpole, Earl of Orford —

"To many a Kitty Love his ear
Would for a day engage;
But Prior's Kitty, ever fair,
Obtain'd it for an age."

8. Coffin inscribed "Henry Douglas, Earl of Drumlanrig, died Oct. 19, 1754." He was the eldest son of Charles, third Duke. After passing some weeks with his newly married wife, Lady Elizabeth Hope, eldest daughter of John, second Earl of Hopetoun, at Drumlanrig, they proceeded to England, when Lord Drumlanrig, riding before the carriages, was killed by the accidental discharge of one of his own pistols, near Bawtry, in Yorkshire, in his thirty-second year.

9. Coffin inscribed "Elizabeth Hope, Dowager Countess of Drumlanrig, born March 1, 1736, died April 7, 1756." The Countess never recovered the shock which was occasioned by the sad death of her husband, and died two years afterwards.

10. Coffin inscribed "Charles Douglas, Earl of Drumlanrig, died October 24, 1756, aged 30 years." He was second son of Duke Charles. Being in delicate health, he was obliged to leave Britain for a warmer climate, and was in Lisbon on November 1, 1755, when the fatal earthquake happened. Returning home next year, he died at Ambresbury in Wiltshire.

11. A coffin inscribed "Natus 18 Mai anno 1696. Oct. 21 decessit anno 1696." This is no doubt William Earl of Drumlanrig, born May 18, 1696, dying an infant seven months old.

12. "Lady Isabel, daughter of James, Duke of Queensberry, born Aug. 11, 1691, died July 17, 1695."

In the vault there are other lead coffins without

any inscription; also some small lead cases, measuring about 15 inches by 16; also a round lead case 24 inches by 9; also a large lead case, in which are portions of wood and three skull caps that have been cut off with a saw. There is no mention here of William, first Duke, nor of William, last Duke (old Q.) of Queensberry. Is it known where they were buried?

The barony of Drumlanrig is within the parish of Durrisdeer, and I have no doubt that the Douglasses of Drumlanrig had their burial-ground in its grave-yard, though possibly, in early times, not within the church as it is now and has been at least since the end of the seventeenth century. Duke James, at the time of his death, was in the act of erecting the splendid mausoleum to his Duchess which is now seen, and it is below it that the vault is found. The effigies of the Duke and Duchess are of black marble. The whole monument is highly ornate, perhaps beyond what the simpler taste of the present day would allow. There is no name of a sculptor on any part of the monument. Who was the most distinguished artist in London about 1711? It is likely that he would be employed.

The Latin inscription to the Duchess evinces the strong affection borne to her by her husband, and the inscription to the Duke states nothing more than the truth when it records the high honours which he had worthily earned from his country. It runs thus:—

" Ille
In eodem Tumulo
Cum charissimæ Conjugis Cineribus
Misci (misceri) voluit suos
Jacobus Dux Queensberræ et Doverni
Qui ad tot et tanta honoris
Et negotiorum fastigia,
Quæ nullus antea subditus
Attigit, evectus: Londini
Fatis cessit sexto die
Julii, Anno Christi Redemptoris
1711."

I may observe that the date of the day of death of Catherine Hyde "17th July, 1777," corrects a mistake in Douglas's *Peerage*, who gives "23rd August, 1777."

C. T. RAMAGE.

KYLOSBERN.*

(4th S. v. vi. viii. ix. *passim*; x. 34, 110.)

As the bounds of this very ancient vill or barony of the Kirkpatricks, possibly concurrent with the ancient parish of the same name (now, and since 1697, united with Dalgarno, represented as of great extent), is of more than ordinary interest, we are induced to offer a few remarks in addition to those in a former communication.

In the account by the Rev. Mr. Black, who was minister of Closeburn, of the various parishes, in

the Presbytery of Penpont, preserved among the Sibbald MSS. in the Advocates' Library, it is stated that Closeburn is "in the *middest* of Dalgarno" (Symson's *Galloway*, p. 168). Again, in the *Old Stat. Account of Parishes, Scotland*, published in 1794, Mr. Yorstoun, minister of Closeburn, says, that it was "at first but of small extent, and the church seems to have been intended chiefly for the accommodation of the family of Closeburn, and its dependents"; adding that, "to that very ancient and respectable family the whole parish belonged"; and also, that "Closeburn is quite surrounded by the parish of Dalgarno" (vol. xiii.).

Considering next the charter to "Kylosberum," made to Ivan (whom Chalmers calls *John*) de Kirkepatrick in 1232, a copy of which is given in "N. & Q." (4th S. v. 562), and the marches as there set forth; and then having regard to the recent *Ord. Survey*, the only conclusion we can arrive at is, that the special description (whether exactly as in the original charter or not we cannot say) can only refer to the marches of the grant on the north. The land excepted by the charter is stated as situated near (*juxta*) Auchenleck, as well as on the north side of the boundaries (*divisuram*) mentioned in the charter. It is not, then, Auchenleck itself which is excepted; therefore it must be that tract to the north-east of Auchenleck, and north of the burn Poldunii (Poldivan, as now called); and so falls to consist of Glen-garroch, but may include that part lying on the Capel Water, which Mr. Black refers to as "four rooms (mailings—farms) pertaining to the Duke of Queensberry, more fertile for cattle than for corns." But, says Mr. Black further, "below that part," *i. e.* these four rooms, "a portion of Dalgarno," is an 8*l.* land "in the parish of Closburn," belonging to the Duke of Queensberry; a 5*l.* land belonging to the Laird of Cowhill; and a 40*s.* land to a Captain John Alison. All these parts then, if in Closeburn parish, must be below, or to the south of the Poldivan, because it is also said by Mr. Black that they are "divided from Kirkmichael" parish by the water of Ae; and because, in the charter, the Poldunii (Poldivan) is expressly stated as the "*divisa* inter Kilosbernium et Glengarroch." Consequently, almost certainly, this Poldivan Burn, the Capel into which it falls, and the Ae water, which receives the Capel, formed together the boundary of Kylosbern barony on the north and north-east.

Then, regarding the north-west angle of Kylosbern, there is little to direct but the terms of the charter; only we learn by the other charter of 1424, granted by Dunbar Earl of March (4th S. vi. 91), that neither Auchenleck nor Newton (separate pendicles passing then together, and belonging to the Kirkpatricks) were embraced in Kylosbern barony, being there specially described

* Continued from p. 211.

as in that of Tybaris. DR. RAMAGE has, indeed, said (*ut sup. cit.*) that these lands were that part which was excepted in the charter of 1232. We, on the other hand, think that could not be, inasmuch as the excepted land is described only as "juxta" Auchenleck, not Auchenleck itself, and also as lying "ex parte boreali" of the marches mentioned in the charter; while clear it is that none of these marches (bounds) were south of Newton. Besides, the boundary line, in descending from the Moss, as described in the charter, stretched *versus* Auchenleck, which lies north-east of Newton.

A point which it is most material to ascertain, is, Where was the confluence of the Poldunelarg and the Potuisso burns, mentioned in the charter? That must have been south-west of Auchenleck. The source of the Poldunelarg seems to have been in the Moss of the charter—one which must lie somewhere south-west of Auchenleck and north or possibly north-east of the water confluence mentioned. DR. RAMAGE says, in one communication, that the Burns Pottis (Potuisso) and Poldivan (Poldunil) are still well known to juvenile piscators (4th S. v. 562). But we fail to follow him in afterwards (4th S. x. 35) transferring this Pottis, or Potuisso burn, to the eastern side of the parish—a distance of four miles or more—and to the lands of Auchencairn; where, on one farm—surely a large one (?)—sixty and more cairns great and small exist, of which he has presented a brief, yet most interesting description. On this point he must be surely wrong. There may be a *Pottis* burn at Auchencairn, but it cannot assuredly be the *Potuisso* of the charter; and if he will refer to the *Ord. Survey*, he will find a hill and plantation, called *Buttaview*, south of Townfoot Loch (of Auchenleck?) and nearly east of Newton, on the left bank of the Cample, and which, as we imagine, is the modern form of Potuisso; and in the neighbourhood of which hill, at least, the Potuisso burn can, as we humbly think, only be found.

It would seem, taking Mr. Black's statement as accurate, that Kylosbern old parish—very probably co-extensive with the barony (Vide *Old Stat. Account*, "Closeburn"; Prof. Innes' *Sketches*, pp. 1 to 20; *Caled.*, vol. iii. pp. 167, 169, and note q; Preface to *Book of Deer*, by Dr. Stuart)—was surrounded by that of Dalgarno, except perhaps on the north-east, where it might abut on the Ae, and the parish of Kirkmichael, below the point where the Ae receives the Capel; still there is even room for doubt here, as DR. RAMAGE finds evidence of *Gubhill* and *Knockinshang*, properties in this quarter, being in the barony of Tybaris.

ESPEDARE.

HO' = HOE.

(4th S. x. 102.)

The remarks of MR. KERSLAKE on this suffix to the names of places opens up a very interesting field of inquiry. I am afraid, however, that the conclusions at which he arrives are based on a very slender foundation. The corruption of *ham* into *ho*, as the termination of a place-name, is so utterly contrary to the habits and tendencies of the Teutonic and Norse tongues that it would require very strong evidence to prove that such a change had ever taken place. The cases cited indeed seem to prove the contrary. Strensham is still called by the same name; Poddenho and Clovesho are, I suspect, merely the usual contractions in the mediæval MSS., where final *m* is represented by a line or a flourish. MR. KERSLAKE admits that in other parts of the same charters the final syllable is added in the form of *hom* or *ham*. I may add, that in all the counties where the termination *hoe* is found, there are numerous neighbouring hamlets with the termination *ham*. It would be indeed marvellous if a few places had been picked out for the purpose of corrupting the termination, leaving the remainder in their original form.

Putting this aside, we come to the question what is the meaning and application of the suffix *hoe*? The Norse *hœi* or *hœi* primarily signifies an eminence in general, but it is most usually applied to a promontory on the coast or on a river. The correlative term *ness* Anglicised into *ness*, is also very extensively applied to headlands where the Northmen touched or settled. The difference appears to be that *ness* applied to their seaward and *hoe* to their landward aspect.

The suffix *hoe* is not so widely spread as that of *ness*, but in all cases I think it will be found that a connection with the Northmen may be traced. We have, for instance, Langen-hoe, Wivenhoe, Fingring-hoe on the river Colne in Essex, where Danish names abound; Howe and Howe-thorpe in Norfolk, Thurs-oe in the North of Scotland, Banks's Howe in the Isle of Man—all connected with Norse settlements.

In Devonshire Norse or Danish names of places are not abundant, but as Mr. Isaac Taylor has shown, they are sufficiently numerous to demonstrate the connection.

The nomenclature in the instances quoted by MR. KERSLAKE obviously arises out of the natural phenomena. The undulating character of the Devonshire scenery constitutes one of its most striking peculiarities. Although the great majority of the names of places in the county are Anglo-Saxon, there are some relics of the Celtic or Cornish still lingering in the appellations. The rivers, such as the Exe, the Axe, the Tamar, the Taw, have Celtic names. The numerous depres-

sions forming the beautiful little valleys, which are the pride of the county, still bear the Cornish title of *Cum*, Cymric, *Cum*, modified into *Combe*. Now Trentishoe, Martinhoe, and Mortehoe are each connected with an eminence or promontory, in the neighbourhood of each of which is a *combe* or hollow. Ilfra-Combe is a short distance from Mortehoe, Combe-Martin is near Martinhoe, and Paracombe lies hard by. The *hoe* and the *combe* thus have reference to each other, as the height and the hollow.

The pleasant promenade called "The Hoe" at Plymouth no doubt derives its name from the rocky eminence connected with it.

MR. KERSLAKE inquires why Mr. Freeman, the "very learned, critical, and vigorous historian" has altered *Pinhoe* into *Penknoe*. I imagine for the simple reason that it is thus restored to its original form. It is an instance, not by any means uncommon, of a double appellation derived from distinct sources. *Pinhoe* is an eminence or promontory overlooking the valley of the Exe. *Pen*, in Cornish, signifies a summit, an end, conclusion. The Danish invaders, ignorant of the Celtic dialect, attached to the name *Pen* their own word for hill *höi* or *hoe*, which was really identical with *Pen*: hence the double term.

Before I conclude I will refer to two somewhat remarkable *hoes*, one of which is incidentally mentioned by MR. KERSLAKE. On the borders of Buckinghamshire and Bedfordshire, where the greensand crops out from underneath the chalk downs, there is a range of eminences extending nearly north and south. Two spurs of these are termed respectively *Ivinghoe* and *Totternhoe*. They have evidently been fortified, and on one of them (*Ivinghoe*) a beacon still exists. They lie very near the Roman Watling Street, at its junction with Icknield Street; and at the time of the fierce contests with the Danes, at the end of the ninth century, they would occupy one of the most important positions in the Midland Counties. There can be little doubt that their names commemorate strongholds of the Northmen in their struggle for supremacy, which resulted in the Watling Street being adopted as the boundary of the Danelagh or Danish jurisdiction.

One word more. Mr. Kemble, with his strong Anglo-Saxon proclivities, derived *hoe* from Anglo-Saxon *hoh*, a hough or hock, simply for want of a better derivation. I respectfully submit that a derivation more in accordance with the facts of the case is indicated above. J. A. PICTON.

Sandyknow, Wavertree.

Hoe certainly has the meaning of hill in this part of Lincolnshire. Within a very short distance of this place are sand hills known by the following names: Greenhoe, Browloe, Scalhoes, Triplinghoes, Todhoe, and Blackhoe. The ter-

mination in the village names of Goltho, near Wragby, and Seartho, near Great Grimsby, has almost certainly had the same origin.

Among the wapentakes, into which this county is divided, are—Elloe, Beltisloe, Langoe, Aslaoce, Candleshoe, and Wraggoe. This termination here has, I believe, the same meaning.

EDWARD PEACOCK.

MURIEL.

(4th S. x. 14.)

My attention has been called by a friend to this name at the above reference. If your readers will refer to No. 139, Aug. 27; No. 142, Sept. 17; and No. 156, Dec. 24, 1864, they will find its derivation and use as a Christian name; but it has been used as a surname for many generations past, and is not likely to become obsolete, for there are many members of the family existing to perpetuate the name.

By a reference to Dr. Davy (Add. MS. 19,142, in the British Museum), I find that the name has been indifferently spelt as Mirihil, Miriel, Myrill, Murvell, Merrill, and Muriel. Such is the case also in many of the parish registers which I have searched in Cambridgeshire, Suffolk, and Essex. Davy gives a pedigree of the family from A.D. 1228 to A.D. 1389, and the arms—Sable, on a fesse wavy or, between three martlets argent, as many wings gules, within a bordure engrailed of the same. Crest, a demi-cat per pale, argent and sable, holding in her claws a branch of roses of the first, leaved vert, gorged with a fesse counter-charged.

Frequent mention of the family is made in Blomefield's *History of Norfolk* and in Cullum's *History of Hawsted*, in the Norfolk Subsidy Roll, Brewer's *Letters and Papers temp. Hen. VIII.*, and *Inquisitiones post-mortem* in the Record Office, and there are now existing many wills of different members of the family in the Ecclesiastical Court at Norwich. They appear to have resided principally in the East Anglian counties, though I have found traces of the name in Kent of later date: "1708. Francis Muriel, Corpus Christi Coll., Camb., Rector of Ruckinge, and Vicar of Debling, Kent; 1711. Thomas Muriel, Vicar of Bethersden, Kent."

They appear at one time to have possessed considerable property in Norfolk and Suffolk, for in an *Inquisitio post-mortem*, dated 1649, a partition was made at the death of Samuel Muriel, generous, of Bardwell, Suffolk, consisting of real estates in Bardwell, Stanton-Ixworth, and Thorpe next Ixworth, Suffolk, and in Aclebridge, Morton Helmingham, Redenhall, Harleston, Twiford, Bintry, Foulsham, and Guist, Norfolk, and in the city of Norwich, between his three sisters Judith, wife of Wm. Coleman; Anna, wife of Thomas

Medowe (afterwards knighted), and Elizabeth Muriel, spinster, who afterwards married Richard Price, *generosus*. The property at Harleston is described as abutting on the land formerly belonging to Thomas Muriel, late Archdeacon of Norfolk, then deceased.

The following notice of this Thomas Muriel was kindly communicated to me by the Rev. Gilbert Ainsley, D.D., Master of Pembroke College, Camb. :—Thomas Muriel was elected Fellow of Pembroke College, 1588, when Bachelor of Arts, and took his M.A. degree in 1590. He was Senior Proctor of the University in 1591, and president of the college, in virtue of which he was presented to the living of Cole-Norton, 1609, by Thomas Sutton, the founder of the Charter House. In 1624 he was presented to the living of Hildersham, Camb., and in the same year was instituted Precentor of Chichester. In 1620 he was presented to the rectory of Shellow-Bowells, Essex, and appointed chaplain to the Bishop of Chichester, Dr. Harsnet, late Master of Pembroke College. In 1621 he was collated to the archdeaconry of Norfolk, and the college presented him to the vicarage of Soham, Camb. (Isle of Ely), where he died in 1629, and was buried at Hildersham. In the Index for Composition for Tithes in the Record Office he is thus mentioned, "Norf. Archinat. Thos. Muriel, 21 May, 19 Jas. I."

Another pedigree is given in Harl. MS. 1444, fol. 63, British Museum—the Visitation of Essex made by George Gower, York Herald, and Henry Selby, Rouge Rose in 1634. I imagine this to have been another branch of the family as the arms are different, though the same coat is given in Harl. MSS. 1432, and the name is spelt Muriel. In this pedigree Christopher Merill is described as goldsmith of London, having a brother Walter Merill of Ipswich, whose son married Anne, daughter of John Dade of London, and is mentioned as of Shenfield, Essex, and of London, merchant, 1634.

The family of Muriel has been settled in Ely, Camb., for rather more than a century. George, the eldest son of Rev. George Muriel, rector of Chatteris, having come to that city *circa* 1750, and adopted the medical profession, which has been carried on by his descendants to the present time. The "very respectable surgeon of Norwich" mentioned by your correspondent in "N. & Q." of July 6 is the son of John Muriel, Esq., now practising as surgeon in Ely, whose elder brother William is commander and captain in the Royal Navy. M. E.

"TO ERR IS HUMAN; TO FORGIVE, DIVINE."

(4th S. x. 360, 14.)

The weakness of human nature has been acknowledged from the earliest times, and is often

noticed by Greek and Roman writers. So early as Sophocles (born B.C. 495, died B.C. 406) we find the idea distinctly marked (*Antig.* 1023):—

ἀνθρώποισι γὰρ
τοῖς πᾶσι κοινὸν ἐστὶ τοῦ ἁμαρτάνειν·
ἐπεὶ δ' ἁμάρτη, κείνος οὐκέτ' ἐστ' ἀνὴρ
ἄβουλος οὐδ' ἄνολος, ὅστις ἐς κἀνδὴν
πεσὼν ἀκίηται μὴδ' ἀκίνητος πέλῃ·
αὐθάδᾳ τοι σκαϊότῃ ὀφλισκάνει.

For it is common for all men to err; but though he may err, he is not silly nor wretched, who having fallen into an evil course is cured, and remains not motionless in it. It is obstinacy that incurs the imputation of folly.

This idea is neatly turned by Cicero (*Phil.* xii. 2. 5):—

"Cujusvis est hominis errare, nullius nisi insipientis in errore perseverare."

We find much the same observation in Plutarch (*Fab. Mar. c.* 13):—

Ἄνδρες (ἔφη) συστρατιῶνται, τὸ μὲν ἁμαρτεῖν μὴδὲν ἐν πράγμασι μεγάλοις, μείζων, ἢ κατ' ἀνθρώπων ἐστὶ· τὸ δ' ἁμαρτάνοντα χρῆσθαι τοῖς πταίσμασι διδάγμασι πρὸς τὸ λοιπὸν, ἀνδρὸς ἀγαθοῦ καὶ νοῦν ἔχοντος.

Fellow soldiers, to commit no blunders in the execution of mighty designs is beyond the power of man; but the wise and the good learn from their errors and indiscretion wisdom for the future.

Then let us see the feeling that prevailed in regard to forgiveness. The following was a saying of Pittacus, who flourished B.C. 612 (*Stobæ. Anthol.* xix. 169):—

συγγνώμη τιμωρίας ἀμείνων· τὸ μὲν γὰρ ἡμέρου φύσεως, τὸ δὲ θνητῶδους.

Forgiveness is better than vengeance; the former is the act of a brave, the latter of a savage, disposition—which is thus rendered by Plautus (*Merc.* II. 2, 48):—

"Humanum ignoscere est."

Even so early as Homer (*Il.* ix. 496) the beauty of a kind and forgiving disposition was appreciated:—

οὐδέ τί σε χρὴ
ἰηλεὲς ἦτορ ἔχειν· στρεπτοὶ δὲ τε καὶ θεοὶ αἰντοί.

Nor should you have a pitiless heart; even the gods are to be wrought upon,

and the heathen were almost able to acknowledge the justice of our Lord's admonition to the world (*Matt.* vi. 14):—

"For if ye forgive men their trespasses, your heavenly Father will also forgive you."

This is closely followed by the Emperor M. Aurelius Antoninus in one of his most beautiful thoughts (*ix.* 11):—

εἰ μὲν δύνασαι, μεταδίδωσκε, εἰ δὲ μὴ, μέμνησο, ὅτι πρὸς τοῦτο ἡ εὐμένειά σοι· καὶ οἱ θεοὶ δὲ εὐμενεῖς τοῖς τοιοῦτοῖς εἰσίν·

If thou art able, correct by teaching those who do

wrong; but if thou canst not, remember that indulgence is given thee for this purpose. The gods, too, are indulgent to such persons.

Seneca (*De Clem.*, i. 6. 2) characterises well the unforgiving in the following observations:—

“Nemo ad dandam veniam difficilior est, quam qui illam petere sæpius meruit.”

How beautifully Burns (“Address to the Unco Guid”) expresses the idea:—

“Then gently scan your brother man,
Still gentler sister woman;
Though they may gang a’ kennin’ wrang,
To step aside is human.”

I need scarcely say that the line quoted by your correspondent is from Pope’s “Essay on Criticism” (pt. II. line 526). C. T. RAMAGE.

TRANSMUTATION OF LIQUIDS.

(4th S. ix. *passim*; x. 18, 76.)

MR. SERGEANT obviously misconceives my meaning. The Gothic language being universally admitted to be the parent of the modern English, it is only reasonable to believe that the English *rain*,* through whatever changes, is derived from Gothic *riqn*. The truth seems to be that the Gothic word is in some form or other as old as the Greek, both being the offspring of a common parent—a fact which philological discovery is daily more strongly affirming.† The Greek *rhain* and Gothic *riqn* are therefore only cognate, and it is not, as I think, more reasonable to derive the Gothic (including its offshoot the English) from the Greek than the converse, either supposition involving an absurdity. If it be conceded that the English is a Teutonic speech, the period at which any root of German growth may have been transplanted to Britain, has no bearing on the question. Does MR. SERGEANT believe that the Craven and Cumberland rustics received their word *nous* from the Greek or from Old Norse *hnysa*, Ang.-Sax. *neóbsian*, to examine, consider, investigate? J. C. K. R.

* The Saxon word is *raegn*, *regn*, *ren*; Lowland Scotch, *renn*, Fris. *rein*, Swed. *regn*; Dutch, Belgic, German, *regen*. Cognate with these is Greek *rhain*, and Latin *riqo*.

† Monier Williams says that a primeval family who called themselves Aryas, or noblemen, spoke a language, the common source of Latin, Greek, and Sanskrit; that they peopled Europe, Persia, and India; that the Aryas fused with the Scythian tribes, and that the Arian Sanskrit blended with the various Scythian dialects. *Scythian* of course is a term applicable to all wandering tribes. The Goths, however, were Scythians, although all Scythians were not Goths. We are elsewhere informed, on equal authority, that the Greek, the Gothic, and Slavonic are descended from some dialect nearly related to Sanskrit. The Germanii (or Goths) are mentioned by Herodotus as a Persian people. From all which, as I think, the probabilities are against the alleged Greek derivation, and in favour of the Gothic.

With regard to “Caucasian” permit me to state that Blumenbach used the term by chance, because a very beautiful skull in his museum was supposed to be Georgian, and he assumed it as the type of what he called the “white” race. This casual appellation is the chief origin of great confusion in ethnology and philology. As one of the few in Europe who are studying Caucasian philology, permit me to say—(1) that there is no evidence of any stream of etymology setting from the Caucasus across Europe; (2) that the fact of “Greek” being “historically older” than “English” is a fact of no philological value. The Ude language of the Caucasus has only been made known within ten years by Schiefner. This I identify with the Egyptian (Coptic) of Herodotus, book II. Such a language would be in the sense of MR. SERGEANT “historically older” than Greek, now by mere chance, though it was not a few years ago. Practically “English” contains many roots anterior to the Aryan epoch. The source of error lies in assuming that the etymology of Aryan languages can be no older than the Aryan epoch, and that the distribution of roots depends on the Sanskrit period. So far as the Caucasus is concerned there is no evidence at present that it was a centre of language or population, but merely a place of passage for populations common to Europe, Africa, Asia, and America. There is the strongest ground for believing the earliest known inhabitants of the Caucasus to have been black and not white; and to this day three groups of language are spoken there, of which there are congeners in Africa—namely, the Abkhass or Absuë, the Ude, and the Circassian. In using the term *Caucaso-Tibetan* for the classification of the Georgian languages according to affinities, long since recorded by Bryan, Hodgson, Prichard, Latham, and Norris, I do so merely for convenience and a sign of memory, and not as implying that the original habitat of Georgian is the Caucasus.

HYDE CLARKE.

PARODY ON LONGFELLOW’S “PSALM OF LIFE.”

(4th S. x. 105.)

In a MS. of my husband’s, written some years ago, the following occurs, which may interest some of your readers. Of the circumstances under which it was written I have no knowledge, but it will, I dare say, sufficiently explain itself. The singular coincidence induces me to offer it:—

“BACHELOR’S LIFE.

(Parody.)

“I tell in measured numbers,
That our life is not a dream;
That the earth we don’t encumber;
That we are not what we seem.

- "Man is real—we are earnest;
 Eve, thy birth is not a fib;
 Of man thou art, to him returnest;
 We each are looking for his rib.
- "No selfishness, not pleasure,
 Is our only aim below;
 Or to win wealth and treasure,
 The only bliss we wish to know.
- "Life is short, time is fleeting,
 We should hurry, up and do
 That which brings a parent's greeting,
 That which settles us below.
- "Bring us aid through life to battle
 Who'll gird her hero in the strife;
 No longer be mere straying cattle,
 Find a tender, loving wife.
- "Beware the future, howe'er pleasant
 Our fondest dream of it may be;
 Our freedom, liberty, past and present,
 Our pleasures we may cease to see.
- "Do not married men remind us,
 We, though erring, yet have time,
 To amend and leave behind us
 Names unsullied by the crime.
- "A crime the ladies all declare,
 Being single through life's rapid run;
 No victim to their wedded cares,
 Bent on freedom, pleasure, fun.
- "Let us then be up and doing,
 With a heart for any fate;
 Still in honour's track pursuing,
 Find a partner, though its late."

E. C. M. EGAR.

DRYDEN'S BROKEN HEAD (4th S. x. 47, 113).—While expressing my obligations to MR. BOUTCHIER and DR. RIMBAULT for their very satisfactory explanations of this reference from my MS. volume of poems, I would wish further to engage their interest by pointing out the exact correspondence which exists between the title of the poem, for the putative authorship of which Dryden was so unjustly punished, and the title of one of the poems as given in my list of the contents of the volume for which, be it remembered, I am in quest of an author. (See "N. & Q." 4th S. ix. 531.) Given the name of the real author of the satire alluded to by DR. RIMBAULT, if it was ever ascertained, and we have, I believe, discovered the author of the book of original MS. in question, the subjects being apparently identical.

Andrew Marvell, who died in 1678, could not be the author, inasmuch as the allusion to Dryden's broken head refers to an event which happened in December of the following year. (See "N. & Q." 4th S. x. 47, 113.)

My attribution of the work to Donne was hasty and ill-considered, and Shadwell's it certainly is not (see "N. & Q." 4th S. x. 86), nor Julian's (see "N. & Q." 4th S. x. 14), nor Dryden's. *Vide* the following criticism:—

"But now from railing, lett us rest a while,
 Some few have merritt in our wretched Isle,

Those whom our honest Poet discomends,
 Because they've been his Patrons, and his friends:
 We may conclude its interest guides the pen,
 That ranges fools with wise discerning men,
 Since in the front of our kept Laureat's praise,
 Long dedications speak a Booby's prays,
 And women of the highest rank appear
 As chast, nay chaster, than Lucretia there."

Barbara Piramidum Sileat Miracula
 Memphis.

Nor yet Buckingham's, as witness the following thrust:—

"The verry top of villiany we seize,
 By steps in order and by just degrees;
 None e're was perfect villian in one day;
 The murder'd boy to treason led the way:
 But when degrees of villiany we name,
 How can we chuse but think of Buckingham,
 He who through all of 'em has boldly ran,
 Left n'ere a law unbroke of God or man;
 His treasur'd sins of supererogation
 Swell to a sum enough to damn a nation;
 But he must here perforce be lett alone,
 His acts require a volume of their owne,
 Where, rank'd in dreadfull order shall appear,
 All his exploits from Shrewsbury to La Mar."

Rochester's Farewell.

Was the promise implied in the concluding lines ever fulfilled, and by whom? O. B. B.

"LITTLE JOCK ELLIOT" (4th S. ix. 383, 490).—The doubt fairly thrown by MR. STEPHEN JACKSON on the cutting from *The Scotsman*, reprinted in a former issue, is shared by many others. From internal evidence, based on the incongruity of the diction in several instances, I was led at once to suspect the truthfulness of that version, and making inquiries regarding the asserted reciter of it, was assured by a well-informed member of the Hawick Archaeological Society, that "Matthew Gatterson" was believed there to be the pseudonym of a living writer in the district, whose verses appear occasionally in the local journals. Some years ago, at the request of a friend, a contributor to "N. & Q.", deeply versed in border lore (MR. RIDDELL CARRE), I made careful search for a complete copy of the ballad throughout Liddesdale and the adjacent country, but could only hear of two or three other stanzas, none of which occur in the cutting, and these also were of more than doubtful authenticity. Inquiries for it have also been made on more than one occasion in "N. & Q." James Telfer, who died about the period of my search, certainly had no complete copy. I am, therefore, led to the conclusion, that the original ballad is lost, I fear, irretrievably. The air, however, to which it was sung is still well-known, and with the chorus is all that survives. Most of the readers of "N. & Q." will remember the touching mention of them made by Sir John Malcolm in his account of Leyden's illness. W. E. Travellers' Club.

ARMS ASSUMED BY ADVERTISEMENT (4th S. x. 64, 137).—If MR. ASSHETON LLOYD will look at his

own advertisement in *The Times* of July 13, 1872, which I reprinted in "N. & Q." on the 27th, he will see that the information which he now (August 17) 'gives, is new. The advertisement says nothing of any consanguinity. Gentlemen named Iremonger express their intention of relinquishing that name, and of taking the name of Lloyd only. They also declare that they do now quarter, and shall continue to quarter, the arms of Lloyd. But the assumption of the new name and the quartering the arms of Lloyd are both declared to be in accordance with the directions of the will of Mrs. Margaret Thomas, "dated 16th November, 1825, and duly proved." I submit to Mr. Lloyd's greater knowledge, and with an acknowledgment of my ignorance, that he has not told his story now. He perhaps means us to understand that his mother's name was Lloyd. But who is Mrs. Margaret Thomas, whose prophetic will is dated forty-seven years ago? If Miss Lloyd (assuming that she became Mrs. Iremonger) was an heiress, her children have a right to her coat antecedently, and without any possible reference to Mrs. Margaret Thomas's will. This is certainly one of the simplest rules of heraldry. But why is this described by Mr. Lloyd as a "change" in his arms? He had a right to his mother's arms all his life. What is the change? If he means to say that he puts Lloyd first and fourth, and Iremonger second and third, that is another thing, and is clearly *ultra vires*. But here again Mrs. Margaret Thomas's unexplained authority, and her connection with the changes, might give light to dispel the ignorance which has attracted MR. LLOYD'S reproof. D. P.

Stuarts Lodge, Malvern Wells

Is it one of the "simplest rules of heraldry," that the functions of the College of Arms shall be superseded by the attorney through the medium of a newspaper advertisement? MR. LLOYD informs us that his mother was an heiress, that his father carried her arms on an escutcheon of pretence, and that "all his brothers and sisters have right to quarter both (*sic*) the paternal and maternal coats." Speaking generally, this would depend on whether a lady in the character described had a title to the coat borne by her husband "in pretence," and the ascertainment of this can only be done properly by the authorities of Bennet's Hill. MR. LLOYD does not explain why he quarters the arms of the Lloyds of Llanhafon, and his brother those of Lloyd of Pentrehobin. This involves the supposition of two distinct coats, and is not in accordance with his other statement of a common coat, which every member of the family by his account is entitled to quarter. By the ordinary rules of heraldry no two men can have arms exactly alike, although another rule may apply to "arms assumed by advertisement."

One of two things ought certainly to be: either the College of Arms ought to be abolished, or Garter should be armed with power sufficient to protect his privileges and those of his order. In the kingdom of Scotland were a man to assume, or pretend to quarter arms by public advertisement, he would call down the action of the Lyon Office. BILLBO.

PERSICARIA (4th S. x. 48, 118, 156.) — I am obliged to VIGORN for his information respecting the introduction of the *Anacharis alsinastrium*; but that is certainly not the weed for which I inquired. The little adventure which I related, and my acquaintance with the weed, date at least as many as thirty years farther back than 1842, when he informs us that the *Anacharis* was first discovered. So I can only repeat my original inquiry.

F. C. H. (Murithian).

Two localities are given for the original British plant *Anacharis alsinastrium*, or *Udora canadensis*, viz. Market Harborough canal at Leicester, and some locality in Berwickshire, in 1842, as stated by VIGORN. It is now far too abundant everywhere. I write this note, first, to inform readers of "N. & Q." that two places contend for the honour of being the first discovered British locality of this too plentiful water-weed; second, to say that the other pond-weed called in "N. & Q." *Persicaria amphibium* is by botanists of the present day called *Polygonum amphibium*. *Polygonum Persicaria* grows on land. *Polygonum amphibium*, as its specific name imports, grows both on land and in water. In water it is a handsome plant, with floating elliptical leaves, and pretty spikes of purple flowers. On land it seldom flowers, but spreads much by its roots. A. I.

Chelsea.

The description of F. C. H., although incomplete, shows clearly that the *Anacharis* is not intended by him, although that is in some places a hindrance to bathers, and is known as "scratch-weed." I should say that the floating form of *Polygonum amphibium* is the plant he means, although *Potamogeton natans* may be included in the term "ruckles," which I have not before met with. JAMES BRITTEN.

DR. DEE'S MATHEMATICAL PREFACE (4th S. ix. 533.) — I fancy I can identify for T. T. W. one at least of the individuals referred to. I take the initials "S. H. G." to represent Sir Humphrey Gilbert, who possessed all the qualifications for which Dr. Dee gives him credit—"a courageous captain"—"a navigator"—"who had done good service to his country as the Irish rebels have tasted." MR. (now SIR JOHN) MACLEAN in a note to his *Life and Times of Sir Peter Carew* (London, 1857), p. 91, gives the following succinct account of the valiant knight:—

"Humphrey, second son of Otho Gilbert of Greenway, in the county of Devon, Esq., by Katherine, daughter of Sir Philip Champernoun, of Modbury, in the same county, Knight, who after the death of Gilbert, married Walter Raleigh of Fardel, Esq., and by him was mother of the famous Sir Walter Raleigh. Humphrey Gilbert was born about the year 1539; he was equally distinguished by his great abilities and heroic courage. Having served with great bravery in Ireland under Sir Peter Carew, he received the honor of Knighthood from Sir Henry Sydney at Drogheda, on January 1, 1569-70. He was, moreover, one of those daring adventurers to whom we are indebted for considerable improvements in navigation. Having discovered Newfoundland, he took possession of it in the Queen's name, and planted a colony there, which, however, proved a failure. In 1583 he made another voyage to that country, and on his return perished at sea."

If the appropriation of the foregoing initials to Sir Humphrey Gilbert be correct, a clue may be probably obtained in a similar way to the individual designated under those of "S. W. P." Treating the first capital as standing for *Sir*, we might suggest the whole as indicating Sir William Petre, who flourished at the period in question. He was also of a Devonshire stock, and was a man of great ability, and stood high in the favour of successive sovereigns. He held the preferment of Principal Secretary of State, as well as other important offices. He died in 1572. The present Lord Petre is his descendant. Whether he was Dr. Dee's "*Odde man of this land*," I must leave to T. T. W. or others to determine.

ROBERT MALCOMSON.

Carlow.

TOILET ARTICLES OF THE SEVENTEENTH CENTURY (4th S. x. 47, 118).—Without desiring to anticipate HERMENTRUDE in the promised information she is so well qualified to give us on this subject, I may, perhaps, be allowed to mention that artificial teeth must have been in use ages before the seventeenth century, *teste* the following epigram of Martial:—

"*Thais habet nigras, niveas Lecania dentes;
Quæ ratio est? emptos hæc habet, illa suos.*"

Apropos of false teeth, a singular incident was told me some years ago by one of the most eminent dentists in England. One day he received a visit from a gentleman, a former patient of his, who said to him, "Did you ever know, or hear, of any one losing all the teeth out of his head without being in the least aware of it?" This was before the days of chloroform, and my informant, in no small surprise, answered at once in the negative. "Well," said the gentleman, "it has happened to me." He then went on to state, that, not long before, he had been laid up with a severe illness, which, to all outward appearance, terminated fatally. He was put into a coffin, but before it was closed up, the discovery was made that he was still alive, and upon the application of proper means, he revived, and ultimately recovered from his malady. After his resuscitation

it was found that a set of false teeth, which he wore at the time of his supposed decease, had disappeared, and it subsequently came out that they had been abstracted by the undertaker's men when preparing him for the grave.

H. A. KENNEDY.

Waterloo Lodge, Reading.

Proud to have enlisted the notice of your zealous and always obliging correspondent HERMENTRUDE, I will not presume to accede to her call for time, but rather would express my indebtedness to her for the prospective pleasure which her promise affords me. I like the smartness of her strictures, yet justice, I think, compels a division of blame between the sexes. Indeed, I am not quite sure whether man's frail and amorous flesh and blood is not the *cause*, and these, their master-strokes of beauty (?) only the *effect* of our weaknesses—for all the world over, whether the ring be in the nose of the savage, or in the ear of the civilised woman—the paint in rude circles round the eyes of the former, or laid artistically on the cheeks of the latter—

"These are the charms that have bewitched him,
As if a conjuror's rod had switched him."

And is it not the fact that the devotees and greatest votaries of the toilet, to whose vanity we most administer by our "spooney" admiration, are the ladies upon whom nature has been most lavish with her charms? O. B. B.

FATHER ARROWSMITH'S HAND (4th S. ix. 376, 436, 452, 455).—The following cutting from the *Daily News* of Aug. 13 gives some additional information on this point. My object in sending it is to inquire whether there is the slightest foundation for the insinuation which its last sentence but one contains, or whether, as I believe, it is a foul and unfounded attack on the memory of a devoted and exemplary man?—

"THE HOLY HAND.—At last week's meeting of the Wigan Board of Guardians, a case was brought forward relating to an extraordinary superstition in Lancaster. The assistant overseer of Ashton-in-Makerfield had sent to the Wigan workhouse a woman who gave the name of Catherine Collins, and who had been sitting all day on a doorstep, and was wholly destitute. She stated that she had come out of Salford workhouse, on leave, to have the holy hand applied to her paralysed side. Mr. Clarke, one of the guardians for Ashton, stated to the board that hundreds of persons visited the township for similar purposes. The holy hand is kept by the Roman Catholic priest at Garswood, in Ashton township, and is preserved with great care in a white silk bag. Many wonderful cures were said to have been wrought by this saintly relic, which is alleged to be the hand of Father Arrowsmith, a priest who is said to have been put to death for his religion at Lancaster. When about to suffer he desired his spiritual attendant to cut off his right hand, which should then have power to work miraculous cures on those who had faith to believe in its efficacy. The story of the unbelievers is that Arrowsmith was found guilty of a foul crime, and that the tale of his martyrdom and miraculous attestation to the truth, for which

he suffered, was contrived for the purpose of preventing scandal upon the Church. The hand was formerly kept at Bryn Hall, now demolished, the ancient seat of the Gerard family, the present representative of which, Sir Robert Gerard, resides at Garswood."

JAMES BRITTEN.

MODELS OF SHIPS IN CHURCHES (4th S. x. 47.)
Were they not votive offerings?

JAMES BRITTEN.

SIR JOHN ANSTRUTHER (4th S. x. 127.)—General Robert Anstruther, who "distinguished himself at the battle of Vimiera" (*Sec. Nat.* vol. i. p. 142) was *third cousin* of the Sir John Anstruther, to whom P. A. L. alludes. Sir John was Chief Justice of Bengal, and therefore versed in Indian questions; he was afterwards in Parliament (I forget his constituency), and hence his motion in the House of Commons on Lord Wellesley's policy. He was what I have heard called "a double-barrelled baronet," having been created one in 1798, and succeeded to an older title of 1694. The common ancestor of the General and the Judge was Sir Philip Anstruther, the royalist commander at Worcester's crowning fight.

I should like to know the name of the *publisher* of Daniell's engraving after Dance, if your esteemed correspondent will have the kindness to communicate it.

W. T. M.

Shinfield Grove.

A CENSUS OF 1789 (4th S. x. 124.)—The survivorship result arrived at by DR. RAMAGE for the parish of Closeburn approximates very closely to the expectation under the "English Life Table" (No. 1), as the following figures show:—

Of 100 children born, 5·88 may be expected to complete their 83rd year. Of 100 who complete their—1st year, 5·74; 2nd, 5·02; 3rd, 4·19; 4th, 3·40; 5th, 2·70; 6th, 2·08 may be expected to be living after 83 years.

The mean average will be found to be 4·14 per cent., while of 142 Closeburn children whose ages in 1789 did not exceed 6 years, 6, or 4·23 per cent. are found to be living 83 years subsequently.

The "English Life Table" (No. 1.) was deduced by Dr. Farr from observation of 15,914,148 living persons at different ages at the census of 1841 and the deaths of the corresponding ages in the same year; and being drawn from the mortality of the entire kingdom—town and country, the difference, excepting perhaps for its smallness, in favour of the rural parish in question, is not a matter for surprise.

W. E. B.

OLD SEA CHARTS (4th S. x. 128.)—I have a large folio volume of these: it is without title in consequence of the charts being published by several parties, also because each chart is complete in itself, and bears its own title in full. The volume consists of nine charts:—

1. "A General Chart of the Western Ocean. Sold by R. Mount and T. Page, on Great Tower Hill, London."

[Without date, but evidently published about the end of the seventeenth century.]

2. "A New Chart of the Channel between England and France, showing the sands, depth of water, setting of current, &c., &c., as they were observed by Captain Edm. Hally by his Majties Command." [This chart is just as complete as when published, yet it neither bears date nor publisher's name. The date of publication was probably the beginning of the eighteenth century.]

3. "A New and Correct Chart of the Sea Coast of England, Scotland, and Ireland. By Saml. Thornton, Hydrographer, at the [sign of] England, Scotland, and Ireland, in the Minories, London." [No date.]

4. "A Chart of the Sea Coast from England to the Straights [Gibraltar]." [By the same publisher, bears date 1714.]

5. "A Chart of the Coast of Barbaria," &c., &c. [Same publisher, no date.]

6. "A New and Generall Chart of the West Indies. E. Wright, Projector." [No date.]

7. "A New and Correct Large Chart of the Tradeing Ports of the West Indies. Sold by Richard and William Mount and Thomas Page on Tower Hill, London, 1722." [This chart measures three feet by twenty inches.]

8. "A Chart of the Caribbe Ilands. By Saml. Thornton, Hydrogr", at the sign of England, Scotland, and Ireland," &c. [No date.]

9. "A Chart of the Coast of New Found Land, N. Scotland, N. England, N. York, N. Jersey, &c., &c. Sold by Rich. Mount and Tho. Page at the Postern, on Great Tower Hill, London." [No date.]

I have also a large folio book, entitled *The English Pilot*, &c., &c. "The second Edition, with many Additions." "Printed for R. and W. Mount and T. Page in Postern Row, on Tower-hill, London, 1720." This volume contains one hundred and twenty-three woodcut illustrations.

CUMEE O'LYNN.

P.S. Would any of your London correspondents kindly inform me if anything is known of the sign of the England, Scotland, and Ireland, or of the Postern in Postern Row?

AGE OF SHIPS (4th S. ix. *passim*; x. 39, 117.)—Had J. C. referred to the certificate of registry of the ship "Aracaty," which he could have seen in the office of the Registrar-General of Shipping and Seamen, Adelaide Place, E.C., he would have found that this vessel was built in 1857 (not 1657); also, that she was lost on the coast of Norway on Dec. 12 last, and an official inquiry was held at Grimsby on Feb. 22, which resulted in the suspension of the master's certificate for six months. The fact of her having been built at Lisbon in 1857 also appeared in the reports of the nautical assessors, addressed to the Secretary of the Board of Trade.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

BEEVER (4th S. x. 47, 113, 138.)—At Eton, at the present day, beer, bread, and salt are laid for the collegers in the Hall under the name of beever, beginning on an early day in May (I think the 6th), and lasting through the summer

schooltime. The times for this meal are on whole schooldays, from 6 to 6:30 p.m., and on all other days from 5 to 5:30 p.m. G. T.

THE LONDON UNIVERSITY (4th S. ix. 469).—The University of London has authority to confer the degrees of Bachelor and Doctor of Music, as may be seen by reference to the Royal Charter of 1863. Music is one of the subjects in the women's examination. E. E. STREET.

HERALDIC: BAYLES FAMILY (4th S. ix. 180; x. 18.).—I am much obliged to MR. BEALE for his reply to my query. I had been informed that the coat in question was that of Bayles, co. Kent. Is there any connection between the families of Beale and Bayles? I shall be very much obliged for any information concerning the latter.

G. P. C.

NOTES ON BOOKS, ETC.

Photographs from the Collections of the British Museum. Taken by S. Thompson. Series I. to XVII. (Mansell & Co.)

It is now within a few days of twenty years (for it was on August 28, 1852, "N. & Q." 1st S. vi. 192) that the attention of such of our Antiquaries, Palaeographers, &c., as were not gifted "with the pencil of an Albert Way" was called to "some of the modes in which the photographic process might be applied in furtherance of their favourite studies." We then opened our columns to the followers of the new art, who had not then a Journal of their own; and some of the greatest discoveries in Photography were first given to the world in "N. & Q." The result has fully justified us. The new art has done more for Archaeology than we ever could have anticipated; Photography has become her handmaiden; and no more striking proof of the wisdom of our decision could be afforded than that which is furnished by the remarkable series of Photographs to which we now invite the attention of our readers. But our limited space will not allow us to do full justice to them; and we at once advise all who would judge for themselves of the importance, in an educational and historical point of view, of this remarkable collection of faithful reproductions of objects of interest and value, to go to Percy Street and judge for themselves. The first Series illustrates in 157 Plates, the Prehistoric Remains of Europe and Asia; and the manner in which these early monuments of early civilisation have been reproduced is everything that can be desired. The next Series, devoted to the Illustration of Art and Life among the Egyptians, is almost more remarkable, and selected, as we presume they have been, by Dr. Birch, bring before us in a very striking manner the wonders of Egypt. Nearly three hundred plates are devoted to the Assyrian Monuments, and the variety and importance of the objects photographed could not be exceeded. Biblical students will find much to interest and instruct them in this division of Messrs. Mansell's great work. We now come to the division of Grecian Art, and here we have abundant material for studying its power and beauty, and understanding its influence; and when we name as among the objects of this series, not only the Elgin Marbles, the Metopes and Friezes of the Parthenon, the Statuary and the Engraved Stones, the Vases &c., we have said enough to show how great a contribution to the history of Ancient Art is contained in the Fourth Series of these Photographs. Illustrations of Roman Art, including works

considered to be copies of renowned Originals, representations of Mythological Personages; Portrait Busts, Bas-reliefs, Bronzes, Ivories, &c., form the next Series, and are contained in some hundred plates of great beauty and variety. When we say that the objects illustrative of Antiquities of Britain, and of Foreign Mediæval Art, have been selected by Mr. Francke, we have done enough to show the importance of the British remains, whether Anglo-Roman, Anglo-Saxon, or Mediæval, the Ivory Carvings, Leadén Inscriptions, Enamels and Glass which have been selected for reproduction; and those who examine the Collection, as we have suggested, will share our regret that this Series is at present limited to less than fifty photographs. The last Series is devoted to Seals of Sovereigns, Corporations, &c. Monuments of this description are reproduced with wonderful accuracy and effect; and we well remember, in the early days of Photography, feeling how great a gain it would be to the students of this important class of monuments. We have done but scant justice to the work which we are noticing. Let our readers secure a copy of Messrs. Mansell's Catalogue, to which we called attention some few weeks since, read the interesting sketch which it contains of the works selected, and the light they throw on the history of civilisation; visit the Collection itself, if possible, and then judge if we were not right in the strong interest we took twenty years since in promoting Photography for the sake of Archaeology, and if we are not now justified in the hearty praise of the manner in which the two Arts are united in these *Photographs from the British Museum*.

The School of Shakespeare. Edited by R. Simpson. No. 1. A Larum for London; or, the Seige of Antwerp. Together with The Spoyle of Antwerpe, by George Gascoyne. (Longman.)

Though we by no means agree with Mr. Simpson that no further direct reference to Shakspeare or his works will be found in the remains of his times—for we are not without hope that the labours of the Historical Record Commission may achieve something in that direction—yet we are entirely of accord with him that his works and those of his dramatic contemporaries have "yet to be studied as the exponents of a school of opinion and policy standing in the closest connection with the chief movements of contemporary history." And it is to illustrate this that Mr. Simpson has undertaken to prepare for the press, with the necessary introductions and comments, a series of Old Plays which are not to be found in the collected works of the Elizabethan Dramatists, or in the usual miscellaneous collections. The first of these, the *Larum for London*, is now before us. It has been attributed to Marlowe, but the present editor sees in it rather a work by Marston, founded on a Tract by Gascoyne, "with the help of Shakespeare as manager and controller." Be this as it may, the play with the editor's Introductory Essay and *The Spoyle of Antwerpe* appended to it, makes a most interesting opening number of *The School of Shakespeare*, and one well calculated to call the attention of readers to *The Life and Death of Captain Stukeley* which is to form the second of Mr. Simpson's reprints.

THE COWPER CORRESPONDENCE. — On Wednesday, Aug. 21, 1872, Messrs. Sotheby, Wilkinson, and Hodge sold by auction about thirty autograph letters of the poet Cowper, addressed to his friend Mr. Rose of Chancery Lane, between the years 1788 and 1793, when he was busy on his translation of Homer. Many of the letters were full of interesting criticisms on Homer's style, the relative merits of the *Odyssey* and the *Iliad*, and occasional notices of the work of his great rival, Pope. Others referred to George Romney, Johnson, Mrs. Unwin, the Throg-

mortons, and his dog "Beau"; while others dealt with the more prosaic subject of his publisher, the copyright question, and some projected reviews of his translation. A few of the lots fell to private purchasers, though many were bought by Messrs. Waller of Fleet Street, realizing prices in some cases as high as 4l. 4s. One of them, containing a sonnet written by Cowper on behalf of a printer at Leicester, who had got into prison for selling some of Tom Paine's publications, fetched four guineas and a half. Together with the Cowper letters were sold a quantity of original correspondence of George Selwyn and his contemporaries, Fox, Pitt, Canning, Edmund Burke, Dr. Johnson, Horace Walpole, Lord Erskine, &c., and also an autograph letter of Drake, the great navigator, which was knocked down, after a keen competition, at five guineas.

THE British Museum will be closed from the 2nd to the 7th of September, both days inclusive.

THE Library at Lambeth Palace will be closed for the recess for six weeks from the present time. After vacation, admission is granted every Monday, Wednesday, and Friday, from 10 to 3 o'clock.

MR. JOHN KNOWLES, of Herne Hill, has given 1000l. to the St. Paul's Cathedral Completion Fund.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

VIOLET (THOMAS), A TRUE NARRATIVE OF SOME REMARKABLE PROCEEDINGS CONCERNING THE SHIPS SAMSON, SALVADOR, AND GEORGE, their Silver and Lading, and several other Prize-Ships depending in the High Court of Admiralty. By Thomas Violet of London, Goldsmith. Anno Dom. 1659, 4to, pp. 148, with plate. A perfect or imperfect copy.

VIOLET (THOMAS), APPEAL TO CÆSAR. London, 1660, 4to. A perfect or imperfect copy.

Wanted by Mr. Henry W. Henfrey, 75, Victoria Street, Westminster, S.W.

PLUTARCH'S MORALS, by P. Holland. 1603. Folio.
PORPHYRY'S WORKS, by T. Taylor. 1823. 8vo.

Wanted by Mr. G. R. Jesse, Holly Bank, Henbury, Macclesfield.

THE PARTERRE. Four Volumes, published about 1830.
BURKE'S PATRIOTISM.

TRIAL OF JOHN DONNELLAN, ESQ., IN 1751.

Wanted by Rev. John Pickford, M.A., Hungate, Pickering, Yorkshire.

POEMS BY TWO BROTHERS. 12mo. 1827.

POEMS BY ALFRED TENNYSON. 1830.
ST. HEVYNES or the Kioskenian.

Wanted by Mr. John Wilson, 93, Great Russell Street, W.C.

Notices to Correspondents.

S. MARSHALL (Newington).—*The spring of the sweet flowing Avon rises in the garden of the Fitzgerald Arms at Naseby, near the church.*

R. JENNINGS.—*The Upper Flask Tavern, Hampstead Heath, was subsequently the residence of George Stevens, the Shaksperian editor, where he died on Jan. 22, 1800.—The Gun Tavern at Pimlico was formerly called "The Dumping House," because whoever called for a gill of wine a hot dumpling was also presented.*

H. BAKER (Walsall).—*Five articles on the old Willow Pattern appeared in "N. & Q." 3rd S. xi.*

L. D.—*We have not met with any English edition of Mother Goose's Melodies. Her Tales are well known.*

W. F. H. (Oxford).—*As a rule we cannot notice any communication not prepaid.*

EDW. ROBERTS (Sandwich).—*The custom of wearing a ring on the thumb is very ancient. In Chaucer's Squiers Tale it is said of the rider of the brazen horse who ad-*

vanced into the hall Cambuscan, that "upon his thumb he had of gold a ring." An alderman's thumb-ring is not only mentioned by Shakspeare, but by Brome in the Antipodes, 1638; also, thus in The Northern Lass, 1603, "A good man in the City wears nothing rich about him but the gout or a thumb-ring."

C. F. (Carlton Gardens).—*An excellent biographical account of Jack Robinson (as he was familiarly called), the Secretary to the Treasury in Lord North's administration, appears in George Atkinson's Worthies of Westmorland, ii. 151-160. Consult also Burke's Vicissitudes of Families, Second Series, edition 1861, pp. 153-162, and "N. & Q." 2nd S. ix. 143. John Robinson supplied Notes to an Irregular Ode by the Rev. Dr. Prettyman in The Probationary Odes, No. xvi.*

R. T.—*The name of the site of freehold property advertised in The Times of the 24th inst. as Llanfairmathafarn-eithafpenitraeth should have been printed as four words, being two vicarages connected with the rectory of Llanddyfnan, viz. Llanfair Mathafarn Eithaf, and Penitraeth, noted as the birth-place of Gormey Owen, a celebrated Welsh poet. Mathafarn was a Welsh saint.*

F. Y. B.—

"These are imperial works and worthy kings"
is the last line of Epistle IV. of Pope's Moral Essays.

ERRATUM.—4th S. x. p. 154, col. ii. line 12 from the bottom, read "I read my name engraved on every bark."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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LONDON, SATURDAY, SEPTEMBER 7, 1872.

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Notes.

ANCIENT AND MODERN BLONDINS.

I think the memory should be preserved of performances in ancient times equal to those of Blondin. Blondin does wonders on a rope, and carries other people with him. What will be said of an elephant doing the same, walking a tight rope, and bearing a man on his back?

In the life of Nero by Suetonius is the following:—"Notissimus eques Romanus elephanto supersedens per catadromum decurrit." The translation by Clark and that of Bohn render *catadromum* rope. That of Bohn says, "a distinguished Roman knight descended on the stage by a rope mounted on an elephant." These translators of Suetonius take no notice of the fact. Commentators of the Latin notice that "some would say it was only a descent upon an inclined plane," which would be nothing extraordinary. Torrentius and Casaubon say it was a stretched *protensum*—tight rope—and so Xiphilinus in his abridgement of Dio Cassius renders it, and which is apparent from cap. 6 of Galba in the life of him by Suetonius coming after Nero, and shows that the feat had been previously executed under Tiberius. When Galba was prætor, "novum spectaculi genus, elephantos *funambulos*, edidit." The use of the word *funambulus* shows walking a rope was meant.

In the Latin note to Nero II., Seneca, epist. 85, is quoted: "The smallest Ethiopian commands an

elephant to bend the knee and walk the rope." But Pliny especially (book viii. cap. 3) relates many and wonderful things of these animals; and here in Bohn's translation of Pliny's natural history we are greatly aided by the text and notes in coming to a definite conclusion as to the meaning of Suetonius. Amongst other performances in the theatre Pliny says, "After this, too, they walked upon the tight rope." The note of Dr. Bostock says, "However, ill-adapted the elephant may appear from its size and form for this feat, we have the testimony of Seneca, Suetonius, Dion Cassius, and Ælian, to the truth of the fact." The above is chap. ii. and on it; but in chap. iii. vol. ii. p. 246 of Bohn's translation is something still more astonishing, and perhaps surpassing in the animal the man: "It is a most surprising thing also that the elephant is able not only to walk up the tight rope backwards, but to come down it as well with the head foremost." Dr. Bostock writes, "Suetonius is supposed to allude to this circumstance." The note following apparently directs us to the anecdote under Nero; but that which it states, "He tells us that a horseman *ascended* a tight rope on an elephant's back," seems scarcely borne out by "*catadromum decurrit*."

It appears also from what follows in Pliny, that an elephant walks the rope backwards from an opposite reason to what guides the man in doing it—the elephant would rather not see, and on seeing the man may be said wholly to depend. The elephant would seem to trust to other senses, which in the aggregate would equal those of the sight of man and his reason.

"Mutianus states also that he himself was witness to the fact, that when some elephants were being landed at Puteoli, and were compelled to leave the ship, being terrified at the length of the platform which extended from the vessel to the shore, they walked backwards, in order to deceive themselves by forming a false estimate of the distance."

In "Origen against Celsus," Celsus speaks of the elephant showing moral, religious, and rational sentiments to be compared to those in the man as Darwin does of the dog. Pliny began by saying the elephant in intelligence approaches nearest to man, and is superior to him in morality, and has a religion—that of the heavens. (Chap. viii. vol. ii. p. 244. Bohn.) W. J. BIRCH.

Oxford and Cambridge Club.

"TO SIT BETWEEN TWO STOOLS."

Though this proverb is found in Rabelais (Liv. i. ch. ii.), "s'asseoit entre deux selles le cul à terre," it was of a much earlier date, being found, as Le Roux de Lincy shows, in the thirteenth century in the following form: "Entre deux selles chiet dos à terre." I would ask, however, whether these two forms of the proverb have the same meaning? Is "to sit between two stools," and

"to fall between two stools" precisely the same? If not, in what sense did Rabelais use it? Your classical readers will recollect the Latin proverb *sedere duabus sellis*, and the clever use of the proverb by Laberius the actor in a retort on Cicero, as told by Macrobius (*Saturn.* vol. i. p. 338, ed. Bipont. 1788). Laberius had been honoured by Julius Cæsar with the gold ring of an *æques*, which gave him admission to a certain part of the theatre set apart to the knights. As he was passing to his seat—

"Ait Cicero prætereunti Laberio, et sedile quaerenti: *Recepissem te, nisi anguste sederem*; simul et illum respiciens et in novum senatum jocus, cujus numerum Cæsar supra fas auxerat: nec impune, respondit enim Laberius: *Mirum si anguste sedes, qui soles duabus sellis sedere*; exprobrans levitate Ciceronis, qua immerito optimus civis male audiebat."

In this sense it meant a man who coquetted with two parties in the state, as Cicero was accused of doing. Does Mr. FISHWICK think that this is the sense in which Rabelais uses it? The Germans have the following proverbial expression—"auf beiden Achseln tragen," to temporize, to act the double dealer. That is the meaning of Laberius, and it is the same idea as the Greek proverb, *Δύο τούχους ἀλείφειν* (to whiten two walls from the same pot), which is found very neatly used by M. Curius in a letter to Cicero (*Fam.* vii. 29) —

"Sed, amice magne, noli hanc epistolam Attico ostendere: sine eum errare et putare me virum bonum esse, nec solere duo parietes de eadem fideliâ dealbare."

There is, however, another sense in which *sedere duabus sellis* may be taken, referring to the idea of being in great difficulty as to the course we ought to pursue. In this sense it means that we are in a desperate strait, not knowing what to do, being as we say in a Scotch proverb, "Between the de'il and the deep sea," "A fronte præcipitium, a tergo lupi."

The falling between two stools is almost of necessity the result of attempting to sit on both. We have a coarse Scotch proverb, a literal translation of the French, meaning that he who depends upon two contrary parties will be disappointed by both. The Greek proverb gives it in a more presentable form as Apostolius (*Cent.* xii. 33) quotes it: *ὁ δύο πῶκας δι᾽ ἑκὼν οὐδέτερον καταλαμβάνει*, "he, who pursues two hares, catches neither," and in Æsopus (*Fab.* 209):—

Ὁ πλειόνων ἐρῶν καὶ τῶν προσόντων ἀποστερεῖται.

He who is greedy of more will lose even what he has.

In the sense of "falling between two stools," which is a common enough proverb with us, I do not know any example in either Greek or Latin; but some of your classical correspondents may possibly supply us with one. Indeed, I scarcely think that the Greeks knew this form of the proverb at all.

The Tuscans have a proverb something to the same effect: "*Chi tiene il piede in due staffe, spesso si trova fuora.*"—He who places his foot in two stirrups, often loses his hold. C. T. RAMAGE.

CÆSAR BORGIA, DUKE OF VALENTINOIS, AND CATHARINE SFORZA.

The following, relative to these two variously remarkable personages, may prove of some historical interest to the readers of "N. & Q." It is a finely preserved document on parchment, bearing the bold sign manual of the infamous Cæsar Borgia, with his coat of arms:—

"Cæsar Borgia de Francia Dux Valentie, Comes Dien, Cesene, Forlinij, Imole et Isodunj Dns, ac Sancte Romane Eccie Confalonarius et Capitaneus Generalis. Venerabili spectabiliq3 nostris amicis Dilectis Dño Hieronymo Priori Eccie Sancti Johannis de Senno et Jacobo fratribus de Caldarinis Bononijs, Salut'. Equum esse censentes ut qui Tyrannicam Catharine Sfortie huius nostre Ciuitatis occupatricis Rapacitatem non absq3 facultatum propriarum detrimento diutius pertulerunt Placide etiam nostre Benignitatis comoda cõsequantur Vobis prenominatibus vetuste apud nos nobilitatis et solide Virtutis splendore comendatis, Predia, Domos, Molendinum, de Prioratum Sancti Johannis in Senno et alia bona vobis a Catharina predicta ablata in nostro Territorio Imole existentia a fisco nro vel a quibuscunq3 detenta, Tenore presentium libere relaxamus ac restituimus, et relaxari ac restitui volumus, Mandantes omnibus et singulis nris officialibus, quatinus vos in possessionem predictor' bonor' inducant, et inductum defendant ac Tuantur. In contrarium facieñ quibuscunq3 non obstantibus. Dat3 In Ciuitati nostra Imola xvjo Martij Millesimo, Quingentesimo, Primo."

* In 1488 Hieronimo Riario, nephew of Sixtus IV. and Lord of Imola and Forli, having been murdered, his heroic widow Catharina Sforza,* a woman of high spirit and magnanimity of heart, defended her young son Octavian's domains with singular fortitude at Forli, against Cæsar Borgia, but being overpowered after a dreadful bloodshed, she and her son were taken on the very breach, and carried by him to Rome, where she was shut up in Fort St. Angelo. She was, however, soon released at the request of Lewis XII. and the Republic of Florence. Later, having married John of Medicis (son of Peter Francis) she became the mother of another John (one of the greatest captains of the age), and grandmother of Cosmo, the first Grand Duke of Tuscany. For more ample particulars of this nefarious deed, see p. 266 of T. Thomas's *Life of Cæsar Borgia*. How came he to quarter the three fleur-de-lys and the cow of Bearn on his coat of arms? I suppose it was after marrying the daughter of the King of Navarre, Jean III. D'Albret? I could say much more, but fear to be too lengthy. P. A. L.

* She was daughter of Galeas-Marie Sforza.

FOLK LORE.

THE DHARRIG DHAEL SUPERSTITION. — The enclosed insect (its entomological name wished for) is known amongst the humble class in the south of Ireland (perhaps through it all) by the above name, and is looked on with an amount of horror by both old and young, as it has the credit of having informed on our Saviour. They say it should be killed with the right thumb before it cocks its tail, saying at the same time "My seven deadly sins be upon you," which many believe they will be forgiven. This has been acknowledged to me. As a matter of course every poor insect of this species met is killed.

The story of its "informing" runs much as follows: Men were sowing a field of corn very late in the season. Our Saviour passed and desired the men, as he was hiding from his pursuers, not to inform on him. Next day, as the corn grew and ripened in one night, the same men were reaping it. A band of men looking for Our Saviour passed and inquired of them if he went by that way. "Not since this field was sown," was the reply. The search would have been given up at once, doubtless thinking a long time must have elapsed between the planting and reaping, but this insect ran out from the fence and cried *nē, nē* (i. e. "yesterday"), meaning by that that he passed by yesterday, and so was by its means taken and put to death.

Though many are in some measure acquainted with Judas's betrayal of our Saviour, still this insect is accused of having had a finger in the pie. An old man some time since, better educated than his class, was trying to bring in the above guilty to me, though he knew of Judas's part in the betrayal well. My own servants were not over pleased at my bringing it into the house, saying it was very unlucky. S.

"TONGUE FAR FROM HEART."

"*Lucio*. I would not—though 'tis my familiar sin
With maids to seem the lapping, and to jest,
Tongue far from heart—play with virgins so."

Measure for Measure, Act. I. Sc. 4.

Here Shakespeare may refer to the following passages in the *Euphues* of Lyly:—

"I have brought into the world two children, of the first I was delivered, before my friends thought mee conceived, of the second I went a whole year big, and yet when every one thought me ready to lye downe, I did then quicken. But good huswives shall make my excuse, who know that hens do not lay egges when they clucke, but when they cackle, nor men set forth bookes when they promise, but when they performe. And in this I resemble the lapping, who fearing hir young ones to be destroyed by passengers, flyeth with a false cry *farre from their nests*, making those that looke for them seeke where they are not: So I suspecting that *Euphues* would be carped of some curious reader, thought by some false shewe to bring them in hope of that which then I meant not, leading them with a longing of a second part, that

they might speake well of the first, being never farther from my studie, then when they thought me hovering over it.

"To be silent and discrete in company, though many thinke it a thing of no great wayght or importance, yet is it most requisite for a young man and most necessary for my *Ephesus*. It never hath bene hurtfull to any to holde his peace; to speake, damage to many: what so is kept in silence is husht, but whatsoever is blabed out, cannot again be recalled. He may see the cunning and curious work of Nature, which hath barred and hedged nothing in so strongly as the tongue, with two rowes of teeth, and therewith two lips, beside she hath placed it *farre from the heart*, that it shoulde not utter that which the heart had conceived, this also shoulde cause us to be silent, seeinge those that use much talke, though they speake truly are never beleaved. Wyne therefore is to be refrained, which is termed to be the glasse of the minde, and it is an old proverbe, Whatsoever is in the heart of the sober man is in the mouth of the drunckarde. Bias holdinge his tongue at a feast, was tearmed there of a tatler to be a foole, who said, Is there any wise man that can hold his tongue amidst the wine? unto whom Bias answered, There is no fool that can."

W. L. RUSHTON.

APPLE-TREE OMEN.—The following piece of folk lore was communicated to me a little time ago by a labouring man:—

Whenever an apple-tree was covered as to certain portions of it with blossom, whilst at the same time the other limbs bore fruit nearly full-grown (which I should fancy must be rather an unusual occurrence), such a state foreboded death in the family of, or of some near relation to, its owner within a year. My informant (who is a Gloucestershire man) further told me that, in three instances at least to his own knowledge, such a circumstance has been followed by the above startling result.

Is this uncomfortable superstition by any means a general one? J. S. UDAL.

SKULL SUPERSTITION. — At a farmhouse in Dorsetshire at the present time is carefully preserved a human skull, which has been there for a period long antecedent to the present tenancy. The peculiar superstition attaching to it is, that if it be brought out of the house, the house itself would rock to its foundation, whilst the person by whom such an act of desecration was committed, would certainly die within the year. It is strangely suggestive of the power of this superstition, that through many changes of tenancy and furniture, the skull still holds its "accustomed place" unmoved and unremoved." J. S. UDAL.

Junior Athenæum Club.

INDUCTION OF A VICAR.—At the recent induction of the new vicar of St. Mary's, Warwick, it was noticed that when he came to that part of the ceremony where the bell had to be rung, he rang it twenty-two times. The Warwickshire belief is, that according to the number of times the new vicar rings the bell, so many years will he continue to hold office. CUTHBERT BEDE.

SPARROW-MUMBLING.—In a preface to “the prejudicate and peremptory reader,” by George Chapman to his *Andromeda Liberata*, or the *Nuptials of Perseus and Andromeda* (1614) is the following passage:—

“Twill be most ridiculous and pleasing to sit in a corner and spend your teeth to the stumps in *mumbling* an old sparrow till your lips bleed and your eyes water, &c.” (See my *Introd.* to Chapman’s *Iliad*, p. xxvi. 1st edit.)

I must confess that I thought this was one of old George’s quaint figures of speech, but I have accidentally met with a passage which illustrates it, and may interest some of your readers. In No. 319 of *All the Year Round* (June 3, 1865), in a story entitled “Black John” occurs the following:—

“Two of his usual after-dinner achievements were better suited to the rude jollity and coarse mirth of our forefathers than to the refinements of our own time; although they are said to exist here and there, among the ‘underground men’ and miners of West Cornwall, even to this day. These were *sparrow-mumbling*, and swallowing living mice, which were tethered to a string to ensure their safe return to light and life. In the first of these accomplishments, a sparrow, alive, was fastened to the teeth of the artist with a cord, and he was expected to *mumble off the feathers* from the fluttering and astonished bird, with his lips alone, until he was plucked quite bare, without the assistance or touch of finger or hand.”

It would appear by Chapman’s allusion to the custom that it was not confined to Cornwall, but must have been pretty generally known.

RICHARD HOOPER.

SIR WALTER SCOTT’S “ANTIQUARY.”—When the author of *Waverley* described the Baron of Bradwardine as a “scholar, according to the scholarship of Scotchmen—that is, his learning was more diffuse than accurate, and he was rather a reader than a grammarian,” he seems to have given us a pretty true account of his own scholarship. I have just re-read with fresh zest the delightful pictures of men and manners which he has given us in *The Antiquary*, but I could not help noting some extraordinary misquotations (far worse than “the swan on *sweet* St. Mary’s Lake,” which so roused Wordsworth’s ire), of which I send a sample. “*Nec lex justitior ulla*,” for “*nec lex est æquior ulla*”; the form *justitior* is truly appalling, but *justior* would have been too short by a syllable. Horace suffers the like frightful wrong—

“*Omne cum Proteus pecus agitatet.*”

Similar disregard of quantity and metre is shown in—

“*Suave est mari magno :*”

“*Odi accipitrem quia semper vivit in armis.*” &c.

It is a less ungrateful task to notice that Scott used the forms “program,” “confident,” “winded,”

for the present “programme” (“N. & Q.” 4th S. x. 43, 136), “confidant,” “wound.”

The first edition bears many marks of the haste with which it was written, causing many blunders and impossibilities subsequently corrected. For instance, Mary McIntyre is made “an only child,” and her brother Hector’s appearance precluded. *Love* is styled *Neville*, &c. *Sed jam satis!*

J. H. L. OAKLEY.

Wyverby Rectory, Melton Mowbray.

BYRON A “LYRIC” POET.—Mr. Swinburne, in his *Under the Microscope*, finds great fault with Karl Elze for calling Byron one of our greatest “lyric” poets, whereas, says Mr. Swinburne, Byron never could write lyric poetry decently. The explanation of the seeming mistake on the part of the great German critic lies in his using the term “lyric” in Goethe’s wide sense, when he said there could be only three kinds of poetry—the epic, dramatic, and “lyric”; whereas Mr. Swinburne uses the word “lyric” in its ordinary narrower English sense. If Goethe and the Germans are right in their tripartite division of poetry, then they are justified in calling Byron a “lyric” poet, but not otherwise.

F. J. FURNIVALL.

“COATING IN THE MARGENT.”—

“*Boyet. His faces owne margent did coate such amazes,
That all eyes saw his eies enchanted with gazes.*”

Love’s Labour’s Lost, Act II. Sc. 1.

This is the spelling of the first folio, and in the *Euphues* of Lyly it is the same:—

“If ever you loved, you have found the like; if ever you shall love, you shall taste no lesse. But he so eager of an end, as one leaping over a stile before hee come to it, desired few parentheses or digressions or gloses, but the text, wher he himself was *coating* in the *margent*.”

W. L. RUSHTON.

YSACK, ETC.—In the royal pedigree of Bruce, a curious form of Isaac appears, and a few days since I observed in a document, dated 1714, what seems to be another variation in Scotland of the same name—viz. *Elxact*.
Sp.

SUNDIAL INSCRIPTIONS.—At Chatillon in the Val d’Aosta I met with the following inscriptions:—

“*Quasi phoenix, ex cinere mea resurgam.*”

“*Amicis quælibet hora.*”

G. W. TOMLINSON.

Huddersfield.

ARISTOTLE’S CHRISTIANITY.—On again turning over the leaves of Knox’s *Essays*, 2 vols. London, 1787, I find that, some twenty to thirty years ago, I marked the following passage:—

“A Christian might have said, as it is reported he said, just before his dissolution, ‘In sin and shame was I born, in sorrow have I lived, in trouble I depart. O! thou Cause of causes, have mercy upon me!’ I found this ancestor of Aristotle in the *Centuries of Camerarius*,

but I am not certain of its authenticity." (Vol. ii. *Es.* 148, p. 266, tenth edition.)

And as it seems eligible for the pages of "N. & Q." its insertion may lead to further investigation.

J. BEALE.

THE NAME OF THIERS.—

"*Thiers* is only the Provençal form of *Tyrse*, as *Estère* is from *Étienne*, *Peyre* from *Pierre*, and *Jaume* from *Jacques*. *Tyrse* was a popular Spanish saint in Provence. Into whatever village you may enter, *Sisteron* for instance, and there ask 'Who is the patron saint?' they will answer San Thiers, i. e. Saint Tyrse: '*Tirsus Sisteronensis patronus*,' as it is written under an old picture in the 'Chapelle des Pénitents.' In the ancient registers, *Thiers* is often used as a Christian name: *Thiere Pierre Trotabus*, 1502, and *Maximin Thiers Figuière*, 1494."—J. B. CABRIDENS in *Le Petit Journal*, Paris, Aug. 17, 1872.

41, Eccleston Square, S. W. CHARLES VIVIAN.

HORACE IN THE HOUSE OF COMMONS.—Mr. Davenport, when, at the close of his late invective against Mr. Ayrton, in the House of Commons, he recommended him to learn the line of demarcation between humour and insolence; seems to have paraphrased a line in Horace:—

"Scimus inurbanum lepido seponere dicto."

I am quoting altogether from memory. Mr. Ayrton must have been pleased at the classical reference. CCCXI.

THE MÊTRE OF "BEPPO" AND "DON JUAN."—Lord Byron says he wrote *Beppo* "in the excellent manner of Mr. Whistlercraft, Berni being the father of that style of verse." I was interested the other day, in looking over C. B. Stapylton's *Herodians of Alexandria*, published in 1652, to see that he also wrote in the same metre. The following verse, taken at random from the poem of 186 quarto pages, might, as regards metre, have been cut out of *Don Juan*:—

"This speech he ended thus and nothing lacks,
The soulders leap and shout with acclamation,
Augustus they him call, and Pertinax,
With cheerful votes they make this proclamation;
Then lightly arm'd, their geere they trusse in packs,
Without delay or more procrastination:
He gives them largesse fit for such a journey,
Himselfe in person needeth no attorney."
Perhaps this similarity is well known; if so, you will pardon me for troubling you.

Travellers' Club, S.W. FREDERICK LOCKER.

Queries.

CHURCHWARDENS' ACCOUNTS.—The *Archæologia*, vol. x. p. 196, contains certain extracts from the churchwardens' accounts of East Dereham, in Norfolk, relating to the cost of a new font in 1468. I am anxious to know whether any connected series of these documents remain, and whether they have been printed. Perhaps some Norfolk antiquary will report in your pages thereon.

K. P. D. E.

"DIP OF THE HORIZON."—Whence came the expression, "The dip of the horizon"? I am an old tar, but have never met with it but on the banks or in the rear of a waterfall. J. H.

THE ESTATE OF COLWICK, NOTTS.—This estate passed into the Byron family in the fifteenth century, one of the Byrons marrying the daughter and heiress of the Lord of Colwick. After the lapse of nearly two centuries, it came into the possession of the family of Musters. Can any of your readers say how it was transferred to that family? It is said that it was won by the Musters at a game of cards. Is that a fact?

INQUIRER.

EPITAPHS.—Perhaps some reader of "N. & Q." will say whether the following are to be found elsewhere than on the tombstones from which I have copied them. The first strikes me as almost sublime. In Chesterfield churchyard, Derbyshire:—

"No verse of praise write on my tomb,
For there's a judgment yet to come."

In Dinedor churchyard, near Hereford:—

"She was a mortal, but such gifts she bore
About her, that we almost deemed her more;
For every day we saw new graces start,
To touch our love, and bind her to our heart."

FLAVELL EDMUNDS, F.R.H.S.

Hereford.

GENEALOGICAL PUZZLE.—"N. & Q." sometimes admits ingenious puzzles into its columns, so I venture to beg for the insertion and solution of the following, which has puzzled wiser heads than mine:—

"A wedding there was, and a dance there must be,
And who should be first? Thus all did agree—
First, grandsire and grandame should lead the dance
down;

Two fathers, two mothers, should step the same ground.
Two daughters stood up, and danced with their sires
(The room was so warm they wanted no fires);
And also two sons, who danced with their mothers.
Two sisters there were, and danced with their
brothers;

Two uncles vouchsafed with nieces to dance,
With nephews to jig it pleased two aunts.
Three husbands would dance with none but their
wives

(As bent so do for the rest of their lives).
The granddaughter chose the jolly grandson;
And bride—she would dance with bridegroom or none.
A company choice! Their number to fix,
I told them all over, and found them but six!"

JAMES BRITTEN.

IMPRESSIONS FROM METAL PLATES.—Will any of your erudite correspondents kindly inform me as to the present state of our knowledge with reference to the discovery of taking impressions on paper or parchment from engraved metal plates? I am quite aware that the invention of engraving on

stones, gems, and metal is of much older origin. Maberly says :—

"The successors of Tubal Cain had already from time immemorial been expert to admiration in the ornamental intaglio work of the goldsmith, of most exquisite design and workmanship, and the perfection of art of this sort, so soon as it stamped the image of itself; the perfection of the art which was thus proclaimed as its offspring. Like Minerva bursting from the head of Jove, it was but the bringing to light a talent which had already arrived at maturity, but lay undivulged."

Now what I want to know is when "it first stamped its impression on wet paper." According to my present reading, Zani was the first to make the discovery of the earliest impressed print on paper on record. This was at the National Institute at Paris in 1797, and the impression in question was by Maso Finiguerra "not later than 1445." * And this was not exactly an impression from a metal plate, but from a sulphur model (if I may use that expression here). Then Nielli, as they are called, might be considered as a sort of stereotyped engravings, being done almost in a similar way to stereotyping, the only material difference being that the one is in intaglio and the other in cameo. And although the original engravings on metal (silver mostly, I believe,) were never up to this period executed with any intention of taking off impressions, I have always understood it was the accidental taking of these model impressions which rapidly led to the taking of impressions from the metal itself, and which soon occasioned the engraving of metal plates for this specific purpose, first in Italy and soon after in Germany; and the honour of such invention has been usually ceded to the before-named Bolognese artist-goldsmith somewhere about the middle of the fifteenth century. In saying thus much, it may appear that I am answering my own question. Not so, however, I am merely giving my own reading on the subject. What have been received, almost as gospel truths, for years—centuries—are frequently cut up in a day in "N. & Q."; and many a cunning man (in his own estimation) has received his *quietus* in the same journal with less than "a bare bodkin."

What has led me to ask the above question is this. A learned contemporary, which piques itself on all matters pertaining to art in its notice a short time ago of the sale of some of the rarities of M. T. O. Weigel at Leipzig, has the following :—

"Among engravings on metal, Christ on the Cross, an interesting example of high German Art, said to be due to the first half of the twelfth century."†

Possibly "twelfth century" may be a misprint for fifteenth century, and "first half" for second half. Or—but I would rather say it in a whisper—

* Always, of course, excepting wood engraving.

† The italics are mine.

your literary contemporary may have been imposed on. However, all this in humble submission to correction.

MEDWEIG.

KISSING THE BOOK.—Can any correspondent refer to the origin of this custom in our courts of justice?

GEORGE ELLIS.

MINIATURE.—I am anxious to obtain some information about a small miniature I have been lately given. It is beautifully painted in oils on copper, and represents the full face and bust of a gentleman dressed in the period of William III., or Queen Anne. The painting is signed "J. Gellow (or Pellow), pinxit, 1714." I have looked in various books for any account of any painter of such a name, but so far without success. The miniature is too well executed to be the production of a mere amateur.

R. W. H. NASH.

Florinda Place, Dublin.

MONUMENTAL INSCRIPTIONS.—I am anxious to have a complete list of books published on this subject, and shall be glad to have the assistance of the contributors to "N. & Q." I require title of book, author, publisher, date of publication and where, and the price.

WILLIAM ANDREWS.

26, Wilberforce Street, Hull.

[Replies must be forwarded direct to Mr. William Andrews.—Ed.]

SAMUEL PEACOCK.—The *Archæologia*, x. 143-146, contains a paper by George Chalmers, entitled,— "Observations on the late continuance of the use of Torture in Great Britain," by which it appears that in 1620 a certain Samuel Peacock, a prisoner in the Marshalsea, "upon vehement suspicion of high treason," was ordered to be put to the torture, "either of the manacles or the rack." I am anxious to know what was the particular nature of the treason Samuel Peacock was suspected of, and from what part of the world he came. Peacock is not so uncommon a name that I can with any confidence put in a claim to him as a family connection. He may well have been a Yorkshire man, a Londoner, or from Norfolk, Cheshire, or Suffolk, he may even have been a Scot; but then he possibly may have been a Lincolnshire man, born at Scotter, Blyton, Crowle, Epworth, or thereabouts, and if so he would have great interest in my eyes. We have high authority for saying that high treason is the crime of a gentleman, but if we had not, it by no means follows that a man should be any the worse thought of for being vehemently suspected of such a crime in the reign of James I.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

QUOTATIONS WANTED.—

"The All-giver would be unthanked, would be unpraised Nor half his riches known, and yet despised; And we should serve him as a grudging master, As a penurious niggard of his wealth, And live like Nature's bastards, not her sons,

Who would be quite surcharged with her own weight,
And strangled with her waste fertility."

[Milton, *Comus*, line 723, &c.]

"From the toil

Of dropping buckets into empty wells,
And growing old in drawing nothing up."

[Cowper, *The Task*, book iii. "The Garden."]

— E. V.

"Wait till to-morrow," did Antonio cry;
In what strange country will to-morrow lie?"

FRED. W. MANT.

Egham Vicarage, Staines.

"When the last sunshine of expiring day
In solemn silence melts itself away,
Who has not felt the stillness of that hour
Creep o'er the soul like dew along the flower,
With a pure feeling which absorbs and awes,
While Nature makes that melancholy pause—
That breathing moment on the bridge of time,
When light and darkness form an arch sublime?"

PLANTAGENET P. CARY.

"And zealots of the good old school its praises sing
aloud,
And talk about the moral good the hanging's done the
crowd."

JONATHAN BOUCHIER.

"Why should age a difference make
With nature's best of friends."

SIGMA.

I came in the morning—it was spring;
And I smiled.
I walked out at noon—it was summer;
And I was glad.
I sat me down at even—it was autumn;
And I was sad.
I lay me down at night—it was winter;
And I slept."

WILLIAM ANDREWS.

26, Wilberforce Street, Hull.

ST. CHAD.—I have looked everywhere for the name of *Chad*. I never found St. Chad anywhere except in England. Can it be the same as Thaddeus? Some of your readers may be able to answer this question.

I. C. G.

SCOTCH POEM.—Wanted to know who wrote a poem in Scotch, beginning—

"Hark! how aboon my wearie grave,
Heavily patters the fast fa'in rain,
I wis' I were up to stretch my bairns,
And see the fair face o' the warld again."

I remember admiring the lines when I was young. I thought they were by "Delta," but they are not in the copy of his poems, which I bought for the pleasure of reading the above once more.

I. C. G.

SIMON, BISHOP OF MAN.—Can you give me any information concerning Simon, Bishop of Man, consecrated 1230, and styled *Orcadensis*: or refer me to any book in which I could obtain information?

R. H. A. B.

[Simon of Argyle was a person of great discretion, and learned in the Holy Scriptures. He was consecrated at

Bergen by the Archbishop Peter of Drontheim. He held a synod A.D. 1229, in which thirteen canons were enacted, relating mostly to wills, clergy dues, and other such matters. He was Bishop eighteen years, and died Feb. 28, 1247 (*Chron. Mannie*), or more probably 1243, as we find on Feb. 15, 1244, Innocent IV., at the request of the monks at Furness, allows the Archbishop of York, with permission from the Archbishop of Drontheim, to consecrate the Bishop of Man.—Stubbs, *Registrum Sacrum Anglicanum*, p. 150.]

"A TOUR ROUND MY GARDEN," translated from the French of Alphonse Karr. Revised and edited by the Rev. J. G. Wood . . . Lond. Routledge, . . . 1855. This interesting work is so admirably translated that, if the fact were not disclosed, it would be difficult to know it. Who is the translator, and when was the first English edition published?

OLPHAR HAMST.

Replies.

RAE'S MS. HISTORY OF THE PRESBYTERY OF PENPONT.

(4th S. vi. *passim*; ix. 366; x. 94.)

I am obliged to ANGLO-SCOTUS for drawing my attention to the note of the late Charles Kirkpatrick Sharpe to the *Lord of the Isles*, where he states positively that Rae's MS. is "in the Advocates' Library of Edinburgh." The passage in my copy of Rae is not in the least resembling what Mr. Sharpe quotes. I cannot refer at present to Grose, but is it not possible that there is some confusion, and that the passage, beginning in the note "The steep hill (says he) called the Dune of Tynron," may be a quotation from Grose and not from Rae? This suggestion of mine can easily be set at rest by a reference to Grose. Tynron Doon and Cairneycroft, belonging to Brownrig, are six miles from Closeburn Castle, and separated from it by the river Nith. I give the passage as it appears in my copy of Rae's MS. account of the parish of Tynron, and it will be seen that it is the same story but differently related. Rae says:—

"*Brownrig of Cairneycroft*.—Tho' this property is but small, yet I have thought fit to mention it because of its antiquity. It is reported that King Robert Bruce being in the beginning of his reign in bad circumstances, in regard that most of the gentry of the country having sworn fealty to Edw. Longshanks had not yet joined him, he came *incognito* in a morning to Cairneycroft, and asked Brownrig's wife if she could give him any meat, for he was very hungry. To which she returned that she had nothing but Greddan (meal and goat's milk), and he replied that that was very good. Whereupon she made him a greddan, which he supped on very pleasantly, and then told her that he was the king, and asked what he should give her. To which she answered that she desired nothing but their own ground, which they possessed (a sign she was not covetous, it being at this day only worth 50 marks per annum, and was no doubt of small value then); whereupon King Robert took parchment out of his pocket and wrote a charter for the said lands of Cairneycroft to the said Brownrig, his heirs, and assignees.

"John Brownrig of Cairneycroft, lately deceased, told me that William Duke of Queensberry was once pursuing him for his land, upon which he went to Edinburgh and consulted an Advocate, who advised him to go home and search all his house, and bring him all papers he found in it; and that accordingly he returned, and noticing a bowl in the wall at the back of the bed, which had not been opened for some ages, he opened the same; and found the said Charter and some other papers, all which he carried unto the Advocate, who told him he needed not fear the pursuer, for he had as good a right to his land as the pursuer had to his.

"The said John Brownrig told me farther, that William Philip, Factor of Sir Robert Grierson of Lag, then proprietor of the Barony of Airds (within which bounds Cairneycroft lies), persuaded him to give up that old charter and take a new one holding of Lag, which in his simplicity he did. This family of Brownrig were owners from one generation to another, from the days of Robert Bruce till the death of the said John Brownrig. And their sons Simon and choosing rather to serve other men than to follow the occupation of their forefathers, have sold Cairneycroft to the Kirk session of Tynron."

In the note to the *Lord of the Isles*, Cairneycroft is said to be nine miles from Dumfries. Rae, who knew all this part of the country thoroughly, could scarcely have made such a mistake, as it is at least eighteen miles from Dumfries. This confirms me in the belief that there must be some confusion and mixing up of two separate accounts. I hope that some of your correspondents in Edinburgh may be able to find out if the MS. be really in the Advocates' Library; and if so, determine as to the correctness of the quotation.

I was asked some time ago, by a near relative of the Kirkpatrick family, whether Rae in my copy states, as Mr. Sharpe affirms, that the *crest* and *motto* of the Kirkpatricks were given on the slaying of the Comyn. After a careful examination of the whole MS. I could find no such statement, and in this matter also it would be interesting to know what Rae really says.

I may add that the account of the parish of Closeburn, where the Kirkpatrick property lies, is very short and imperfect; but I doubt whether it was ever otherwise. In 1834, when the late Rev. Dr. Bennet drew up his interesting account of the parish, which appears in the *Statistical Account of Dumfriesshire*, he told me that he had had the MS. in his possession in that year, and that he found it in the same imperfect state as my copy.

It is quite correct, as Rae says, that Cairneycroft was sold at the beginning of last century to the Kirk-session of Tynron; and some of your readers may have observed that a trial has been going on lately in the Court of Session respecting the legal custodiers of it, whether the parochial board or the Kirk-session ought to have the management, and that it has been decided that it is under the control of the parochial board. The value of it at present is 51*l.* per annum.

C. T. RAMAGE.

MILTON'S "AREOPAGITICA."

(4th S. x. 107, 133.)

An answer cannot readily be given to E. F. M. M. because the accuracy of the reply can only be properly tested by a minute comparison of the text of Milton, with an accompanying paraphrase. I venture upon the attempt. To begin with, it is quoted wrongly; "*and we perhaps*" should read "*and me perhaps*":—

"They who to states and governors of the Commonwealth direct their speech, high Court of Parliament! or wanting such access in a private condition, write that which they foresee may advance the public good; I suppose them, as at the beginning of no mean endeavour, not a little altered and moved inwardly in their minds; some with doubt of what will be the success, others with fear of what will be the converse; some, with hope, others with confidence of what they have to speak. And me perhaps each of these dispositions, as the subject was whereon I entered, may have at other time variously affected; and likely *might* in these foremost expressions now also *disclose* which of them swayed most, but that the very attempt of this address thus made, and the thought of whom it hath recourse to, hath got the power within me to a passion, far more welcome than incidental to a preface.

"Which tho' I stay not to confess ere any ask, I shall be blameless, if it be no other than the joy and gratulation which it brings to all who wish to promote their country's liberty; whereof this whole discourse proposed will be a certain testimony, if not a trophy."

"Most High Court of Parliament! Those who direct their speech to the estates of the Commonwealth, and to governors, or, from being in a private station and deprived of that opportunity, write what they foresee may advance the public good; must ever at the commencement of such an enterprise, I suppose, feel their minds profoundly stirred within them. Some with doubt of what is to be the success, others with fear of censure; some with hope, others with confidence as to what they have to say. For myself perhaps each of these dispositions may at other times have variously swayed me according to the subject on which I was engaged, and I might in these prefatory sentences possibly even now disclose which of them weighed most with me, but that the lofty aim of this address itself, and the thoughts of how august is the tribunal before which I make it, have wrought the power resident in me to a passion which is more welcome to the writer than incidental usually to prefaces.

"Which (sense of passionate power in me) though unasked I should openly avow it, I shall be accounted blameless for entertaining, if for no other reason than for the joy and gratulation which it (the theme, the liberty of unlicensed printing) brings to all who desire to promote their country's liberty, concerning which this whole proposed discourse will be a present proof, and, if victory follow, a trophy."

Milton's knowledge of the Huns and Norwegians was derived from various sources, but the chief were—*The Journal of Sir Hugh Wiloughby, The Voyages of Jenkinson, The Journal of Randolph the Ambassador, Horsay's Coronation of Pheodor, The Papers of Hakluyt, Purchas's Pilgrims, and Janssonius*. A few more of his authorities, as enumerated by himself, will be found at the close

of his *Brief History of Moscovia*, Birch's Edition of *Milton's Prose Works*, ii. 147, 1738. C. A. W. Mayfair.

In transcribing from Mr. Arber's reprint of this eminently scholastic address its introductory sentences, the plural nominative *we* has been accidentally substituted for the singular accusative *me* wherewith Milton's argument opens. The correction of this inadvertent mistake of a single letter will indicate, satisfactorily I presume, to E. F. M. M. not only the *subject* of the verb "disclose," as referable to the writer's doubts or fears, his hope or his confidence, but likewise the *object* of the verb "affect" in the distinct operation of each upon his mind.

Milton's large reading would render it no easy speculation for more extensive students than I can claim to be—in what author did he acquire his knowledge of the Huns and Norwegians. With Mr. Holt White's comments on the *Areopagitica* I regret being equally unacquainted. E. L. S.

BRIDDEBURG BARONY.

(4th S. ix. 214.)

DR. RAMAGE very considerably and properly has afforded a copy of the charter granted by Robert I. at his castle of Lochmaben on May 24, in the 14th year of his reign (1319, not 1320, as the king's coronation took place on March 25, 27, or 29, 1306) in favour of Sir Thomas de Kyrkepatric, knight, and that from a fac-simile in lithograph, compared with the copy of a copy in Mr. Rae's MS. Description of the Parishes in the P. of Penpont; but where this description, which is valuable, is now preserved, if not in the Advocates' Library, is, it would appear, not known.

By this charter Sir Thomas received only a part of Briddeburg—a twopenny land with the pertinents in the vill of B., within the sheriffdom of Dumfries. This land is to be held by him in fee and heritage, and in free barony, by all its proper meiths and marches. No special boundaries, however, are mentioned, either as regards this pendicle or the vill itself. The return to be made to the king as superior cannot accurately be stated, owing to the copy charter at this part being imperfect or undecypherable; but, judging from what of it is given, it may be somewhat like this—military service, that of two knights (*duorum militum, vel equitum*) in the king's host (*exercitu nostro*), and three suitors (*tres secta vel sectatores*) at one court (*curiam*) of the shire of Dumfries, to be held there every year (*singulis annis ibidem tenendam*). This is, as it would seem, a large return for a twopenny land, of, as it is elsewhere called, a ten pound land of old extent, and probably may be applicable to the whole vill, the

twopenny land bearing its proportion. The ancient vills were often of great extent. There were probably larger and smaller ones; the former being generally of the old extent of twenty pounds, equal to ten ploughgates (*carucate*) or hides, and were called also baronies (Robertson's *Hist. Essays*, "S. Measurements," 1872, pp. 136-7). The witnesses to the execution of this charter, by sealing we presume, are knights and men of high rank—all laymen, with the exception of the Abbot of Aberbrothoc, who was chancellor for the time. There is, however, no conferring of baronial jurisdiction expressly, the clause *cum fossa, et furca, sac et soc, tol et teme, &c.*, being wanting, which is inserted in the charter, of 1232, to Kylosbern in favour of Ivan de Kyrkepatric. The two pennies must be an old extent, an extending or valuing at a very early period, as early at least as the reign of Alex. III., but probably much earlier. Vide Thomson *Dep. Cl. Registers, Hist. Enquiry*, "Case for Cranston," May 1818, *Fac. Coll. Reports*, xix. 511, the reading of which the late Lord Glenlee compared to that of a lost decade of Livy.

DR. R., as it would seem, assumes that by this charter the *whole* of Briddeburg was erected into a distinct barony, and given to De Kyrkepatric. Such a view is at least not supported by the terms of the charter; indeed there is evidence that the Kirkpatrick family were not, at this time, in possession of the whole. A charter by the same king, and about the same time as this charter, was granted to a Robert Boyd, son of William, by which he had conferred on him Duncoll, the barony of Dalswinton, and lands of Dalgathe, the latter being described as in the barony of Briddeburg ("in baronia de Břdbur," Robertson's *Index of M. Charters*, pp. 13, 86). Duncoll, or Duncow, and Dalswinton lie east of Briddeburg, not far, and on the same side of the Nith. This Dalgathe may yet be locally known, if the name be not a corruption of Dalgarno, in the old parish of which Briddeburg altogether lies; but on this point Dr. R. will be able to speak. As has been seen, Briddeburgh in the charter of 1319, is called a vill, as Kylosbern was in the twelfth century. In the charter to R. Boyd, however, it is called a barony, but the one was almost tantamount to the other in extent. Grose (*Antiq. Scot.* vol. i.), founding on the charter of 1319, conceives that Sir Thomas de K. obtained this barony from The Bruce for services performed by his father and himself; and certainly it was not long after this till the K. family owned the whole; for, during the rule of Robert Duke of Albany, he, as governor, is found granting in 1409 a charter, with a long tailzied destination to a Sir Thos. Kirkpatrick upon his own resignation, of the lands and baronies of Kylosbern and Brygburgh, without exception of any part being expressed. Mr. Black, in his MS. Desc.

of Parishes (Advocates' Library), writing in the beginning of last century, refers to the ten merk land of Kilpatrick in Dalgarno parish, and says—"Next unto which, down the river (Nith), is a ten pound land pertaining to the baron of Clossburn," which marches with the lands of Claghies, and those of Over and Nether Algrith, "which" (as he adds) "are the utmost extent of Dalgarno"—i. e. the outermost part in that direction, south-eastwards, of that parish. This ten pound land seems clearly identified with Briddeburg, or part of it at least, from its position being between Kilpatrick and Claghies, and being a ten pound land of old extent—the latter as a fact being confirmed by the Taxt Roll of Nithsdale of 1554, a copy of which, equally curious and instructive, has been furnished by Dr. R. (4th S. viii. 364). *Vide* Thomson's *Hist. Enq.* p. 32, note, p. 41, note, *et infra*.

The name Briddeburg is worthy of consideration: ancient place-names are always so, and if properly interpreted, are often instructive when all other information is wanting. Such is the form of this name in the charter of 1319. In Robertson's *Index*, where the charter is entered, it is "Brydeburgh." In the charter to Duncoll, &c., as entered in the same index, it is by contraction "Brdbrut"; and in the other, in 1409, by the Duke of Albany it is "Bryburgh." Then Mr. Black (*sup. cit.*) makes this interesting remark regarding the ten pound land of the Baron of Clossburn, "where," says he, "hath been a chapel and a trench for keeping of a pass at this place." Here, on the left bank of the Nith, are three objects presented to view—a chapel, a trench, a pass. The trench, as we would venture to say, was subservient to the pass; a passage of the Nith by a ford; and the chapel to those having occasion to cross at this ford, often no doubt in a dangerous state from floods, if not also otherwise. The chapel, a house of prayer, reminded them of their danger as well as of their duty if they would secure their safety. What, then, if this chapel was dedicated to St. Bryde (the famous St. Bridget), and if the trench—an entrenched position, a fort having circumvallations, one or more, reared to guard the ford—was the burg, or burgh? We know that such places of strength were often called burghs. "Step-ends" in the Ord. Map may denote the site of this ford, many of the places near fords being so called from large stones having been placed in the channel to allow wayfarers to pass dry-shod when the water was not in flood. This trench would be Bryde's-trench, *alias* burgh—that is, a trench at or near Bryde's Chapel. It is well known how general the practice was before the Reformation to set down chapels, oratories, or crosses at fords, those especially of large rivers, as the Nith at this point is. They drew forth many offerings, as without a manifes-

tation of liberality the suffrages of the tutelar saint were not to be obtained.

Can Dr. R. afford any idea of the bounds of Briddeburg vill or barony? Would it be marched on the east by the Claghrie-burn; or, extending eastwards of it, might it include the lands of Claghrie and Auldgrith, both seemingly within the old parish of Dalgarno? ESPEDARE.

RUSSELL OF STRENSHAM: COKESEY.

(4th S. viii. ix. *passim*; x. 129.)

I am obliged to Mr. COOKES for his reply to my notice on the Russells of Strensham, but do not think he settles the matter. If descendants are in existence, either of the five (not four) younger sons of Sir William Russell, Bart., or of his two daughters, the representation of the family is in them. The point is, are there such descendants; and if so, can they prove their pedigree by evidence, not tradition? I have believed myself, together with all those I know, that there are no descendants of Sir W. Russell first baronet; and I was unaware of the existence of the family of Stubbers, or that they claimed connection with the Russells of Strensham. (Their pedigree is not in any visitation, nor are they in Burke.) Mr. COOKES says that his "great-great-grandmother was a daughter of an Alderman Sir William Russell," not however mentioning whether she married into his paternal family or otherwise. If the alderman had left the issue mentioned, viz. a son, grandson, and three great-grandsons, one of these would have succeeded to the baronetcy at the decease of Sir Francis Russell in 1705. If William, said to be son of the alderman, was so, it is strange that his uncle should have alienated estates which had descended for centuries in the male line; and that he, son of a knight and an alderman, a well-to-do man, should have so despised the superior dignity, as not only not to assume it when it belonged to him, but to have managed to have his name omitted as a baronet, or heir to a baronetcy, in all works and records that I am aware of. No papers or deeds I have seen mention the Stubbers' house. It is said Sir Thos. Russell, brother of Sir Francis the baronet, had issue, and that descendants are in America; but of this there is no evidence excepting a coat of arms on a seal, i. e. no evidence at all. A family in Worcestershire, in possession of many Russell relics, had grown to believe they were descended from the house of Strensham. It was not so, however; these effects were bequeathed them by Sir C. Trubshaw Withers, who was nearly related to their ancestor, and married Miss Francis Ravenhill, heiress of the Russells, by whom he had no issue. In family genealogy nothing can be granted that is not proved; and, unless Mr. COOKES can show that the Russells of

Stubbers really descend from those Strensham, and from the first baronet, the belief will remain that John Russell Cookes, Esq., of Bentley, John Vincent Hornyold, Esq., of Blackmore Park, and the heirs (if any) of the Wintors of Hodington, represent the house of Strensham (all descended from the sisters of Sir W. Russell, Bart.). MR. COOKES gives no information of any use in compiling a pedigree, and no authority as to where he derives information from, in his long reply; I hope, therefore, he will investigate the pedigree of the Stubbers house before he answers this. He says, "The alderman had issue at least three children—Elizabeth, a daughter unknown, and William." This is a vague commencement of a pedigree. His informant says, "The only lineal descendants of the alderman that I know of were the Russells of Stubbers,"—that the pedigree "*might, he believes, be made out from the parish registers,*"—that "*he has no doubt that all the Russells of Stubbers were descended from the alderman.*" The latter sentence makes it quite possible that, although a Russell of Stubbers married into the alderman's family, it is uncertain whether the Stubbers house descends from this marriage; and if all did not, is there proof any did? Is it certain there were not two Sir William Russells? Is the portrait certain? There are several of Sir William Russell the baronet. I submit with all courtesy to your correspondent, that he does not show that this alderman belonged to the Strensham family, that he founded that of Stubbers, or that all the latter descend from him. MR. COOKES goes on to say, "in the absence of valid proof of the fact, we have no right to suppose that neither of the first baronet's three youngest sons left issue male [only the first baronet had sons], all these may have married," hence the probability of the baronetcy not being extinct. Now we have every right, I think, to believe otherwise; as no record can be found of their having had issue, they must be considered as having none until it is shown they had. It is extraordinary what contempt for a baronetcy, and perhaps chance of an estate, the house of Stubbers, and MR. COOKES's suggested possible houses, had, supposing they had any right at all, although they were brothers or nephews of the last baronet Sir Francis Russell. I will not occupy space by a treatise of the origin of the name Russell, or suggestions which cannot be ascertained of family connections, but only observe that the name Roussel or Rosel is still common in Normandy, &c., and that it is most improbable that the family had a common ancestor. It is quite improbable that the Bedford Russells were ever connected with those of Strensham; I think otherwise, putting aside the antiquity of the coats of either. I apologise for my length, but could not answer more shortly; and hope that MR. COOKES will settle the matter by

investigating the pedigree of the Russells of Stubbers, and sending it to "N. & Q." I am aware Sir J. Pakington represents the Russells of Powick, but there are two opinions on the origin of this family, and, as an eminent genealogist is now interested in it, I will leave it; and also, for the present, a note on the Cookesey family.

C. G. H.

Will MR. COOKES kindly state what reasons he has for believing Alderman Sir William Russell (he was knighted in 1679) to be identical with William, younger son of Sir William Russell of Strensham, Bart.?

I quite agree in your correspondent's conjecture, that the Cookseys were *paternally* Beauchamps. In the roll of temp. Edward I., Walter de Coksey bears a coat of arms nearly identical with that of Beauchamp, viz. Gules, semée of crosses-crosslets, a fesse argent.

H. S. G.

P.S. The Russells of Swallowfield, baronets, claim descent from the Strensham family.

BLANCHE PARRY.

(4th S. x. 48.)

Mrs. Blanche Parry was daughter of Henry Parry and *granddaughter* of Miles. Perhaps YLLUT meant to write in the Welsh form Henry *ap* Miles. She was buried in St. Margaret's church, Westminster. A monumental portrait of her hangs high up in the tower of that church, removed perhaps from the nave upon some alterations or improvements being made in the church.

Two windows at Atcham have painted glass relating to the Parry family, but these windows were originally in Bacton church, and were removed from thence by Mrs. Burton to preserve them. At Bacton they were exposed to the boys, who pelted stones at them. At Atcham they were near to the vicarage-house, where Mrs. Burton lived. Mrs. Burton was a long time in getting possession of them, but one day she went to Bacton, treated the churchwardens, and (according to her suggestion) made them too merry, and they gave her permission to take away the windows. They afterwards repented, and sued Mrs. Burton to regain them. How Mrs. Burton got off from this suit I do not know; but she did not say a word about the suit to her children for many years.

As this is a question of property between two parishes, I thought I might as well tell the story.

F. C. P.

The monument to the memory of Blanche Parry is in St. Margaret's church, Westminster. It will be found in the north aisle of the chancel, nearly opposite the door.

T. G. T.

This lady was not buried in Westminster Abbey, but in the parish church of St. Margaret, Westminster. The entry in the parish register, under date of Feb. 27, 1589-90, is "Mrs. Blanch of Pary." J. L. C.

On the Patent Rolls of Queen Elizabeth, this lady is named Blanche a Parry—apparently the middle term between Parry and Ap Harry. Some notices of her may be found in the "Memoir of Queen Elizabeth," in Miss Strickland's *Lives of the Queens of England*. The following extracts are taken from Sloane MS. 814, a document containing lists of Queen Elizabeth's jewels, delivered to the custody of Lady Katherine and Mrs. Elizabeth Howard. I may note, *en passant*, that this is the earliest MS. in which I have found Catherine spelt with C., and that in one place only:—

[14 Eliz. New Year's Gifts.] "It^m a fayre flower of golde, Being a Rose enamuled white and redd in the toppe and other flowers alle sett wth iij diamonds iij Rubyes and one litle perle in the midds poz halfe an ounce and a farthing golde weight. Geuen by Mrs. Blaunche Parrye.

[In margin.] "Given by her Mat^{tie} to Mrs. Elizabeth Howarde." (Fol. 2, b.)

[15 Eliz. New Year's Gifts.] "It^m one Jvell being a Scrippe of Mother of perle garnished wth golde having at three litle Cheines of golde and a smale agathe pendante [sic]. Geuen by Mrs. Blaunche Parrye." (Fol. 4, b.)

[16 Eliz. New Year's Gifts.] "It^m a Jvell being a Cristall garnished wth golde, Adame and Eve enamuled white, and a Cristall pendante garnished wth golde, and iij smale perles pendaunte. Geuen by Mrs. Blaunche Parrye broken poz j oz di q3tr." (Fol. 6, b.)

[17 Eliz. New Year's Gifts.] "It^m a flower of golde enamuled greene, wth three white Roses in either of them, a sparcke of Rubyes, and the middest thearof a flye, and a smale cheyne of golde to hang it by, being broken poz j oz q3tr. Geuen by Mrs. Blaunche Parrye." (Fol. 9, b.)

[18 Eliz. New Year's Gifts.] "It^m a Juell being Cristall sett in golde wth two storyes appeering on bothe sides wth a smale perle pendaunte. Geuen by Mrs. Blaunche Parrye." (Fol. 11, b.)

[19 Eliz. New Year's Gifts.] "It^m a Juell of golde whearin is sett a white agathe and sett wth iij smale sparcks of Rubyes and a smale perle pendaunte. Geuen by Mrs. Blaunche Parrye." (Fol. 12, b.)

[20 Eliz. New Year's Gifts.] "It^m a litle Box of golde and a litle spoone of golde. Geuen by Mrs. Blaunche Parrye." (Fol. 15, b.)

[21 Eliz. New Year's Gifts.] "It^m a payre of Bracelets wth Cornelyon's hedds and two very smale perles betwixt every perle garnished wth golde. Geuen by Mrs. Blaunche Parrye." (Fol. 17, b.)

[22 Eliz. New Year's Gifts.] "It^m a payre of Bracelets of golde, xij peeces of goldsmithes worke and the rest agathes, geuen by Mrs. Blaunche Parrye." (Fol. 19, a.)

[23 Eliz. New Year's Gifts.] "It^m a Juell of gould, being a Crane wth meane pearle pendante geuen by Mrs. Blaunche Parrie." (Fol. 21, a.)

[26 Eliz. New Year's Gifts.] "It^m a payre of Bracelets of golde poiz j oz q3tr. Geuen by Mrs. Blaunche Aparry." (Fol. 28, a.)

[27 Eliz. New Year's Gifts.] It^m a wast Girdle of Black Villatt, Buckle, pendant, and Studds golde xxxj,

Buttones of golde, and very smale perles betweene. Geuen by Mrs. Blanche Parry. (Fol. 30, a.)

[29 Eliz. New Year's Gifts.] "It^m a Jvell, being a Serpents tongue sett in golde enamuled garnished wth iij sparcks of Rvbyes, ii Sparks of Emeralds, and iij very litle perles pendante. Geuen by Mrs. Blanche Parrye." (Fol. 34, b.)

HERMENTRUDE.

COLLINS AND HIS "BARONETAGE."

(4th S. x. 27.)

I find among my family papers what appears to be an extract from Arthur Collins's *Journal* in his own handwriting, and which may explain the "discouragements and unprecedented usage" he complains of in his letter to Sir John Trevelyan on the occasion of his first publication of the *Baronetage of England*, A.D. 1725, and which continued to be his portion to the time that the *Peerage* was published. As Arthur Collins's great-grandson, and knowing full well how deserving this indefatigable historian was of the gratitude of the nobility, I can only apologise for the length of the extract, feeling sure that your correspondent SIR WALTER TREVELYAN will be interested in its perusal:—

"January 30, 1752.—I breakfasted with their Graces, the Duke and Duchess of Portland, with their two eldest daughters, Lady Elizabeth Cavendish Bentinck and Lady Henrietta Cavendish Bentinck, both very beautiful in their Persons, of most agreeable sweet tempers, with a most affable behaviour. The Discourse between us gave me an opportunity to say how I was descended, and the misfortunes that attended my family and myself; on which they seemed to pity me, but said nothing more. The Countess of Oxford had sent up Pictures of her Ancestors to be engraved by Mr. Vertue, one of the most eminent of his profession; but her Grace of Portland, thinking of the expense, determined to have only two engraved; that of Elisabeth, Countess of Shrewsbury, who was the Advancer of the noble Family of Cavendish; and of Horace Lord Vere of Tilbury, a Person very famous, and from whom the Countess of Oxford was also descended. Her Grace desired me to call on Mr. Vertue, that he might have the Pictures, which I did, and then return'd to my House at Highgate, where I employed myself in writing part of the Life of Denzil Lord Holles, and never stir'd out of my House till Feby 5th that I came to London. About half an hour after 12 o'clock, I took Coach for St. James's to attend the King's Levee, and to speak to some of the Lords to interceed for me; but principally in hopes of seeing the Duke of Newcastle, who had told me to wait on him soon after the Meeting of the Parliament, which I had done at three several times, but his Grace was so taken up with Business, as he said, he had not time to talk with me. I therefore wrote the following letter with an intent to deliver it to him at St. James's before he went to the King:—

"May it please your Grace,—When I consider what your Grace has said to me, with what most of the Nobility have told me, and am yet kept in suspense, it fills me with amazement; but I have a Heart and a Spirit (with blood from my Ancestors) not to be conquered by oppression, or I couldn't have wrote that which will make my name memorable to after Ages, celebrating the Memory of eminent and extraordinary Persons, and transmitting

their virtues for the imitation of Posterity, being one of the principal ends and duties of History.

"I am the Son of Misfortune (my Father having run through more than 30,000 lbs.), and from my fruitless Representations am likely to dye so; but I have left in Manuscript an Account of my Family, my Life, and the cruel usage I have very undeservedly undergone, with Copies of the Letters I have wrote on the occasion, of which are several to your Grace, whereby Posterity may know I have not been wanting either in Industry, which the Books I have published will justify, or in my application for Preferment which I so well deserve.

"If your Grace has any Compassion for me, I humbly beg you will order Notice to be left at M^r Withers's, Bookseller in Fleet Street, when I may have the Hon^r to wait on you, who am

Your Grace's
Most faithful
And most Devoted Servant,
ARTHUR COLLINS.

Feb'y 5, 1752.

"Whilst I waited for His Grace's coming to St. James's, I spoke to the Duke of Portland, telling him I had Three more Sheets printed of the *Life of the Earl of Clare*, that I hadn't delivered to him, but would bring them to His Grace the next morning. Whereunto he said it would be as well if I sent them, which I thought shewed a coldness, and induced me not to send them till Friday morning. I went in afterwards with many who attended, to the King, who spoke first to the Duke of Portland, then to the Earl of Buckingham, the Duke of Grafton, and the Lord Delawarr, who stood together, and to Sir John Ligoneer. The Marquis of Rockingham was the Lord of the Bedchamber in Waiting, and introduced two Persons to kiss the King's Hand. My modesty would not permit me to stand in the first Rank, but I stood so as to be seen by the Lords, as also the King, but having never had the Hon^r to be introduced to His Majesty, was unknown to Him.

"On departing out of the King's Bedchamber, the Lord Viscount Gage spoke to me, asking whether I was on a new edition of the Peerage. I told him I had made Collections towards it, but there being so much to write, it was impossible without some provision, to enable me to keep a Person to transcribe for me, to finish it in the manner I designed; and therefore till that was done, I should think no further of it, and I told my Lord Delawarr the same, who said that I deserved to be provided for. I waited till half an hour after two, and the Duke of Newcastle not coming, and being told by the Waiters it was then in vain to expect seeing him, I left the Court, intending to dine with M^r Perry in Berkley Square, to whom I was always welcome; but in my way there, being to pass Arundell St, I resolved to call first on the Earl of Granville, having ever had easy access to him. Being admitted to his Lordship, and making complaint how hard it was with me, telling him I had been at the King's Levee, and the answer I had given to my Lord Gage; he said that he had often spoke for me, and would again; that he knew several Lords commiserated my condition, and that he hoped very soon to tell me of some Provision being made for me, which he earnestly wish'd. I must say his Lordship was ever an encourager of Literature, and on several occasions when I have been with him has said to other Lords present at the same time, 'Here is Collins who has served us, and we do nothing for him'; to which all the answer made was, that the Ministry ought to show me more Favour.

"Taking leave of his Lordship, I went into Berkley Square, and dined with M^r Perry, his Lady, and M^r Burnaby, who had been in foreign Parts one of the King's

Ministers; and from the observation I made of him, he seemed to be a Person of Address and affable behaviour. M^r Perry, before M^r Burnaby came, asked my opinion of the way he intended to pursue in obtaining the Barony of K * * *, to which his Lady had pretence, and desired me to draw the case of the State of the Barony, which I promised to do. I took my leave of them about 5 of the Clock, and on my return to my Chambers in the Temple, I made it in my way to call at Newcastle House in Lincoln's Inn Fields, where I delivered the Letter before mentioned; went to my Chambers, and staid there the whole evening, musing on what I should do the next morning, and looking over Papers."

C. T. COLLINS TRELAUNY.

Ham.

"BILLYCOCK" AND "WIDE-AWAKE."

(4th S. ix. *passim*; x. 96.)

As a "wind-up" to this subject, I take the liberty of forwarding a copy of a song printed for private circulation by your correspondent Mr. STEPHEN JACKSON, who will, I trust, excuse the liberty. I have added the notes made by the P. D. just as I find them in the original, the author having good-naturedly adopted them:—

"THE WIDE-AWAKE.

"A New Song on an Old Hat, written by Stephen Jackson, Esq., to the tune of 'The Leather Bottle.'"

"I know not how it was, but yesternight
Thinking about my *hat*, a rhyming fit
Came on me ('twas the first time in my life),
And I made a song on my wide-awake.

Omnes—A song on the wide-awake!

Let's have it! bravo! bravo!

[Watson's *City of the Plague*,
slightly altered.]

"Of all the hats that ever I see
The wide-awake is the one for me:
'Tis only truth when I declare,
How it's the fashion everywhere!
Though some will tell of its varmint look,
And long th' inventor's goose to cook! *
I wish his head it never may ache
Who first invented the wide-awake!

"Some say it came from a sunny clime
Where laurel'd Petrarch trolld the 'rime,'
And others say 'twas some Spanish Don
Who first the elegant shape put on!
All bosh and fudge! 'twas an Englishman
Who first conceived the wond'rous plan—
Did folly's popish freaks forsake,
And manhood crown'd with the wide-awake!

"A tuneful bard † in his ballad tells,
How wisdom in the peruke dwells;

* "This means the same as to 'settle his hash.' The origin of the two culinary expressions is explained in the *Archaic Dictionary*, but if that work is not at hand an inquiring reader can consult Mrs. Glasse's *Cooking made Easy*, edit. 1745."—*Printer's Devil*.

† "This has reference to Dibdin, who sings—

'The wisdom's in the wig';

but the same expression occurs in a learned tractate on the hair, written by Caputius Caxonius, Professor of Crinology in the University of Hairlem. See the Elzevir

Such as is worn in Church and State
By priest and ermined magistrate!
But if those coverings were but doom'd,
And the graceful wide-awake assumed,
Far greater impression it would make—
Fancy [*Cockburn* *] wearing a wide-awake!

"And what d'y'e say to the huge broad-brim
That shades the Quaker starch'd and prim?
Or the three-cock'd hat so grave and big
That *tiles* the curls of the rector's wig?
Why, in good sooth, I like them not,
A villainous by-gone look they've got:
I'd sink such things in the pond or lake,†
And supply their place by the wide-awake!

"And what d'y'e say to those gibus things,
With cranks, and screws, and iron springs,
That, if you choose, you can make as flat
As a fluke or anything flatter than that!
Why! I rath'er think well of hats like those,
For your head is cool'd by each wind that blows;
But it's dolorous sad if a spring should break—
Now *there isn't no springs in a wide-awake!* ‡

"And what d'y'e say to those beavers fine?
Oh! they shall have no praise of mine!
'Spose a gennelman goes to the play,
As every one does once in a way:
'Tis a benefit night—there's an awful rush,
And your beaver receives a dreadful crush
That spoils its beauty and no mistake;
Now! it couldn't be so with a wide-awake!

"And 'spose you take a jaunt by rail,
As you must in lack of coach or mail,
You try to sleep—but no rest is got
Because of your Paris chimley 's pot!
But your wide-awake is a good night-cap
When you feel inclined for a napless nap,
And a jolly good snooze you're sure to take
Though your head is wrapp'd in a wide-awake!

"And when your beaver it is worn out,
'Tis only fit to be punch'd about,
Or top a figure of rude array,
Set up to scare the crows away!
But your wide-awake you may, if you please,
Cut into shreds when you nail your trees!
So I wish his head it never may ache
Who first invented the wide-awake!

"The Flatts, Malham Moor, Craven,
Jan. 1, 1859."

VIATOR (1.)

ICELAND (4th S. ix. 535; x. 19, 53.)—Through the politeness of the mother of Mr. W. L. Watts, I am enabled to fix the date of his departure from England, and approximately of his ascent over that *terra incognita* the "Vatna," and to supply some additional information which may be acceptable

edition of his work printed in 1555, or the recent translation by Professor Brown of the City of London. The original is scarce."—*Printer's Devil*.

* In the original the word is *Campbell*.—VIATOR.

† Malham Water is close to Mr. Jackson's house.—VIATOR.

‡ "This line is shocking bad grammar; but Mr. Jackson has chosen a 'shocking bad' subject."—*Printer's Devil*.

§ "*Chimney*. Mr. J. forgets his spelling. He ought to consult his *Mavor*. The whole of the verse is exceedingly vulgar."—*Printer's Devil*.

to R. P., and possibly not without interest to other of your readers. Mr. Watts left London on July 5, 1871, by steamer to Granton, thence by a Danish vessel to Iceland. The name of the friend by whom he was accompanied is Mr. John Milne, of the Hermitage, Richmond, a student of the school of mines. Prints from the negatives taken by Mr. Watts were presented to the "Icelandic Literary Society," the "Royal Geographical Society," and to the President of Iceland. Mrs. Watts states that the name of the great glacier ascended by her son, as written to her by a gentleman, a native of Iceland, is the "Vatna jökul," and this the latter described to that lady as "an untrodden mountainous region of ice and snow, superstitiously feared and shunned by the natives. In this region," she tells me, "the bottle was deposited. My son," the lady continues—

"— does not affirm that he reached the summit, although he believes he did, as he saw nothing beyond but an apparently boundless plain of snow, which he had neither time nor resources to venture upon. No doubt an experienced determined man like Captain Burton, with great resources at command, and bearing or exacting a sort of prestige in all that he undertakes, will do a great deal more than could be accomplished by two young holiday students with limited means; nevertheless he will not be the *first* to venture upon this hitherto unknown region."

Mr. Watts sailed for Quebec in the beginning of July, and so is not here to tell his own story. Captain Burton's expedition to Iceland was lately noticed in one of the public prints in connection with his appointment as British Consul at Trieste.
J. Ck. R.

FERREY'S "RECOLLECTIONS OF WELBY PUGIN": ISABEY (4th S. x. 8, 90.)—I ought to have replied to your respected and courteous correspondent P. A. L. sooner. I have to thank him for most interesting information respecting the artist Isabe; at the same time, in the severe remarks which I have used upon the practical joke he played on the great Napoleon when First Consul, I simply gave expression to the very strong language used by the elder Pugin, when speaking of his friend Isabe's folly. As far as my memory goes, I believe I have used the very words uttered by Pugin, and I well remember how indignantly he spoke of Isabe's presumption. The exaggeration, therefore, does not rest upon me. It now appears that there have been various versions of this "practical joke." It is related in a very mild form in the Duchess d'Abrantes' *Memoirs*, and the other accounts (as I suppose) of the same incident vary considerably.

Pugin was a most polished gentleman of the old school, and would necessarily feel that such an act of impertinence, perpetrated by his friend Isabe, was deserving of the strongest reprobation.

I am acquainted with Isabe's great works, and appreciate his skill as a most distinguished artist, but I cannot think that, however successful as a

painter (and therefore patronised by the First Consul), anything could justify such an impudent practical joke as he committed.

The little historical sketch given by P. A. L. is very entertaining. I venture, however, to think that he is hardly correct when he states that Isabeau had to prepare *all* the drawings for the coronation. I remember having seen some masterly sketches by Mons. Lafitte, brother-in-law of Pugin, a very distinguished member of the Legion of Honour, for the Sculpture of the Arc de Triomphe on the Place de Caroussel, and for other public buildings, and I fancy also there were some for the coronation of the emperor; they may, however, have been simply prepared by Lafitte for approval.

BENJAMIN FERREY, F.S.A.

"I KNOW A HAWK FROM A HANDSAW" (4th S. ix. 358, 514; x. 57, 135.)—Judging from certain previous notes of MR. CHATTOCK, I thought it within the bounds of possibility that he might mistake the *heronsew* of my culinary references for *heron-stew*. For this reason I gave him my Chaucer-quotation. MR. CHATTOCK has made the mistake I thought he might possibly make; and has (beyond my expectation) failed to see the bearing of the Chaucer passage. Chaucer rhymes *heronsewes* (= young herons), with *sewes* (= stews). I congratulate MR. CHATTOCK on his first attempt at "index-ferreting." It brings out the strange fact that he was ignorant that Early-English *sewe* = stew. There needs no comment upon this. I recommend a further study of indices to MR. CHATTOCK before he tries again to prove, from the late Albert Smith, that *hernshaw* = shaw-heron.

JOHN ADDIS, M.A.

Rustington, Littlehampton, Sussex.

ARNUTS (4th S. ix. 534; x. 52, 117.)—This little note is not intended to criticise what some crusty readers would call "learned lumber"; but to correct a mistake in Johnstone's edition of Jamieson's *Scottish Dictionary*. "Tall oat-grass" is no relation of pignut, Anglice, or *arnut* (earth-nut), Scottice, which is an umbelliferous plant, called by botanists *Bunium flexuosum*; but is a grass called *Arrhenatherum avenaceum*. In some places this "tall oat-grass" bears flat-topped roundish knobs at the base of the stem, and these are called by the Scots "swines' arnuts."

A. I.

Chelsea, S.W.

GRENA GREEN MARRIAGES (4th S. x. 8, 74, 111.)—In 1842 was issued a small octavo volume of over one hundred pages, entitled—

"The Greneta Green Memoirs. By Robert Elliott, with an Introduction and Appendix by the Rev. Caleb Brown. London: Published by the Greneta Green Parson, of whom only it can be obtained at 16, Leicester Square, price 2s. 6d.; or forwarded by Post-office order for 3s. 8d."

A portrait of Elliott, and a view of "The Marriage House," is given in the work; which is

curious, and full of anecdotes on a particularly interesting subject.

According to his own account, Mr. Elliott was born in 1784; was successively a stage-coach driver, groom to General Campbell, and Mr. James Graham, and became acquainted with Joseph Paisley, the Greneta Green parson, in 1810. Paisley was known as the "Blacksmith," through "his quickness in uniting eloping parties"; and taking a liking to Elliott, agreed to hand him over the "goodwill" of his profession if he would marry his granddaughter. This was done; and Paisley dying in January, 1811, aged eighty-four, the subject of this notice "became the sole and only parson of Greneta Green":—

"I have," writes he, "continued so for the last twenty-nine years, during which period I have married more than 3000 couples of all ranks and grades."

Mr. Elliott died a short time since.

There is an advertisement in this book stating, that "The Greneta Green Register," with an appendix containing the names of 7,444 persons married by Elliott, was in the press, and would be shortly published at one guinea—copies limited to 500. Was it issued? T. C. NOBLE.

79, Great Dover Street.

I have a book called—

"The Greneta Green Memoirs by Robert Elliott, with an Introduction and Appendix by the Rev. Caleb Brown. London: Published by the Greneta Green Parson, of whom only it can be obtained, at 16, Leicester Square,* price 2s. 6d." &c. 1842.

It is an interesting little autobiography of eighty-two pages, and full of anecdote. The introduction (xix. pages) is by Mr. Brown, and from it it appears that an innkeeper having usurped Mr. Elliott's "ancient office," he had "taken to his pen to aid his pocket."

Mr. Elliott succeeded his father-in-law, Joseph Paisley, the reputed blacksmith (who had held the office of Greneta Green Parson for sixty years, having commenced about 1753) in 1810, the old man dying in Jan. 1811, aged eighty-four.†

From 1811 to 1839 inclusive, Mr. Elliott celebrated 3872 marriages; the number for each year is stated; the highest was 198 (in 1825), and the lowest were the last three years, numbering 55, 46, and 42 respectively—a diminution doubtless owing to the New Marriage Act, the average number from 1829 to 1835 inclusive having been above 160 a year.

There is the following advertisement at the beginning of the book:—

"In the press and shortly to be published, by subscription of one guinea each, *The Greneta Green Register*, with an Appendix containing the Names of 7,444 Persons

* Sic. But query, if not Leicester Place, Leicester Square (see further on).

† How could he sign the certificate given in "N. & Q." 4th S. x. 111, if the date of 1818 be correct?

Married by Robert Elliott, the Greta Green Parson. Only 500 copies to be printed. Names to be sent to Mr. Elliott, 16, Leicester Place (*sic*), Leicester Square."

Now, as Mr. Elliott married only 3872 couple during his tenure of office (from 1810 or 1811 to 1839), it is evident this work would contain many previous marriages—probably the whole from the commencement in or about 1753.

This would indeed be a most valuable guinea's worth. It was, I presume, never published. Does any correspondent know anything about it?

In whose custody are the original Greta Green Registers?

Is anything known of the number of marriages celebrated there during the last few years?

G. E. A.

JAQUES'S DIAL (4th S. ix. 505).—I would supplement what I said about Jaques's dial by suggesting, that the "homely swain" of Shakespeare, who is represented as "carving out dials quaintly point by point," was simply cutting into shape with his pocket-knife such an instrument as is still used in the Pyrenees.

ALFRED GATTY, D.D.

"GENERAL THANKSGIVING" REPEATED BY THE WHOLE CONGREGATION (4th S. x. 67).—Some years ago I introduced the habit of uniting the congregation with the clergyman in repeating the "General Thanksgiving" into Ecclesfield parish church. I first heard this done at St. Martin's-in-the-Fields, London, and was struck by the propriety of all joining in thanking God, no less than in confessing to Him. The same is done at Wath-upon-Deerne at my recommendation, and I believe the good custom is spreading. If the *Amen* were not printed in italics, it would have rubrical sanction.

ALFRED GATTY, D.D.

I know that this custom (that of the congregation following the clergyman in repeating the "General Thanksgiving" with audible voice) prevails—at any rate on Sunday evenings—in the parish church of Chelsea; and I believe that the custom is almost universal in Ireland. Whether the custom be pleasing or not is a matter of taste. To my mind it is not proper, because there seems to be ground for thinking that no prayers (or thanksgivings) in the Prayer Book are intended to be so repeated when the *Amen* is printed in a different type from the prayer itself. Then I apprehend the *Amen* is intended to be a response to the prayer, which is to be said by the clergyman alone.

ARMIGER.

[The custom referred to prevails in many churches.—Ed.]

DIVORCE (4th S. ix. *passim*; x. 57, 134).—We have not advanced an inch beyond the point whence we first started, and what your correspondent now says was said by me in a former communication.

I humbly submit that a "woman divorced" does "necessarily lose her social position." The lady mentioned by your learned correspondent was not, as I think, a "divorced wife," but a woman who had divorced a husband. No one would affirm that any degree of moral turpitude necessarily attaches to an unfortunate woman who, on sufficient grounds, has dissolved a worthless coverture.

BARRISTER-AT-LAW.

Middle Temple.

EDGEHILL BATTLE (4th S. x. 47, 99, 139).—Referring to MR. KNOWLES's query at p. 47, and in connection with it to MR. FLEMING's reply, at p. 99, I quite fail to see how the latter gentleman makes out that "*Both authorities are right.*" The question is as to whether William Huddleston or John Smith "was made Knight Banneret after the battle." From MR. FLEMING's reply I gather nothing as to *either* of the above-named persons, with the exception of their having recaptured the royal banner—not a word of any reward accorded to them in consequence. This seems to have been reserved for a certain Robert Welch. Yet even as to him we cannot conclude, with any certainty, from the extract in italics that the dignity of a Banneret was really conferred upon him. My reason for this opinion will be patent to all heraldic scholars.

My own belief is, that John Smith was the man, and he the last upon whom the title was ever conferred. As corroboration of this, see in addition to Jeremy Collier, Chambers's *Cyclopædia*, and a *New Dictionary of Heraldry*, printed for Jer. Batley, 1725, *sub. voce* "Banneret."

From the latter book any reader curious about these matters may get a full account of the character of this dignity, with the duties and privileges pertaining to it. It was quite distinct from the more modern title of Baronet, and in rank far superior, for "it is certain," says this writer—

"That they always were, and still continue, the next degree to the nobility, are allowed to bear arms with supporters, which no others may do under the degree of a Baron. They are still to take place of all Baronets, and formerly have had Knights, Bachelors, and Esquires to serve under them."

The distinguishing badge was a square flag, and hence they were sometimes called "Knights of the square flag."

EDMUND TEW, M.A.

SHAKESPEARE: "MACBETH," III. iv. 104 (4th S. x. 125).—Thanks to D. C. T. for his conjectural emendations. His notion of the "*absorbed it*" has been already suggested in Johnson's "*evade it*" and Keightley's "*evitate it*." An anonymous conjecture "*inherit*" has something to be said in its favour. I think, however, that the old reading of the text, "If trembling I inhabit then," is still the best. *Inhabit* is markedly opposed to the *desert*, the "ground inhabitable"

(*Richard II.* I. i. 65, where *inhabitable* = uninhabitable) of the previous line. Steevens points out the "O knowledge ill-inhabited" of *As You Like It*, III. iii. 7, where *inhabited* = lodged. Macbeth says—

"I will not hold myself under cover of my castle, but follow you to the open."

JOHN ADDIS.

Rustington, Littlehampton, Sussex.

"Or be alive again,
And dare me to the desert with thy sword;
If trembling I *inhabit* then, protest me
The baby of a girl."

Pope reads *inhibit*, and Ayscough adds "we think properly," so do I; but it would be better to change *then* to *thee*.

"If trembling I *inhibit* thee, protest me
The baby of a girl."

This to my mind makes perfect sense of the passage. If trembling I restrain or hinder thee, protest me coward.

"Men must not walk too late.

"We cannot not walk the thought," &c.

This might get over the difficulty. *Want* in the sense of to be without has a place in the dictionary. The first four definitions in Todd's *Johnson* of the active verb all mean this. Rawley, Bacon's secretary, said "I prayed his lordship" (I quote from memory) "might have strength, for greatness he could never want." C. A. W.

Mayfair.

WORMS IN WOOD (4th S. x. 30, 136.)—If P. R. will place his picture painted on worm-eaten wood in an air-tight glass case or box, and subject it to the fumes evaporated from benzine, every living worm will be destroyed in the course of a few days. The panel should be placed in a horizontal position, with the painting upward, and the worm-eaten surface in a position to receive the direct fumes as they evaporate from the benzine, which may be poured over cotton wool or a sponge, placed in one or two small saucers, according to the size of the panel and the air-tight case. Some years ago I made an exhaustive series of experiments with a view to the preservation of the carved furniture, &c., in this museum, and had the benefit of the advice and assistance of the late Master of the Mint (Prof. Graham), Prof. J. O. Westwood of Oxford, Mr. Rogers, the eminent wood carver, and others. I tried carbolic acid (a pure form of creosote) at the suggestion of Prof. Graham. This was effective but sluggish in action. Chloroform appeared to be effective, but the creatures sometimes revived. The benzine did its work effectively. Experiments carried over several seasons showed that the spring of the year or early summer is the best time, as the worms are then developed from the ova, but the fact that wood dust is seen falling from the worm

holes is good evidence that the living creature is at work, and can be destroyed. Salivation alone will destroy the ova, and I even doubt that; but salivation would be destruction to some objects attacked by the worm, therefore the only remedy is vaporisation in the manner I have indicated, adapted, of course, to the size and nature of the object to be treated. Large pieces of furniture can only be treated in a sufficiently large glass-case, or in a suitable room made as impervious to fresh air as possible.

GEORGE WALLIS.

South Kensington Museum.

CURIOUS BAPTISMAL NAMES (4th S. viii. *passim*; ix. 21, 372.)—You will find in Rose, and in *Penny Cyc.*, the actress George Anne Bellamy, who played Constance to Garrick's King John; and in Lodge's *Illust.* (iii. 37, 2nd edit.), *Salathiel*, son, and *Patience*, *Temperance*, *Silence*, and *Prudence*, daughters of *Temperance*, wife of Sir Thomas Crew, Speaker, James I. and Charles I.

JOHN PIKE.

26, Old Burlington Street, W.

"AN ANCIENT AND DANGEROUS CUSTOM OF CHURCHWARDENS" (4th S. x. 29.)—The origin of this custom has no doubt "grown out of" the custom formerly in vogue in almost every village in Yorkshire, of the churchwardens and the parish constable visiting each public-house in their respective villages during divine service, every Sunday morning, for the purpose of seeing that no drinking was going on during prohibited hours. This custom has now happily been discontinued since the introduction of rural police.

SIMEON RAYNER.

LEPELL FAMILY (4th S. ix. 506; x. 19, 98.)—In 1684 Claus (Niclaus) Wedig Lepel, Esq., was one of the two pages of honour to Prince George of Denmark, who had the previous year married the Princess, afterwards Queen Anne of Great Britain. Luttrell's *Diary* has the following mention of him:—

"Tuesday, 10 Jan. (1698-9). Mr. Lepell, for whom the commons yesterday past a bill for naturalization, is page to the prince of Denmark, and has lately married a lady worth 20,000*l*."

The bride was Mary, daughter of John Brooke, Esq., of Rendlesham, co. Suffolk (great-grandson of Reginald Brooke, Esq., of Aspell); and, with her sister Hannah, was in 1697 co-heiress of her brother Robert Brooke, who died *s. p.* aged about thirty years.

Commission to raise a new regiment of foot was given, April 3, 1705, to Colonel Nicholas Lepell, who was appointed a brig-general Jan. 1, 1710, and took command subsequently of the regiment of horse of brig-general the Earl of Rochford, slain at the battle of Almanza, July 27 following. Notice is made in the *Gentleman's Magazine* of the decease of "Nicholas Lepelle, Esq.,

lord proprietor of Sark Island," Oct. 8, 1742; and the Whartons, in their *Queens and Beaux of Society*, allude to General Lepell, the father of Lady Harvey, as the proprietor of Sark, though possibly their statement may involve an error.

The Le Pelleys, who succeeded the De Carteret family in the fief or seigniorship of Sark Island towards the close of the sixteenth century, were living in the parish of the Vale, Isle of Guernsey, as early as King John's time.

The writer's great-great-grandmother, Mrs. Anne (Nettleton?) Weaver, who died in 1752, widow of Samuel Weaver of New York (freeman 1722) was near akin to Lady Mary (Lepell) Harvey, and a familiar correspondence between the families was continued for some years.

S. WEAVER.

New York.

I am much obliged for S. H. A. H.'s information, but may I remind him that my friend, for whom I ask, is of *Pomeranian* family, as I said in my query? Pomerania is in *Prussia*, not *Russia*.

GREYSTEIL.

S. H. A. H. of Bridgwater, states that Molly Lepell is said "for some years to have received pay as a cornet" in her father's regiment. Does this mean that she actually served as a subaltern officer, like Louisa Scanagatti and others, or does it, as I rather suppose, mean that she drew the pay by means of some family job, and did not assume the character?

A. J. M.

"NOTHING FROM NOTHING" (4th S. ix. *passim*; x. 109.)—This saying is prettily expressed in Alfred de Musset's *Namouna*, canto ii. :—

"Byron, me direz-vous, m'a servi de modèle ;
Vous ne savez donc pas qu'il imitait Pulci ?
Lisez les Italiens, vous verrez s'il les vole.
Rien n'appartient à rien, tout appartient à tous.
Il faut être ignorant comme un maître d'école
Pour se flatter de dire une seule parole.
Que personne ici-bas n'ait pu dire avant vous.
C'est imiter quelqu'un que de planter des choux."

P. A. L.

TYKE, TIKE, TEAGUE (4th S. ix. 536; x. 55, 117.)—Might I add a kind of Irish appellation which the Norman or Saxon conquerors probably carried over there, and some one brought back to be a great theatrical word a century or two ago? We are too refined to keep up national reflections, and have dropped the word out of our dictionaries, but Dr. Johnson did not scruple to use it. Playgoers a hundred years ago considered it a generic word, and nearly every Irish drama had a *Teague* in it. Of course the celebrated comedy of *The Committee* gave the most noted instance of the character. But the late Mr. Thackeray chooses to make one of the maids of honour to Queen Anne call Dr. Swift by that appellation.

E. CUNINGHAME.

In the Craven dialect song, called the "Yorkshire Dealer," inserted in Dr. Dixon's *Ancient Poems, &c., of the Peasantry*, p. 209, we find—

"Bane to Claapham town-gate wer an oud Yorkshire tike."

Here the word means a *cheat*. Tyke is a character in the *School of Reform* of Morton. It was a favourite part of Emery and Rayner. N.

"SPHÆRA CUJUS CENTRUM" (4th S. viii. 329; ix. 265, 310, 412; x. 96.)—MR. LENTHALL SWIFTE, in referring to Milton, has pointed out to us the source from whence we may arrive at the origin of this phrase. Milton was well acquainted with the science of Kabbalism; *Paradise Lost* is full of Kabbalistic allusions and Kabbalistic philosophy. One of the great mysteries of Kabbalism is the Sephiroth, the Glories. God is surrounded with glories, as with royal robes. Accordingly, they represented Him as a vast circle, or rather a succession of ten circles drawn from one centre, each circle larger than the former. Beginning at the centre, we have—1. The Kingdom; 2. The Foundation; 3. The Glory; 4. Victory or Eternity; 5. Beauty; 6. Mercy or Magnificence; 7. Strength or Severity; 8. Intelligence; 9. Wisdom; 10. The Crown. These Sephiroth are emanations from the Deity, who is the centre. They are sometimes expressed by a tree with ten branches, conveying the same idea. To each of them is appended a name or attribute of the Deity; 1. Adonai; 2. Almighty; 3. The Lord of Hosts; 4. The God of Armies; 5. God the Strong; 6. God the Powerful; 7. God the Creator; 8. Jehovah; 9. Jah (Essence); 10. I am that I am. The idea intended to be expressed is, of course, that Deity is the centre, but His power, intelligence, wisdom, &c. extends over the universe; they are His clothing. The crown is the last, because it completes the royal apparel, and makes perfect the whole. *Finit coronat opus*. For a full account of this wonderful system of theology, see Basnage, *Histoire des Juifs*, tome troisième.

EDWIN L. BLENKINSOPP.

Springthorpe Rectory.

ROSCOE FAMILY (4th S. viii. 437.)—In reference to MR. SKIPTON'S inquiry, I may say that, in a choice little volume entitled *Memories of some Contemporary Poets; with Selections from their Writings*, by Emily Taylor (Longmans, 1868), there are specimens of poetry by eight members of the Roscoe family. The stanzas quoted by MR. SKIPTON were no doubt written by William Caldwell Roscoe, eldest son of William Stanley Roscoe, author of the volume in which they appear in manuscript, himself the eldest son of the well-known William Roscoe of Liverpool, author of the *Life of Lorenzo de Medici*, &c. W. C. Roscoe (whose name appears to be incorrectly printed "W. G." in two places in MR. SKIPTON'S

query) died in 1857 at the age of thirty-four. His *Poems and Essays*, edited by R. H. Hutton, were published in two volumes by Chapman and Hall, 1860.

JAMES T. PRESLEY.

Cheltenham Library.

"DEATH OF NELSON" (4th S. ix. 139, 207.)—This painting of West's is in the Derby Museum at Liverpool, "presented by T. H. Hughes"; size, about seven feet by five feet.

J. H. I. OAKLEY.

INDIGO=INIGO AS A NAME (4th S. ix. 535; x. 55, 117.)—The subjoined cutting from *The Standard* of August 17, 1872, may be worthy of perpetual memorial in the pages of "N. & Q."—

"TRUE BLUE.—In the parish of Chobham, Surrey, in which Inigo Jones is known to have resided, the name Inigo perverted to Indigo is not uncommonly bestowed in baptism on the children of the poor. 'I myself,' says a correspondent of *The Guardian*, 'a few years since baptised in Chobham parish church a child to whom the name of Indigo was given, and was then and there told that this name was not unfrequent in the village, and that its origin was that of the illustrious architect.'"

R. & M.

ÆOLIAN HARP (4th S. x. 127.)—Shelley exquisitely describes this instrument as that—

"Strange lyre the genii of the breezes," &c.

It is also mentioned in *Count Fathom*.

SP.

Father Kircher, in his *Musurgia Universalis*, claims the invention of this instrument. He was probably indebted to some of his oriental reading for the notion of it. Kircher died in 1680, so we need not expect to find the Æolian harp in poetry much before the beginning of the last century.

J. H. I. OAKLEY.

SHELDON, VERNON, AND LEE FAMILIES (4th S. x. 148.)—As regards the Richard and Edward Lee of the Levant Company, mentioned by your correspondent H. BRIDGE, I think that Edward Lee, Esq., of Ditton House, Maidenhead, and of Bryanstone Square, belongs to the same family. And I believe that the late Sir George Philip Lee, Knt., of Windlesham Court, Bagshot, belonged to the same too. The Lee-Jortins are likewise allies. Sir George Lee married a Miss Ede, a niece of the late Dr. John Lee of Hartwell Park, Bucks.

F. G. L.

ROBERTSON'S "SERMONS" (4th S. x. 10, 136.)—When I first read the query respecting the allusion in Mr. Robertson's sermon, like your correspondent MR. H. HALL, I thought it had reference to Sir David Baird and Colonel Wellesley; but the period when the discourse is said to have been delivered, January 1848, presents an insurmountable obstacle to that idea. The Duke of Wellington died in September, 1852; and, therefore, could not have been "that great warrior whom England has lately lost," at the first men-

tioned date, in which I think there may be some mistake.

H. A. KENNEDY.

Waterloo Lodge, Reading.

MASTIFF (4th S. x. 68, 139.)—Manwood, in his *Laws of the Forest*, published in 1598, says: "Budæus calleth a Mastive, *Molossus*; in the old British Speech they doe call him a *Masethefe*." This derivation, however, as MR. ADDIS remarks concerning Lyly's like statement, is probably incorrect. Can the word come from the Gothic words for great and dog? or the Saxon, *master-hese*, to frighten by tremendous voice?

Camden quotes Wolphgangus Lazius, as to the Roman emperors' dogs being kept at Winchester. In what work is this assertion to be found?

GEORGE R. JESSE.

Henbury, Cheshire.

SYMBOLUM MARIE (4th S. x. 4, 74, 155.)—I am far from presuming that my statements are always accurate; but at least the assertion carped at by MR. HODGKIN was correct. He has strangely misunderstood my meaning; which was that to attribute the authorship of the Psalter of the B. Virgin to St. Bernard was evidently a mistake. He seems to have understood me to mean that he was mistaken in saying that it had been so attributed. I knew very well that it had; but I merely wished to observe that *such attribution was a mistake*. So I must recommend your correspondent himself to pause before he makes "sweeping assertions."

F. C. H.

"IMMENSE" (4th S. x. 105.)—Without attempting a reply to the latter portion of J. C. G.'s query, I should say the explanation of the particular expression he quotes lies in the incorrect use of an English word by a foreigner. In connection with such use, the large importation of English and French words into the German language of late years, is very remarkable. The latest example I noticed was in the Berne "*Bund*" of a month or two back, in which "*Ein sehr comfortable Haus*" was advertised.

J. W. S.

Stanley Hall, near Stockport.

The word appears to be synonymous with "infinite." And in book iii. chap. iii. of *The Young Duke*, by B. Disraeli, describing the "Bird of Paradise," he says, "She was infinitely small, fair, and bright."

S.

"JOHN DORY" (4th S. x. 126.)—This fish of many names and many legends owes its English name to the French *jaune-dorée*, so called from its gold-yellow colour.

J. H. I. OAKLEY.

Is not the common derivation from French *jaune dorée* the most probable? Cotgrave gives—

"DORÉE. The Dorce, or Saint Peter's fish, also (though not so properly) the Goldfish, or Goldeny."

JOHN ADDIS.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Century of Bibles of the Authorised Version, from 1611 to 1711: to which is added William Kilburne's Tract on Dangerous Errors in the late Printed Bibles, 1659, with Lists of Bibles in the British Museum, Bodleian, Stuttgart, and other Libraries. Compiled by the Reverend W. J. Loftie, B.A., F.S.A. (Pickering.)

After all that has been written on the history and bibliography of the English Bible by the many eminent scholars who have made it the subject of their studies, the reader of the work before us will be surprised to find how much has been left for Mr. Loftie to tell; and to learn, with respect to our Authorised Version, that the last edition of Bagster differs almost as much from the first of Barker as the Authorised Version itself does from the tentative efforts of Tyndale and Coverdale; and that it is "altered throughout, for the better in some places, for the worse in some, and that, while the general correctness of the printing is greater as a rule in our day, the spelling and punctuation might yet with advantage follow the earlier model." But Mr. Loftie enjoys one advantage over his predecessors, who all stopped short when their narrative reached the completion of the Version of 1611. Whereas it is from this important point that he commences his inquiry; and incorporating as he does in his text Kilburne's scarce and most interesting tract, printed in 1659 under the title of *Dangerous Errors in several late printed Bibles*, and availing himself, as he had been enabled to do by the liberality of Mr. Francis Fry, of that gentleman's vast stores of information upon the subject, it will be at once seen that Mr. Loftie's *Century of Bibles* is a book to command the attention of all who take an interest in the Authorised Version of the Holy Scriptures. The book is beautifully printed; and if we are rightly informed that the impression is a very limited one, we venture to predict that a second edition will soon be called for.

The publisher of *The Sacristy, a Quarterly Journal of Ecclesiastical Art and Literature*, has put forth an earnest appeal for additional support. When we consider how popular are the subjects treated of in *The Sacristy*, we cannot but acknowledge our surprise at the necessity for this step.

A PORTRAIT of the Earl of Kilmarnock, who was executed for the rebellion of 1745, has been found concealed in the roof of his residence, Dumfries House, Ayrshire, now the property of Lord Bute.

A well-known bookseller of New York has purchased for a large sum the celebrated Bible illustrated by Mr. James Gibbs, the printseller of Great Newport Street, Soho. Mr. Gibbs has been more than thirty years employed in collecting the illustrations. The Bible consists of fifty thick folio volumes, and contains upwards of 30,000 prints, drawings, and rare old woodcuts, and many leaves of missals on vellum.

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Notices to Correspondents.

A. B. (Sudbury).—The quotation, "She comes a-reckoning when the banquet's o'er," is from *Guy, The What D'ye Call't*, Act II. Sc. 9.

J. H. I. OAKLEY.—For some account of William Combe and his numerous works consult "N. & Q." 4th S. iii. 406, 455, 466, 545, 569, 589; iv. 14, 86.

J. SMITH (Pimlico).—Tom of Ten Thousand was Thomas Thynne of Longleat in Wiltshire, son of Sir Thomas Thynne of Richmond in Surrey, and the inheritor of the extensive estates of his uncle, Sir James Thynne. See "N. & Q." 1st S. v. 269.

L. MILLER (Ramsgate).—Stephen Gosson, in his *Sermon The Trumpet of Warre*, 1598, has a notice of "the roaring boys, and the damned crew, who feared neither God nor Devil."

L. A.—St. Bernard's sauce is an ironical term for hunger.

S. UPTON.—In *Lanquet's Chronicle*, 1559, p. 215, is a notice of the five moons. He says "Anno Domini 1203, and in the 5164th year of the world, in Yorkshire, were seen five moons—one in the east, another in the west, the third in the north, the fourth in the south, and the fifth in the myddle of the elements. The next yere followed a sharp winter, and hayle felle as bigge as henne's egges, wherewith men, cattail, and fruite were greatly hurt."

J. TURNER (Kingsland).—The *Cordeliers*, so called from the convent of the Cordeliers, where their meetings were held, was a very important club, but its influence was limited to Paris. It was this club that plotted the insurrection, which marked the close of the Reign of Terror, and first demanded the abolition of royalty, and the institution of a free republic.

ERRATUM.—4th S. ix. p. 403, col. ii. line 11 from bottom, for "Cheirantus" read "Cheiranthus."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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LONDON, SATURDAY, SEPTEMBER 14, 1872.

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Notes.

THE HEAF.

I wish to ask a place in your pages for an old word hitherto unrecorded, and unvouched for, which is almost peculiar to the Fells of Cumberland and Westmorland. It is used and is known by all the country people to signify that part of an uninclosed common or fell-pasture which a particular flock of sheep becomes attached to from habit, and will hold to, against those of its own species.

In the *Carlisle Journal* of April 26, I made a protest against the extinction of this word, and the substitution for it of *heath*, a word with which it has no affinity but that of sound. I gave instances of the local uses of *heaf* and its idiomatic structure, and showed that the word *heath* never belonged to our old dialect, either as applied to the wild plant, which is known here as *ling*, its Icelandic and Danish name; nor as a general term for high uninclosed ground, for which we have so many precise northern terms; and that we have no old local name into which *heath* enters at all. I expressed my belief of *heaf* being from the Dan. *hævd*, prescriptive right, possession—which is its exact meaning—and had an impression that it was Brockett who suggested the derivation, and not the Danish Dictionary, which I find erroneous, as he has not the word. But the impression of Brockett's ingenuousness in acknowledging northern de-

rivations must have remained during the years when I did not see his Glossary. *Heaf* has been admitted into late glossaries with little comment, but has hardly, otherwise, been seen in print. And there was no need that it should be more known. It is a name for a pastoral abstraction, and belongs to a state of things which exists nowhere else in the kingdom, arising out of the combined circumstances of the large uninclosed tracts of the northern Fells, and the very ancient race of numerous small owners who dwell along their feet; to each of whom belongs, by immemorial and inalienable right, a share of the uninclosed ground of the parish, in proportion to the extent of his "infield land."

So far the written law and the lawyers define; but in all parishes where such old rights exist, there is a great deal left to be settled by internal arrangement, and the "town jury" used to be convened to settle all intricate questions, such as foot-paths, water-courses, boundaries, and numbers of stock to be pastured, as circumstances of ownership varied. From this respect to oral testimony of the elders, and their decisions—as exactly according to old use as possible—it is probably owing that this word has descended from father to son, in parochial discussion, so unchanged, in a region so isolated, since the early settlers who gave it. I have observed that people prefer to use circumlocution rather than write of the heaf, though they speak of it every day. But it is known not to be in Dictionaries; and it has hardly been seen in print till the days when the functions of the Town Jury were superseded by the institution of County Courts in 1846. The transfer of land and commonness of advertising have brought to light curious old names and words, and the intercourse with the south seems to tend to levelling and refining whatever is not intelligible, till it accords, in sound at least, with some word known to southern people. I see that the mistake of *heaf* for *heath* is as old as Burn and Nicolson's *History of Westmorland and Cumberland*; but in that day, words of northern derivation were a great stumbling-block, and "sheep-heaths" only occurs rarely, and may be a translation of the spoken words, reconciling them with the word nearest in sound which will make sense. It is now some years since the fell-flocks, which in rustic speech were termed "heaf-gangin-sheep," began to be styled in advertisements, "Heath-going-sheep"; for their instinct is so well known—to preserve their place on the fell, the spot which, by prescriptive right has been accorded to the farm they belong to—that it is frequently said of land below the Lake fells, or the Cross-Fell range, that with it will be sold or let, a flock of "heath-going sheep." I think it was from the lake country that this refined compound term came, not so long since; but it does not seem to be used by adver-

tisers in those places where the old word and its signification are well known; though they may not think of derivations, they know heath is not the meaning of *heaf*. Yet, though ignoring altogether the old word, the ingenuity of the new compound is not to be denied, which by combining *heath* with *sheep*, conveys to town's people that the stock of fell-sheep is for sale. It is to be hoped that the mention of "unlimited rights" on the fell, in conjunction with "heath-going sheep," does not suggest infinite pastoral privileges, though it is certainly an imposing style, for all such are limited, indirectly by the inclosed land, and strictly so by prescriptive right; the rule being from old time, that each occupier shall have the privilege of keeping as much stock on the common pasture in summer as the appropriated lands he holds will maintain in winter.

A fruitful source of dispute these old fell-rights have ever been, and of late, inclosures have been numerous, except where walls cannot be built. While the rights could be maintained by the strong hand, or the town jury could settle matters, little was heard of them; it is possible there might be fewer instances of that extreme discourtesy to a neighbour, and extreme cruelty to a flock, of driving or hounding it from its own heaf-accustomed place, which we now read of as being brought before the county-court judge. Doubtless county courts are great conveniences in many respects; but to the judge—a southern lawyer—the claim of heafs on the Fell seems quite new. Whether the litigants ever sigh for the days of the jury of the twelve elders of the parish, as arbitrators on the spot, they who knew every one's rights and heafs, whose sympathy with pastoral wrong would have been so lively, and their knowledge of facts and damages so accurate, one can only guess; but when the verdict for the plaintiff is 5*s.* and costs, it seems as if the number of such cases might be soon reduced, without loss to the owners of flocks, and that they would take the judge's suggestion, and try to see the advantage of mutual concessions at home. These cases are chiefly from the lower commons; and in the local newspapers it is remarkable how the reporters avoid writing the old word; the attorneys know that it does not belong to their vocabulary, yet it must have been used by the plaintiff before the judge could say, "It is really preposterous the notion these ignorant men get into their heads." "If people could agree among themselves to have particular heafs upon a common, the law would not interfere with them, but persons must not set up a claim to any particular part."

I must quote a few words from my *local* appeal, as to its object, and my right to speak on the subject:—

"I am induced to say what I know of this old word, of beautiful association, which I have known all my life,

and have long considered one of those which are the salt of our dialect, and for which there is no English equivalent, by the danger, which seems imminent, of its being crushed out by innovation, which is not improvement. It has happened that those who have written in the Cumberland dialect, or of it, have often lived in towns, and away from the more isolated districts, where the old words linger with least change, and it is certain that the next generation will not hear them spoken, as we have done; but this, and some other words which have a historical and a chronological value beyond their claims on account of usefulness, ought not to be allowed to die out.

"Having merely indicated where, I believe, its connections may be found, I have thought it of more importance to leave on record instances of the use of the word," &c.

Since writing this, I have been glad to receive confirmation of my views from friends of greater acquaintance with northern language. A Danish lady resident in England tells me the word is old Danish, but not obsolete, and adds, with amusement at finding it here, "Jeg haaber at Folk i Cumberland vel hævde Brugen af det gammel danske Ord."—"I hope that the Cumberland people will maintain the use of the old Danish word."

She sends me the following extract from Molbech, the Danish lexicographer, which adds greatly to the value of anything I know, or have to communicate:—

"HÆVD, *n.* from *have* (Islandic. *Hæfd*.)

"1st. Possession, occupation (an ancient, and without doubt the original signification). 'He who alone has had in hand and hævð' (occupancy).

"2nd Haand hœvelse, maintenance, vindication, to hold in hævð, to hold in occupation.

"'Hœvd (possession) is a good horse, and not a high stable.' (Proverb.)

"3rd. Lawful title, acquired by peaceable, unimpeached occupancy, or use for long time—twenty years.

"In legal language there is distinction between right of occupation and right of ownership. It is also used for each proprietor's right.

"HÆVD, *v.* Islandic *Hefda*, to maintain, to possess, rule over, keep up a right, a custom. 2. To hold possession of; tend, have care over. 3. To acquire possession on account of occupation."—Molbech's *Dict*.

The inference seems irresistible that the word is as old with us as the Danish occupation of the district, of which the names of places and the speech of the people bear such undeniable testimony. But whether it came to us in that invasion of Halfdan, in 830, a Dane, of whom tradition says that his three sons, Melmer, Ulf, and Thorquil, gave the names to the villages of Melmerby, Ousby, and Threlkeld; or whether in that dim old raid of Ella, in 559, which is recorded in history as the first in the North of England, or to some other, of which we have no account—it is a wonderful duration for a word from mouth to mouth. If we look at it in the light of contemporaneous events with the later date, it is about the time of Charlemagne, and our King Alfred, and good Haroun Al Raschid! The University of

Oxford was founded (whether by Alfred or not) about 886. That of Cambridge by his son Edward, in 915; and hardly any of their treasures can have been better kept than this old Danish word, among the shepherd settlers of the high fells of the northern land. M.

IDENTITY.

It seems to me that the majority of people, especially travellers, alter more in personal appearance than we are disposed to admit; and in support of this impression, I may mention two out of many instances within my own personal knowledge; but as I should not be justified in publishing the names of the individuals in question, I shall content myself with sending them privately to the editor.

1. A.'s daguerreotype likeness was taken in 1841, and represented him as a broad rather chubby-faced youngster of seventeen, with curly hair; and a nose so flat, that the bridge of it was scarcely perceptible. In 1856, on his return from a protracted residence abroad, his hair was perfectly straight; his nose had become large and cartilaginous, and his face was remarkably long. It would have been impossible to recognise him, but for the tone of his voice. His figure, however, was but little altered.

2. B., in 1842, was a medical student, aged about twenty-two, and of remarkably well-knit frame; slight, and yet muscular. I did not see him again until 1864, when I found him entirely changed in personal appearance. His fine features were now sunk in masses of fat, and his form was the extreme of obesity. Even after weeks of daily intercourse, I could only recall his former self by the sound of his voice.

I could adduce many more instances of personal changes more or less complete, but the above will suffice.

In the course of a varied experience, I have observed that the tone of voice is generally the strongest means of identification and the most enduring characteristic.

I may add one more somewhat curious fact, namely, that a friend of my own, who had lost his parents when he was five years of age, and had been taken to another part of the world and brought up with strangers, had not the slightest recollection of his parents; but had, on the other hand, the most vivid remembrance of plants and patterns of chintz; and on one occasion this was put to a crucial test, after a lapse of twenty-five years. B. B.

LETTERS OF MARIE ANTOINETTE AND MADAME ELIZABETH.

During the famous meeting of European sovereigns which took place at Pilnitz in August, 1791, and at which attended some of the chiefs of the

French emigration—the Count d'Artois, the ex-minister De Calonne, the M. de Bouillé, &c.—a convention was signed and published on August 27, by which the then Emperor of Germany, Leopold II., and the King of Prussia, undertook to uphold Louis XVI. on his throne; but it perhaps is not generally known that the ill-fated monarch and his noble queen were averse to this scheme, and that the manoeuvres of the emigrants generally inspired them with but little confidence. We have an earnest of this in the following autograph letter of Marie-Antoinette to her brother Leopold, written *four days after* the Pilnitz Convention. She sends him a memoir, which I suppose must be in the Imperial archives at Vienna, as well as a previous one she alludes to:—

“Ce 31 d'Aout 1791.

“Voici mon cher frere un nouveau memoire; j'ai cherché (*sic*) a vous prouver dans le dernier qu'il depend de vous de mettre un terme aux revoltes qui subversent la France. On [viz. the king] m'a fort approuvé de vous l'avoir envoyer et l'on me charge de vous envoyer celui-ci. Les objets qui y sont discutés étant de la plus haute importance et les determinations qui pourront être prises étant de nature si elles sont fausses a jetter un desordre affreux non-seulement en France mais dans toute l'Europe, le memoire contient des reflexions generales qui feront juger sainement de l'état des choses. On recommande particulierement a votre attention le passage suivant. Si l'empereur soutenoit les emigrants on cesseroit de croire a la bonne foi du roi, qu'on ne supposera jamais disposé a faire la guerre a son beau-frere. Si l'empereur soutenoit les emigrants cet equilibre de force engageroit a une guerre horrible et atroce, ou la devastation et le carnage seroit sans bornes, on l'on chercheroit, l'on parviendrait peut-estre, a debaucher de part et d'autre les soldats, on l'on pourroit essayer a rallier tous les peuples a une cause commune contre les nobles et les rois; si l'empereur soutenoit les emigrés, si seulement ils pouvoient l'esperer, ils se livreroient aux plus folles et aux plus coupables esperances *car ils sont moins attaches au roi qu'a leur cause propre*. Adieu, mon cher frere, je vous embrasse et vous aime du plus profond de mon cœur, et jamais je ne peu changer.

“MARIE ANTOINETTE.”

I have respected the orthography and the punctuation of this important and prophetic letter, which evidently arrived a day after the fair.

Having transcribed the letter of Marie-Antoinette, it may interest the readers of “N. & Q.” to know, with regard to her, the opinion of her saint-like sister-in-law and co-martyr, Madame Elizabeth. Here is also an autograph letter of hers:—

“Ce 28 Juin 1787.

“Ma chere Bombelle,—J'ai été attendrie en lisant ta lettre. Ecris m'en souvent comme cela, mais surtout tient bien la parole que tu me donne de te menager, je te le demande en grace mon cœur, pense beaucoup a tes amies cela te donnera le courage de penser a toi, et puis méchante n'as tu pas ta pauvre mere aussi. Le Conseil est nommé, c'est celui d'Etat, et M^{rs} d'Ormezon et de Lambert, les quatre intendans de finances M^{rs} de forges, de la boulaie, blondel, et de la Milliere, M^{rs} de Nivernois et de Malserbe Ministre d'Etat, M^{rs} de Briene a le commandement de Bordeaux M^{rs} de Caraman provence, et M^{rs} de

Bouillée a Metz. J'ai esté a la chasse a Rambouillet avec la Duc de Duras et la Reine qui est très bien pour moi, elle a beaucoup de sensibilité et de bonté, sans doute je n'aime pas toujours les gens qui se succèdent auprès d'elle, et elle a gater souvent ceux qui n'en valoit gueres la peine, mais ce n'est pas toujours sa faute si elle est mal entourée. Adieu ma petite je t'embrasse et t'aime de tout mon cœur.

"ELIZABETH MARIE."

This confirms what the brave, the chivalrous, and witty Prince de Ligne said of Marie-An-toinette:—

"La prétendue galanterie de la Reine ne fut jamais qu'un sentiment profond d'amitié pour une ou deux personnes et une coquetterie de femme, de Reine, pour plaire à tout le monde."

As Messrs. de Goncourt truly say:—

"Toute la part de la jeunesse, tout la part de la femme, toute la part de l'humanité est faite en elle par ces mots."

And thus will this noble queen be henceforth judged. P. A. L.

REMARKABLE PRESERVATION OF A CORPSE.—I enclose a cutting from the *St. Joseph Valley (Indiana) Register* which will interest your medical readers. Can any of them inform you if there is a similar case on record?—

"Mrs. Mary Owens, milliner, of this city, having ornamented her lot in the cemetery, and erected a beautiful monument thereon, concluded to remove to it the remains of her mother, Mrs. Anna Rees, who died after an illness of twenty-four hours, August 7, 1862, and was buried in the graveyard, Lakeville, in this county. Accordingly she had the grave opened. On attempting to raise the coffin, which was but slightly decayed, it was found to be very heavy, and the front part of the lid was removed so as to make a partial examination. The face was round and full and almost as natural as when placed in the coffin ten years before. It was determined to make a fuller examination, and on Monday last relatives, with Dr. Ham, the editor of this paper, and one or two others, proceeded to the cemetery, raised the coffin, and removed the entire lid, when, to their amazement, the whole body was found to be in a perfect state of preservation, and almost as natural in appearance as when first buried; not the least visible diminution in size had taken place, while the weight had considerably increased. Not the least unpleasant odour could be detected, nor was there anything to cause a repulsive feeling, but, on the contrary, the appearance was more like that of a quiet sleep. The doctor made several incisions in as many parts of the body, and thus found that petrification had not taken place, but that the flesh had changed to adipocere, or fatty wax, a condition more wonderful than petrification, and a substance first discovered by Fourcroy in 1787. Mrs. Rees was a woman of fleshy habit, and of excellent health until the sickness which caused her death in a few hours, and which was induced by over-exertion. Her age at the time of her death was fifty-two years."

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

MARRIAGE AT THE CHURCH DOOR.—The only allusion which I can find in "N. & Q." to this very ancient custom is contained in a note (3^d S.

ix. 10), in which the writer, after quoting Chaucer's line—

"Husbands at the church doore had she five,"—

says, that "some have considered that the marriage was solemnised anciently at the church door," &c. For the satisfaction of any one who has any doubts about it, allow me to record the following passages from *An Old English Miscellany*, forming one of the volumes of the Early English Text Society:—

"Vre sowle atte kirke dure
& chef hire crift to meche."

A Bestiary, thirteenth century.

"For heo heore mayden-hod lure
Er heo come to chireche dure."

The XI Pains of Hell.

Another version of the above is—

"And kept hem not chast to here wedyng."

H. FISHWICK.

SWEDENBORG.—At Turin the theological writings of this celebrated man are publishing in Italian. Two volumes have issued from the press. The translator is Signor Loreto di Scozia, formerly a student in the Jesuits' College at Rome. Signor Scozia edits a magazine at Turin, and he has just printed a sermon called *Exposition of the Celestial Doctrine of the New Jerusalem Church*. I give the above purely literary information, and say nothing about the "doctrine," except that it is not in accordance with mine. VIATOR (1.)

LOST BOOKS.—That indefatigable bibliograph, M. G. Brunet of Bordeaux, has just published a work with the following title:—

"*Euvres posthumes de J.-M. Quérard publiées par G. Brunet. Livres Perdus et exemplaires uniques. Bordeaux, 1872.*" [Only three hundred copies printed.]

Neither of the works referred to by MR. ELLIOT BROWNE (4th S. viii. 83) appear to be mentioned.

OLPHAR HAMST.

Queries.

A SCOTCH MARRIAGE: CONFARREATIO.

The following paragraph is quoted in the *Liverpool Daily Courier*, of August 26, from the *Scotsman*:—

"It having recently come to the knowledge of the authorities that a man named Ross and a woman named Lawrence, who lived together as man and wife at Dalkeith, but who were not lawfully married, had registered at least two of their children as legitimate, they are being proceeded against on the charge of false registration. The man declares that he was under the impression he was properly married owing to a ceremony he went through with the woman. It appears that in 1867 the parties left Dalkeith for Galashiels, and not having the requisite funds to get married by a minister, they each took a handful of meal and knelt down facing each other, after placing a basin between them. Both then placed their handful of meal in the basin and mixed it, in token that they 'would not sever until death did them part.' After swearing to this effect upon a Bible, they rose up

and declared themselves man and wife. They afterwards returned to Dalkeith, where they have since resided."

The ceremony described is extremely curious if taken in connection with the Roman law, which seems originally to have legalised marriages the ceremonial of which was almost as simple as that here described: "per fruges et molam salsam conjungebantur." The other ways in which marriage was considered to have taken place being—"(1) "Usu, si verbi gratiâ, mulier uno anno cum viro licet sine legibus fuisset." (2) "Coemptione."

Query: Through what channels can the idea of such a marriage ceremony have been handed down, so as to become familiar to the minds of these poor Scotch lovers? I think that in the Jewish rite there is a throwing of *wheat* over the newly married couple, accompanied by the words "Increase and multiply." But the *Confarreatio* has, doubtless, a different meaning. It is the sharing of the last crust or handful of meal with the spouse, which is intended by the simple ceremony described by the *Scotsman*.

J. ELIOT HODGKIN.

BRADFORD ESTATE.—I shall be extremely obliged for information on the following subject. In Lord Chesterfield's *Letters to his Son*, one of them, dated October 30, 1767, has the following:

"General Pulteney is at last dead last week, worth above thirteen hundred thousand pounds. He has left all his landed estate, which is eight-and-twenty thousand pounds a year, including the Bradford estate, which his brother had from that ancient family, to a cousin-german."

In a previous letter, dated July 20, 1764, Lord Chesterfield speaks of the will of Lord Bath, General Pulteney's brother, who leaves to him money, land, stocks, mortgages, his own estate to an immense amount, adding—

"And the Bradford estate, which he . . . is as much, both of which, at only five-and-twenty years' purchase, amount to eight hundred thousand pounds."

Five-and-twenty years previous to this letter, then, appears to be the time when the Bradford estate was purchased by Lord Bath. Can any one give me any information as to where this estate was, or put me in the way of finding out? If they will address to H. S. 169, Finborough Road, Kensington, they will greatly oblige
MILES.

BRADSHAW AND BAREBONES FAMILIES.—I find these names also occurring in family documents; the former of Erdington (Luke Bradshaw) in 1622, the latter of Castle-Bromwich a little later. Can the first-named be a relative of the Republican of that name, and what, might I ask, is known of

the Barebones family? Both these were yeomen.
C. CHATTOCK.

Castle-Bromwich.

P.S. Though out of place, I must here add that I have a "claimant" to the descent of Thomas Wayte, "if he was of the family of the death-warrant Wayte."

ANCIENT CAMPS AND FORTS ON DOWNS.—I have recently visited many ancient camps, Roman and British, in Dorsetshire, Somersetshire, and Wiltshire: such, for instance, as Maiden Castle, near Dorchester (a truly surprising work); Ham Hill, in Somersetshire; and Yarnbury Castle, and other large earthworks on Salisbury Plain. In all these I have been puzzled as to how their occupants obtained their supply of water. They must have had some means of securing a permanent supply during sieges; but they do not appear to have had any wells within their enclosures, and in many such places there is no water for miles. I was very thirsty when at Yarnborough Castle; but could not find even a puddle till I got to Wiley, more than a mile off. Will any of your correspondents explain this mystery?

C. W. BARKLEY.

Cromarty House, Croydon.

COLLEGE LIFE IN THE OLDEN TIME.—*The Athenæum* of July 27, 1872, in a review of the life of the first principal of Harvard, incidentally notices that the early students of Harvard, like their Oxford contemporaries, were "liable to the pain and shame of the birching-block." Is it to be understood that the young Oxonians and Harvardians were birched in the very same way as modern Etonians? Anyhow, the utmost allowance we can make for the alterations in sentiment which time brings can hardly realise for us the thought of a succession of spirited youths thus birched by a succession of reverend dons, every one of whom must have sometimes quoted with assent the dogma, "Maxima reverentia debetur pueris!" After all, is there any real evidence that the youth of two hundred years ago were more docile than our present youth? And does it seem likely that a young Virginian or New Englander of the Commonwealth days would submit to a punishment which, I understand, barely holds its ground at present in public schools?
D. O. R.

COLONNA CATALOGUE, 1783.—In Lady Morgan's *Life of Salvator Rosa* (p. 354) I find mention made of the Catalogue of the Colonna Collection of Pictures, dispersed in 1783. Can any of your readers inform me where a copy could be seen?
G. E.

CRICKETS.—I should be much obliged to any one who would be so kind as to tell me how to get rid of crickets? I have tried Chase's beetle-

* *Servius ad Virgil. Georg. I.*, quoted by Hoffman, s.v.

paste, but without any effect; so far as I can see they seem to thrive upon it! JOHN BOUGHIER.

DOONES OF BAGWORTHY.—Can you or your readers tell me where I can find an authentic account of the history and misdeeds of a family of freebooters, named Doone, who lived at a little hamlet among the Exmoor hills, and were the scourge of the surrounding country in Charles II.'s time? A novel called *Lorna Doone* has lately been published, but I cannot separate truth from fiction in it. The country side rose against them, and "lynched" them in Charles II.'s reign, or in that of James II. Dartmoor was once the haunt of another marauding family, who rejoiced in the name of Gubbins; but these seem to have been of a lower order than the Doones, who were more like moss-troopers. C. W. BARKLEY.

CATHERINE FANSHAW.—In the *Memoirs of the Rev. William Harness* (p. 99) it is said that he prepared for private circulation *Memorials of Miss Catherine Fanshawe*. Can any of your readers give any particulars of it, and how many of her clever poetical productions are included in it? Could there be any objection to reprint it for general circulation? JOHN MILAND.

THE FATHERS.—In vol. iii. of *The Rambler*, p. 27, published in 1756, Johnson writes thus:—"It is observed by one of the Fathers, that he who restrains himself in the use of things lawful, will never encroach upon things forbidden."

Can you say which of the Fathers used these words, and in what work? H. R.

FOLK LORE.—When and by whom was this word introduced into the English language? In Latham's *Dictionary* the earliest example given is dated 1852—the form is "folks-lore." Folk-lore was certainly used some years before that date in *The Athenæum*, and if gossip is not wrong we owe this useful and popular word to a scholar well known to the readers of "N. & Q." The word promises to have many relatives—"folk-song," "folk-speech" are taking the place of the older phrases. A list of these folk-words and examples of their earliest use would be interesting. W. E. A. A.

Rusholme.

T. FRYE.—I have in my possession some pictures (portraits) with "T. Frye, Pictor, Invtr", and Sculpt", Hatton Garden, 1760," and the monogram "F" upon them. They seem to me to differ from mezzotint; they decidedly differ from the "pure mezzotint engraving of the old school" given by Dr. Ruskin in his *Aratra Pentelici* (plate xii.), and they seem softer and to be lined as well as pointed. Can any of your readers tell me anything about them and their inventor?

CHARLES LUNN.

Edgbaston.

FULLWOOD SPA.—Dr. THOS. Short, of Sheffield, says, in his *History of the Mineral Waters of Derbyshire, Lincolnshire, and Yorkshire* (London, 1734), that there was once a treatise wrote upon it (Fullwood Spa), but after my strictest inquiry, I cannot learn when or by whom (p. 271). Fullwood is about four miles from Sheffield. Can any of your readers assist me in discovering the "treatise" in question? B. W.

GENDERS.—

"We will forgive our author the absurd statement that there are three genders, because most of us were content to make it not many years ago."—*Spectator*, July 13, 1872, art. "The Last and Worst Latin Grammar."

The article is a review of *The Private School Latin Primer*, which is treated with great and apparently well-deserved severity; but I do not understand the absurdity of the three genders, and one of the most learned of your correspondents, whose acquaintance I had the good fortune to make "on the Continent" last week, was unable to assist me. Perhaps another may.

FITZHOPKINS.

St. Valery.

[We would refer our correspondent to a small article on Genders in *A brief Greek Syntax* by Mr. Farrar, Head-Master of Marlborough. Their fancifulness is well set forth. The writer says, "French has discarded the neuter gender; and English (like Persian and Chinese) abandons genders altogether, or only expresses them (when necessary) by a separate word, except in the third personal pronoun (*he, she, it*), and the relative (*who, which*)."]

MAYNARD FAMILY.—Wanted, information respecting the parents, wife, and ancestors of Sir Boyle Maynard, Knt., of Curryglass, in the county of Cork? In the pedigree of the Denny family, in Burke's *Peerage and Baronetage*, it states that Mary, daughter of Sir Richard-Boyle Maynard, married Edward Denny, Esq., M.P. for the county of Kerry in 1692 and 1695. And that Catherine, daughter of Sir Boyle Maynard, Knt., of Curryglass, married Barry Denny, Esq., M.P. for Tralee. The following funeral certificate appears in the Add. MS. Brit. Mus. 4820, p. 235:—

"Sr William Maynard of Curryglass, in Com^y Cork, Knight, died Novem. 1, 1630. He mar^d Mary, dau^r of Samuell Necese, Serjant at Arms of the Province of Munster, by whom he had Will^m, Sam^l, Rich^d, Barry, Thomas, Boyle, Mary, Bridget, and Angell. He was burried with Funer^l Atchievements in the Church of Mogoly in Com^y Cork."

MAURICE DENNY DAY.

10, Wilton Road, Shepherd's Bush.

LADY MORLEY'S PETITION.—Can any of your correspondents furnish a copy of Lady Morley's—"Petition from the Hens of Great Britain to the House of Commons against the Importation of French Eggs?"

I understand it is both humorous and witty

and any other of her effusions would, no doubt, be equally acceptable to your readers.

JOHN MILAND.

Clairville, Wimbledon.

THE PEARL OF CHARLES I.—In a very interesting letter by Jules Janin, in the *Journal des Débats* of Aug. 24, 1872, speaking of the so celebrated "Congrès de Munster" by Terburg, he says: "que le M. d'Hertford a payé cent mille livres." He might have added: "et que son fils, le noble Sir Richard Wallace, a donné au Musée britannique." Describing another small picture by the same Dutch master, Janin says:—

"La dame est blanche et blonde et rose. A son oreille est attachée une perle fine assez semblable à la perle que portait le roi Charles Stuart lorsqu'il monta sur l'échafaud [he used to wear it constantly, see all Vandyck's portraits of him]. Cette perle à l'oreille de S. M. était un grand sujet de convoitise, et sitôt que sa tête fut tombée on vit les témoins de cette horrible scène se ruer dans le sang royal pour s'emparer de ce bijou digne d'un roi."

Is this an historical fact? Is it likely that this fine pearl will have been left by the king in his ear, either to be smashed by the blow of the hatchet, or to cause the regicide blade to deviate from its bloody course and miss its awful aim? Is it not more than likely that the martyr king will have left it in charge of some trusty servant to be delivered to his widow queen, or to his fatherless son?

P. A. L.

PINNOCK'S CATECHISMS.—MR. GILBERT suggested (4th S. viii. 38) the possibility of supplying the names of the authors or editors of Pinnock's Catechisms, and that he could assist. If he will begin now others may follow.

OLPHAR HAMST.

"LA PRINCESSE DE CLÈVES."—In the preface to Fontenelle's *Pluralité des Mondes*, the author says:—

"Je ne demande aux dames, pour tout ce système de philosophie, que la même application qu'il faut donner à la *Princesse de Clèves*, si on veut en suivre bien l'intrigue, et en connoître toute la beauté. Il est vrai que les idées de ce livre-ci sont moins familières à la plupart des femmes que celles de la *Princesse de Clèves*; mais elles n'en sont pas plus obscures, et je suis sûr qu'à une seconde lecture, tout au plus, il ne leur en sera rien échappé."

What was the work here alluded to by Fontenelle? Was it a popular romance—the *Middlemarch* of the day—at the time he published his charming little book? Where can I find an account of it?

JAMES T. PRESLEY.

RICHARD RIDGWAY.—Wanted information concerning Richard Ridgway (supposed relative to first Earl of Londonderry), who left Wallingford, Berkshire, for America in ship Jacob and Mary of London. Landed in river Delaware seventh month, 1679. Address T. E. R. office of "N. & Q."

"TO COME HOME BY SPILLS-BURY."—King James was afraid that his grandsons Rupert and Maurice would be very chargeable to England when they grew to be men—

"It was their sole refuge—they might seek their fortune in another place, and come home by Spills-Bury." Hackett's *Life of Lord-Keeper Williams*, p. 208.

Williams recommended the king to make them bishops of Durham and Winchester. What does the phrase mean?

W. G.

THORNEY ABBEY.—A draught of Thorney Abbey was formerly in the library of the Rev. Dr. Johnson of Spalding. It had a tower in the middle, with a cross embattled at top. Can any reader of "N. & Q." state where it is now? A copy of it would be an acquisition to a history of Thorney, which is about to be published. It has been suggested that it might possibly be with the drawings, &c., of the late Dr. Stukeley. EGAR.

TULLIUS GEMINUS.—At what period did the Greek epigrammatist Tullius Geminus flourish? His epigrams are given in Jacobs, 1794-1814, ii. 254.

[Tullius Geminus is noticed in the *Nouvelle Biographie Générale*, as a "poète grec, d'une époque incertaine."]

H. P. D.

AURELIUS WILLIAMS, MEDICINE DOCTOR.—Williams's *Hist. of Monmouthshire*, 1796, App. 194-6. Will any reader of "N. & Q." oblige by giving a reference where a fuller pedigree may be met with?

GLWYSIG.

A. J. WIERTZ.—Can you inform me where to look for a good account of M. Wiertz, whose paintings are at the Musée Wiertz at Bruxelles? There is an essay in the *Revue des Deux Mondes*, by Émile Laveleye, but I cannot find out its date.

W. F. H.

[Antoine Joseph Wiertz, Belgian painter, was born Feb. 22, 1806, and died June 18, 1865. Consult *Antoine Wiertz, étude biographique par Louis Labarre, avec les Lettres de l'Artiste et la Photographie du Patrocle*. Deuxième édition. Bruxelles, 1867.]

Replies.

ANCIENT GEOGRAPHY.

(4th S. x. 127.)

HERMENTRUDE may be well assured that King Edward VI. was not so ill trained by his tutors as to mistake a city for a continent. The town of Africa has dropped out of modern maps and books of geography, but was well known to our forefathers. Joh. Jac. Hofmann, in his *Lexicon Universale*, ed. 1698, speaks of it thus:—

"AFRICA, quæ olim Adrumetum, urbs regni Tunetani. A Calipha Mehedy de Carvan capta et munita, pòst in Siculorum quorundam piratarum manus devenit qui *Africa* illi indiditè nomen. Quà cùm sequenti tempore Rex quidam Maroci potitus esset, tandem à Carolo V. devicta et destructa est. *Marmol*, l. vi. c. 28."

Luys del Marmol y Carvajal, the authority quoted, served in Africa at the siege of Tunis, and was well acquainted with the country. His *Description general de Africa* was long considered one of the most trustworthy guides in African geography.

Whether the town of Africa was identical in situation with the ancient Hadrumetum may perhaps be open to question. The better authorities give Susa as the modern representative of the latter place (Smith's *Dict. Gr. and Rom. Geog., sub voc.*); but in P. Bertii *Tabularum Geographicarum contractarum Libri septem*, 1616, p. 650, the town of Africa is distinctly marked as standing at a short distance to the east of Susa.

Richard Knolles, the author of *A General History of the Turks*, was an industrious and careful writer. He seems to suggest a slightly different site. I quote from the edition of 1610 the account of the event the young king commemorated in his diary:—

"1550. In the mean time it fortun'd, that one Dragut Raïses, a notable pyrat of the Turkes, had craftily surpris'd the cite of Africa, in the kingdom of Tynes (called in ancient time Aphrodiseum, and also Leptis Parva, and now of the Moores Mahamedia), and there settling himself, as in a place both commodious and of good assurance, exceedingly troubled the Christians both by sea and land, especially such as traded in the Mediterranean. So that the emperor, mouded as well with the manifold injuries done by that arch-pyrat vpon the frontiers of his dominions as by the daily complaint of his poore subjects, commaunded the Viceroy of Sicilie, and Auria his admirall, to leuie a sufficient power in time to repress that pyrat, before he grew to farther strength. Whereupon they with a strong fleet well manned, and thoroughly appointed for the purpose, and aided by the knights of Malta, passed over into Africke, and landing their forces, by the space of three monthes besieged the city and . . . tooke it by force the 10 day of September, in the yeare 1550; in which assault many of the enemies were slaine, and the rest taken. Auria having thus dispossessed the pyrat, and aduisedly considering that the cite was not without an infinit charge to be holden by the Christians, among so many of the infidels, rased it downe to the ground, carrying away with him 7000 captiues and all the spoyle of the cite. And not so contented, did all the harme hee could with fire and sword all alongst the coast of Africa, to the intent that the Turkes should there find no reliefe, and tooke 12 prisoners out of Monasterium, a town not farre from the cite of Africa: and so hauing done that he came for, returned againe into Sicilie."—P. 752.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

I scarcely like attempting to enlighten so learned a correspondent as HERMENTRUDE, but let me be permitted to inform her that there was a town named "Africa." If she will refer to cap. xiv. of the fourth volume of the *Chronicles of Sir John Froissart*, the chivalrous canon of Chimay, she will there find how the Duke of Bourbon was appointed chief of an expedition undertaken by several Knights of France and England against the town

of Africa. This was in 1390, when Richard II. was King of England, and Charles VI. King of France. A note in my copy of Froissart, vol. ii. p. 446, published by William Smith, Fleet Street, MDCCCLXXXIX, says:—

"Africa is a sea-port town of Barbary, seventy miles distant from Tunis. It was razed to the ground by Andrew Doria by the command of the Emperor Charles V. and has never been rebuilt."

After lasting, according to the Chronicler, sixty-one days, the siege of the town of Africa had to be raised by the Christians, who had suffered considerable loss. JOHN PICKFORD, M.A.

Hungate, Pickering.

ALLITERATION.

(4th S. x. 126.)

A suggestive though obscurely worded note in "N. & Q.," the one to which I have referred, would extend "apt alliteration's artful aid" even beyond its use by our old English forefathers. The subject, however, deserves to have a little more light thrown upon it before the writer's *ipse dixit* be accepted.

It is always safest to clear difficulties on the threshold with a definition; and so we find E. L. S. prudently starting with Dr. Johnson's definition of alliteration, but imprudently translating it into his own language, which gives him an opportunity of inflicting on us the strange word *comital*, and indulging in a sort of growl at Johnson for selecting his example from Milton. At the same time we are startled by the statement that this is still the popular acceptance of the term, we in our ignorance having heard of no other, and firmly believing alliteration to be "beginning of several words in the same verse with the same letter," as the Doctor has said. With the next piece of information we quite agree—that "*ex vi* our word is derivative from *iterum* or from *iterum* and *litera*"—if, as we suppose, *ex vi* means by a violent or wrong method.

Now for its "discreet" use. We are told that "it aids rhythm both of prose and poetry, not in the initials only—this is the narrow vulgar notion—but in the accent, consonance, and rhyme of words." Against this lesson, if I rightly understand the writer's somewhat ungrammatical style, I for one stoutly protest. I cannot see that accent, which is an essential quality of all spoken language, is dependent in the least degree on alliteration, which is an arbitrary or accidental collocation of words. Rhyme, too, being an affection of the terminations of words, can scarcely be aided by an affection of their beginnings. It may indeed be marred by alliteration, and turned into mere assonance—*e. g.* *veil* rhymes to *gale*, but not to *vale*.

The whole is summed up with a dogmatic

assertion as to the universality of this alliteration, which, unsupported by illustration of any kind, carries no conviction to the mind of one whose "mental ear" is so dull as I confess mine to be. I therefore pray E. L. S. to enforce the truth of his discovery, as well as its importance, by a few proofs and examples, lest his labour be what he might perhaps himself learnedly term an "opus inoperosum."

J. H. I. OAKLEY.

I send a few examples of the compound alliteration referred to by E. L. S. The most perfect music of the kind seems to be made when there is a mixture in the sound of the letter *s*, the liquids, and an occasional dental or guttural. The line which Dr. Johnson used to quote as illustrative of the superior harmoniousness of the Latin language to ours was so composed—

"Formosam resonare doces Amaryllida silvas."

If he had chosen to remember Shakspeare and Milton, he would have found verses quite as musical. Here, however, are some examples from English poetry:—

Shakspeare.

"Uttering such dulcet and harmonious breath
That the rude sea grew civil at her song,
And certain stars shot madly from their spheres
To hear the sea maid's music."

Milton.

"Oft on a plat of rising ground
I hear the far-off curlew sound
Over some wide-watered shore,
Swinging slow with sullen roar."

Dryden.

"When Man on many multiplied his kind,
Ere one to one was cursedly confined."

Pope.

"But thousands die without or this or that,
Die and endow a college or a cat."

Collins.

"With woeful measure wan Despair—
Low sullen sounds his grief beguiled;
A solemn, strange, and mingled air;
'Twas sad by fits, by starts 'twas wild."

Byron.

"Slow sinks, more lovely ere his race be run,
Along Morea's hills the setting sun,
Not as in northern climes obscurely bright,
But one unclouded blaze of living light."

Shelley.

"daisies and delicate bells,
As fair as the fabulous asphodels."

Tennyson.

"With prudes for proctors, dowagers for deans,
And bright girl-graduates with their golden hair."

E. YARDLEY.

Temple.

PRONUNCIATION OF INITIAL *CL* AND *GL* IN ENGLISH.

(4th S. x. 123.)

Whether the great majority of Englishmen pronounce *cl* as *tl*, and *gl* as *dl*, I cannot pretend to say; but as DR. CHANCE invites some of them to "speak out in 'N. & Q.'" as to their own practice, I can say without hesitation of mine, that I do not confound *cl* with *tl*. I have always been very careful in pronunciation; and habitually place the tongue against the roof of the mouth in pronouncing the *c* in *clear*, *clean*, &c.; while I advance it to the front teeth, in pronouncing the *t* when followed by an *l*. In some Greek words, such as *κροῦσαι*, I believe the sounding of the initial *κ* is impossible, without the intervention of a vowel; and that, consequently, the *κ* is altogether omitted in sounding such words. It would be curious to know how the ancients managed such combinations. There must have been some way of pronouncing them, or why were they adopted or retained?

F. C. H.

Though I do not agree with the main conclusion of DR. CHANCE, that the majority of Englishmen pronounce *cl* and *gl* as *tl* and *dl*, I wish to add a curious confirmation of the difficulty in some people of distinguishing between the two classes of sounds. I happened to read to a Welshman, who had neglected his native language in his youth, the word *tlawd* (poor). He had until that time always pronounced it *clawd*, and thought it was so spelt. Irrespective of the *l*-sound, instances might be multiplied from the Romance languages, not only of the substitution of a dental for the stronger guttural of the Latin, but also of their great aversion to the sequence of a guttural and a dental, and the devices they adopted for avoiding it. In the two which have remained truest to the Latin, the Italian and the Wallachian, the former has admitted complete, the latter partial, assimilation. Comp. Lat. *doctor*, *lact-*, *pectus*, with Ital. *dotto*re, *latte*, *petto*, and Wallachian *doftor*, *lapt*e, *piept*. *S* being regarded as a dental, the fact that *tl*, *dl*, because the constituent letters belong to the same or a similar class, are easier to pronounce than *cl*, *gl*, is exactly paralleled by the fact that the Wallachians pronounce *sc* before *e* and *i* invariably *sht*, e. g. *pesce* (*piscis*) pronounced *peshte*. This would seem to show that in the lazy pronunciation *ast* for *asked*, i. e. *askt* (see note to the above article); the truth is that the *k* is not dropped, but changed or possibly assimilated to the following *t*-sound.

E. S. R.

G. and C. C. Cambridge.

DR. CHANCE has undoubtedly hit upon an interesting illustration of the law of euphonic

changes, overlooked by Max Müller in his criticism of Webster; and he has increased the number of instances which I gave some time ago of the transmutation of liquids. But I doubt very much that there are many Englishmen who pronounce *tl* for *cl*, and *dl* for *gl*; most assuredly not "the great majority." It is natural to us as a race to cling to the gutturals; and even to convert dentals into gutturals, in place of doing the opposite. Most meridional nations, and nations in decay, signify their weakness of character by employing such form of an alternative as requires the least effort; and tongue-tied people regularly substitute dentals for gutturals; but neither of these reasons would justify us in imitating the example. A correct adhesion to the etymological power of each letter is, I think, a moral duty; and it is certainly an evidence of bodily and mental vigour. A confirmation of this fact is that the Romans, on the same latitude as the Greeks, made this very change of *tl* into *cl*; with others of like character. It is probably the simple fact that *l* is a dental liquid which makes northern races prefer to couple it with a guttural.

I am sorry that I have not time to work up the notes which I have collected on the "transmutation of mutes."

LEWIS SERGEANT.

CURIOUS MODE OF INTERMENT.

(4th S. x. 68, 135.)

There is no doubt that in former days, in many places in this country, there were parish coffins as well as a parish bier.

The churchwardens' accounts of Louth, in this county, begin at an early period, and are exceedingly minute in the information they furnish. I possess a full transcript of the first two volumes, and copious extracts from the others. The parish coffins are several times mentioned therein. Sometimes they are called by their modern name of coffins, at others they appear as "chistes."

In the account for 1521-2, the following memorandum occurs:—

"He [the bellman] shal bere and convey the chiste or chistes as nedys shall require to euery place in the Towne wher any corse is, or corses, as it shall happen. He shall take for setting of herse euery tyme he settes it 1^d and no more."—Vol. i. p. 330.

In 1593 we have the following entry:—

"pade for ye mendyng of bothe ye coffens in ye church, xiiij^d."—Vol. iii. 153 b.

In the churchwardens' accounts of Leverton, near Boston, from which I published a series of extracts in vol. xli. of the *Archæologia*, and a full transcript of which is now before me, the following memoranda occur under the year 1524:—

"Recevyd of alyce, the wyff of John pyckyll, for the

legacye of Thomas hardye hyr son to ye chyrche warke & to ye auters of oy' sayntes yer, iiij^x s^d.

"Recevyd of ye sad alyce pyckyll for a cheste yt he was buryed in, xx^d."—MS. fol. 18, *Archæolog.* 347.

At this period it was not common for persons other than those of high rank to be buried in coffins. Thomas Hardy's friends, it seems, had buried the body in that which was intended to be used only for carrying corpses to the grave side. The reason for this deviation from common custom cannot now be explained. Probably Hardy had either died of some highly infectious disorder, or had met with an accident by which the body had become much mutilated.

Readers of "N. & Q." may be interested to know that I intend shortly to publish a large series of extracts from the Louth churchwardens' account books. Some few passages were communicated by Sir Joseph Banks to vol. x. of the *Archæologia*, and others have been given in the *Notitia Ludæ*, but much of great interest remains; and the few fragments that have been given are in many places so blundered in transcription as to make nonsense, or what is far worse, a sort of sense quite different to that which the writers intended.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

IRA ALDRIDGE.

(4th S. ix. 422; x. 35, 132.)

In the spring of 1833 (as well as I remember) I met "the African Roscius" in Clonmel, where he had been giving one of his theatrical entertainments in the Grand Jury Room of the County Court House. He was of rather robust make, tall, with all the peculiarities of his negro race as to his features, except that his colour was a deep brown or bronze rather than black. His manners were bland and polite; he spoke English with a good accent, yet not entirely divested of the peculiarity which is attached by his countrymen to the pronunciation of certain syllables. Being very young at the time, but though young, the conductor of a local journal, I wrote and published critiques on Ira Aldridge's performance, which pleased him very much. He wrote in consequence, in a fair and clear hand, a short note to me thanking me for my kindness in his regard; and I now send you a copy of the note in question, which I have ever since carefully preserved among my papers, and which may be of interest to the readers of "N. & Q." He travelled through the South of Ireland at that period, and among other places he visited Limerick, where he was also well received. The reference in the note to the passes or tickets of admission for the printers will be understood by all young and old editors of public journals, who are so frequently solicited by compositors to obtain free

passes for them to the theatre. The following is the note:—

"Dublin Street (Clonmel),

"Monday, 4 P.M.

"Dear Sir,—I beg leave to return you my warmest thanks for the flattering notices you have made respecting my humble exertions, much beyond my deserts, but the less my merit the more your bounty. I cannot say much for the variety of this evening's entertainment, but should anything appear worthy of remark, the slightest notice in your widely-circulated journal would be of the greatest service to me. I enclose an admission for the printers, and one for yourself.

"I remain, Sir,

"Your obliged Servant,

"I. F. ALDRIDGE.

"Maurice Lenihan, Esq."

He played Othello admirably, and at this distance of time I may state, with perfect truth, that I have seldom seen the part acted with greater truthfulness and power than characterised his delineation of the passions of the jealous Moor—love, doubt, hatred, revenge.

MAURICE LENIHAN, M.R.I.A.

Limerick.

THE ORDER OF VICTORIA AND ALBERT.

(3rd S. v. 281; viii. 12.)

More than eight years ago, at the first of the above references, I made inquiry in the pages of "N. & Q." for information with regard to the "Order of Victoria and Albert," the decoration of which, as we learnt from the *Court Circular*, was worn on state occasions by members of the royal family. My inquiry was in vain. In the following year a similar query appeared from another correspondent, which only elicited a brief editorial note containing the meagre information that the order was a memorial of the Prince Consort, worn only by members of the family, and that it had not been formally instituted.

It is only lately that the public at large have been able to obtain authentic information as to a badge, of which continual mention is made in reports of state ceremonies, and which has often been the subject of inquiry in private circles: even those who had the *entrée* to court being in almost total ignorance as to its character. In its number for July 6, *The Graphic* satisfied curiosity by presenting engravings of the insignia, and an account of the institution of the order. It may be of interest to those of your readers who did not see the paragraph to read a condensation of the information thus afforded, which indeed deserves preservation in "N. & Q." as being a fitting repository for it.

The order, styled "The Royal Family Order of Victoria and Albert," was instituted by the Queen on Feb. 10, 1862, the anniversary of her marriage, in commemoration of that auspicious event—"to be enjoyed by Our most dear children

the Princesses of our Royal House, and such other princesses upon whom We from time to time shall think fit to confer the same."

The royal princesses were to become members of the order after their confirmation. The order was extended in 1864 by the addition of a second-class, to be conferred on ladies not of royal birth, but officially connected with the royal family, as the Mistress of the Robes, the Ladies of the Bed-chamber, &c. &c. The first-class was confined to royal personages. In 1865 a third-class was added "to include other ladies of her Majesty's household, and ladies of distinguished rank." The decoration is attached to a white *moiré* silk ribbon, worn in a bow upon the left shoulder after the usual continental fashion for ladies' orders. The decoration worn by the first-class consists of an onyx cameo of oval shape, bearing the effigies of the Queen and Prince Consort set within two rows of diamonds, and surmounted by an imperial crown of the same jewels. That of the second-class is composed of a similar cameo, surrounded by a row of pearls with four large diamonds at equal distances, and is also crowned. The decoration of the third-class consists of a monogram of the letters V. and A. in pearls and rubies, surmounted by an imperial crown.

The order, I may add, is the only one existing of which the ribbon is pure white, without any bordering or admixture of colours.

The same paragraph in *The Graphic* contains a description of the "Victoria Faithful Service Medal," instituted in the present year by the Queen to reward her Majesty's personal servants. It is in gold and silver, bearing on the obverse the royal effigy; on the reverse, the name and office of the recipient within a wreath of the rose, shamrock, and thistle. The link connecting it to the clasp is composed of the royal monogram beneath an imperial crown. J. WOODWARD.

SHAKESPEARE AND THE DOG (4th S. x. 69, 135.)
I venture to quote a passage from Shakespeare which might have been that "suggested" by Croker in reference to Sir H. Holland's bet with Lord Nugent: it is from *Macbeth*, Act III. Sc. 1, where Macbeth says,—

"Ay, in the catalogue ye go for men;
As hounds, and grey-hounds, mongrels, spaniels, curs,
Shoughs, water-rugs, and demi-wolves, are cleped
All by the name of dogs: the valued file
Distinguishes the swift, the slow, the subtle,
The house-keeper, the hunter, every one
According to the gift which bounteous nature
Hath in him closed; whereby he does receive
Particular addition from the bill
That writes them all alike: and so of men."

Herein appears a commendation of the moral qualities of dogs as distinguished in various degrees of value, upon the strength of which I imagine

Lord Nugent's guinea might have been fairly claimed by Sir H. Holland. A. B. MIDDLETON.
The Close, Salisbury.

THE METRE OF "BEPPO" AND "DON JUAN" (4th S. x. 185).—In reply to MR. FREDERICK LOCKER, will you allow me to remark that the verse copied below is from the pen of Sir John Harington, who was a friend of James I., and therefore earlier a good bit than Stapylton.

In metre the verse only differs from *Don Juan* in having the first two lines dropped—not a great difference; but in style it certainly does not remind one of Byron:—

"Unbolt your barres, your leaves leave open wide,
Your brazen dories, your ever-during gates,
That through your ports triumphantly may ride
This monarch greates, this glorious king of states.
What king is this, whose pow'r extends so farr?
Yt is the Lord of hosts, most strong in war."

W. F. HOWLETT.

Ch. Ch. Oxford.

ADEL CHURCH, YORKSHIRE (4th S. x. 146).—Very accurate lithographs of the sculptured stones recently drawn from underneath the foundations of Adel church may be found in the *Reports and Papers of the Associated Architectural Societies*, ix. 204 (last two), 207, where is also some account of their discovery, and an argument on the probable date of this Norman church. It is intended shortly to republish the paper on Adel church. Excellent photographs of the stones may be obtained from W. Child, photographer, Wellington Street, Leeds.

Of course these stones are older than Adel church, the date of which we conclude to be 1139, or a year or two later; but how much earlier, or what their original intention was, we are as yet much like your inquirer "sine lumine." From their size and shape, three feet eight inches by one foot eight inches and half, by four inches circular at the top, and sculptured on both sides, they might be supposed to have been memorials to the departed, but they bear no special Christian characteristics. Their sculpture is chiefly circles within circles, sometimes intersected by other circles or segments of circles. On three of the sculptures are lines somewhat oblique between the circles, which might be meant for rays. This is especially the case on the two sides of one stone, on the top of one of which can be distinctly traced the outline of a human face inverted, with three triplets of rays—one triplet proceeding from the forehead, and one from either side which seems to indicate sun-worship, and establish their pagan character, which may have been the cause of their being consigned to fitting darkness beneath Adel church.

I have investigated the records of all ancient examples which are commonly accessible, and find nothing identical in character with these.

The nearest, perhaps, are some stones found at Thurnby in Leicestershire, and others at St. Conall's Well, co. Donegal, Ireland; but on these the sculpture is more straight lines.

GEO. LEWTHWAITE.

Last year the annual excursion of the Yorkshire Archaeological Society was to Adel and Kirkstall, and whilst at the former place Mr. Barber, the indefatigable secretary of the society, called attention to the early Christian headstones which, some three years ago, had been taken from the foundations of the church, and in a few remarks pointed out, that as they could not be later than the date at which the church was built, the question of how early they might be was the question to be solved. He exhibited rubbings and drawings of similar crosses found at Thurnby, in Leicestershire, and near St. Conan's Well, co. Donegal, Ireland. These were equally singular with the Adel ones, in being sculptured on both sides. As yet the subject was but imperfectly understood, but as more discoveries of the like kind were made, and a larger body of facts accumulated, it might be possible so far to generalise as to arrive at some safe conclusions. How far they might bear characteristics of early Christianity in these islands was a most interesting question, and it was to be hoped that some day a *Lapidarium Saxonicum* which would give good engravings of every known sculptured stone of pre-Norman and post-Roman date might be published, for until this was done it would never be possible really to make satisfactory comparisons of different remains of this class. This account is extracted from the report of the excursion of the society to Leeds and the neighbourhood in 1871.

G. W. TOMLINSON.

Huddersfield.

SIR JOHN LUBBOCK ON "FELIS CATUS" (4th S. ix. 532; x. 56, 92, 158).—If the Greek αἰελοῦρος and the English *cat* be really the same animal, I think the following passage from Herodotus (ii. 66, 67) will make it pretty clear that "the domestic cat was known to the ancients," at all events to the Egyptians. His words are,—

ἐν δῆτοισι δ' ἐν οἰκίοισι αἰελοῦρος ἀποθάνη ἀπὸ τοῦ αὐτομάτου, οἱ ἐνοικέοντες πάντες ξυρέονται τὰς ὀφρύας μούνας . . . Ἀπαγάται δὲ οἱ αἰελοῦροι ἀποθανόντες ἐς ἱερὰς στέγας, ἔθθα θάπτονται ταριχευθέντες ἐν Βουβάστει πόλει.

EDMUND TEW, M.A.

SANDERS: SANDARS (4th S. x. 148).—C. S. B. wishes to know how it is that some persons putting a second *a* into the name of Sandars take the arms and crest of Sanders of Charlewood and Ewell. The Derbyshire family of Sanders of Lullington, Coldwell, and Little Ireton, is descended from the family of that name in Surrey. (See Lysons's *Derbyshire*, Introduction.) The main line of the Derbyshire Sanders of Coldwell

and Little Ireton ended, *circa* 1750, in daughters and heiresses who married into the Mortimer and other families. The junior and collateral branches of the family, however, continued to live and own land in Derbyshire, and John Sanders of Mackworth, near Derby, about a century ago, for some reason, substituted *a* for *e* in the last syllable of his name. His descendants, who use the name of Sanders, have thought well to continue the altered name. I write far away from books and papers, but beg to refer C.S.B. to the last edition of Burke's *Landed Gentry*, published about ten years ago, sub. "Sanders of Chesterford" for a pedigree and account of the Sanders family and its connection with the old family of Sanders of Surrey and Derby.

S. S.

"A THING DONE CANNOT BE UNDONE" (4th S. x. 135).—We find in Aristotle (*Ethic.* vi. 2) that he ascribes this idea to Agathon, the Athenian tragic poet, born about B.C. 447, who asserts that even God cannot recall what has been done.

Διὸ ὁρῶς Ἀγάθων

Μόνου γὰρ αὐτοῦ καὶ Θεὸς στρεψικεταί,
ἀγένητα ποιεῖν ὅσ' αὖν ἦ πεπραγμένα.

Therefore well does Agathon say, 'Of this alone is even God deprived, the power of making that which is done never to have been.

Pliny the Elder (*H. N.* ii. 5, 10) says to the same effect,—

"Deus nec facere potest, ut, qui vixit, non vixerit; qui honores gessit, non gesserit; nullumque habere in præterita jus, præterquam oblivionis."

Wilhelm von Humboldt, in a letter "To a Female Friend" (i. 2), says very beautifully,—

"Ich habe überdies eine grosse Liebe für die Vergangenheit. Nur was sie gewährt ist ewig und unveränderlich, wie der Tod, und zugleich, wie das Leben, warm und beglückend."

I have, besides, a great love for the past. Only what refers to it is eternal and unchangeable like death, and at the same time warm and gladsome like life.

C. T. RAMAGE.

ADMIRAL KEMPENFELT (OR RATHER KEMPENFELDT?) (4th S. x. 46, 118).—These references remind me that Kempenfeldt is the hero of a ghost story, which so far as I know has never been told in print. It was related to me by an old lady of my acquaintance, the widow of a colonel in the army, who died about seven years ago, at the age of seventy and upwards. I give it on her authority, and in her words so far as I remember them; premising that the Royal George went down (if I recollect rightly) about two o'clock in the afternoon. The day, Dr. Rogers reminds us, was the 29th of August, 1782:—

"The admiral," said Mrs. —, "was intimate with my grandmother's family; indeed, my grandmother herself was at one time engaged to be

married to him; but her father broke off the match, for some reason or other—money, I believe. However, my grandfather was an old friend of Captain Kempenfeldt's, and knew all about the previous engagement; so that when my grandmother married him there was nothing to conceal, and the intimacy continued; for Kempenfeldt was true to his friend and loyal to his friend's wife. Well, on the night after the Royal George went down, my grandfather and grandmother were sleeping at their own house in," (I think I am right in saying) "Berkshire; and in the middle of the night my grandmother suddenly awoke, and saw Kempenfeldt standing in the room! She roused her husband: 'George,' she said, 'look, look! as I live there is the admiral!' 'Where?' he said. 'There,' said she, pointing to a corner of the room; 'I see him as plain as if it were daylight!' My grandfather looked, and could see nothing; but they both agreed that some dreadful thing must have happened; and next morning came the news that my grandmother's old flame was no more.

ARTHUR J. MUNBY.

Mr. Daniel Sedgwick of No. 81, Sun Street, Bishopsgate, has reprinted the *Original Hymns and Poems* of Admiral Kempenfeldt, dated 1777. They are dedicated to the Rev. Mr. Fletcher, vicar of Madeley, in Shropshire, and are called "Juvenile Attempts in Sacred Poetry." The first hymn is the one given in your paper, and is entitled "The Alarm;" it is followed by about a dozen others.

J. W.

Kettering.

"HEIGHO, TURPIN WAS A HERO," ETC. (4th S. x. 69).—This is a common stage "comic," and figures in many collections. I have it in Pitts's *Lover's Harmony*. It has no literary merit whatever, but on the contrary is a farrago of vulgar doggerel and nonsense. All that can be said of such rubbish is that it is quite as good as the music-hall "comics" sung at the present day.

N.

ROWTON'S "FEMALE POETS" (4th S. x. 94).—In this work, quoted by OLPHAR HAMST, I am told that no biography is given of Mrs. Charlotte Dacre, *alias* "Rosa Matilda." Whatever we may think of the school of "La Crusea" that she originated amongst us, it cannot be denied that her poetry (particularly her "sonnets") was far above mediocrity. She was a Jewess, and daughter of the celebrated "King," known as "Jew King." Some correct biographical particulars of Mrs. Dacre are certainly desirable.

N.

[See "N. & Q." 3rd S. xii. 307.]

"TRUE NOBILITY" (4th S. x. 148).—The inscription quoted by VIATOR (1) was originally set up in Quarrendon Chapel near Aylesbury—the ancient family burying-place of the Lees of Oxfordshire and Bucks. It was written by Richard

Latewarr, and stood under a remarkable specimen of canting heraldry on the tomb of Sir Henry Lee, K.G. Nicholas Charles, Lancaster Herald, in 1611 copied it, and it may be seen in No. 874 of the Lansdowne MSS. British Museum. If my memory serves me, Richard Latewarr was a member of St. John's College, Oxford, and assisted in the composition of the wordy and pedantic dramatic exhibitions with which Sir Henry Lee amused Queen Elizabeth when she visited Quarrendon.

FREDERICK GEORGE LEE, D.C.L.

I think there can be no doubt that the *p* in "Xptian" is the Greek letter rho (ρ), as the *X* is certainly the Greek letter chi (χ), and not "a blunder of the engraver" at all. "Her self" I cannot explain: *them* (not *their*) *selves* would be the natural expression, though by taking "gentry" in a collective sense, "itself" would be quite admissible. Perhaps some other correspondent can throw light upon this.

STANLEY LEIGH.

THEODORE HOOK (4th S. x. 142.)—It is most extraordinary that Mr. SMITH, in quoting the charming and delicately related little incident from Mr. Planché's *Recollections*, should have stopped short where he has, leaving out the most important passage which immediately followed it. In fact a doubt is raised whether the quotation has not been taken at second hand. Mr. Planché writes (vol. i. p. 170):—

"Other versions of this remarkable incident are in print, but I have confidence in the accuracy of my own, for one particular reason. Supposing that I had imperfectly heard the words, I could not have mistaken the emphasis in their utterance, and the fervour with which God's blessing was invoked upon that beautiful and joyous boy could not by any possibility have accompanied such words as

'For me, is the solemn good night,'

nor the applause that followed, loud and long, been caused by so melancholy a farewell. I know the tears that filled my eyes were not those of sorrow, but of pleasurable emotion."

Here Mr. Planché clearly alludes to the other version quoted by Mr. SMITH. I certainly feel indebted to Mr. Planché for a correct and, at all events, poetical version of the story.

OLPHAR HAMST.

"VIRTUTES PAGANORUM SUNT SPLENDIDA VITIA" (4th S. vii. 259.)—Since my query upon the assignment of this sentence to St. Augustine, I have seen the following notice of it in Müller *On the Christian Doctrine of Sin*, vol. i. p. 191, note, Edin. 1868:—

"The saying *virtutes paganorum sunt splendida vitia* corresponds with the spirit of Augustine, though it can be proved that the saying thus expressed cannot be found in Augustine's Works."

This agrees with a note in Dr. Jacobson's edition of Bishop Sanderson's works, who cites the passage in one of his *Sermons*. But I have not the book at hand to ascertain the exact place.

I would ask where can an early use of the sentence, other than in St. Augustine's works, be found? I have not seen an earlier citation than the one in Bishop Sanderson, and another in Bishop Lake's *Sermons*, noticed by Dr. Jacobson.

ED. MARSHALL.

SHAKESPEARE'S MARRIAGE (4th S. x. 143.)—From the fact that Richard Hathaway's will was proved in July 1582, it is hardly possible that he could be present in the flesh at the marriage of his daughter Anne, which took place soon after November 28, in the same year; and as the amount bequeathed to Anne Hathaway by this will was only 6*l.* 13*s.* 4*d.*, one might think that it would not be a very troublesome sum of money to deal with, nor would it, perhaps, be absolutely necessary to resort to the medium of a pair of scales in order to ascertain the precise figures. That it was a private marriage is inconsistent with the fact that on November 28, 1582, a bond was signed by Foulke Sandells and John Richardson, both of Stratford, for the indemnity of the Bishop of Worcester, in which it is guaranteed that

"The said William do, upon his owne proper costes and expenses, defend and save harmles the right reverend Father in God, Lord John Bishop of Worcester and his Officers for licensing them the said William and Anne to be married together with once asking of the bannes of matrimony betwene them."

Evidently this step was not taken with a view to a private marriage.

T. MACGRATH.

Liverpool.

GUSTAVUS ADOLPHUS'S BRITISH OFFICERS (4th S. x. 147.)—The names of the most distinguished of these soldiers of fortune will be found in the following works:—

Sir Edward Cust's *Warriors of the Thirty Years' War*, and also *Warriors of the Civil Wars of France and England*.—Schiller's *Thirty Years' War*, translated into English by Rev. A. J. W. Morrison, 1860.—*Memoirs of Christina, Queen of Sweden*, by Henry Woodhead, 1863.—*Memoirs and Adventures of Sir John Hepburn, Knt.*, by Jas. Grant, 1851.—*Col. Robert Munro's Expedition with the worthy Scots' Regiment (called Mac Keyes Regt.) levied in Aug. 1626. Lond. 1637.—Hist. of the Earldom of Sutherland*, by Sir Robert Gordon. 1813.

C. S. K.

Hammersmith.

"LA BELLE SAUVAGE," LUDGATE HILL (4th S. x. 27, 73, 154.)—The following extract from my recently published *Memorials of Temple Bar*, with some *Account of Fleet Street*, may prove of interest to the readers of "N. & Q.":—

"Bell Sauvage, Ludgate Hill.—Of all inn signs, this has caused in its time the most exciting speculation. Mr. Lysons met with its origin in the Clause Roll, dated Feb. 5, 31 Henry VI., 1453, wherein John French gave to his mother Joan French, widow, 'Savages Inn, otherwise called the Bell in the Hoop in the parish of St. Bride,' &c. Mr. Riley mentions that in 1380 a certain William Lawtare was sentenced to the pillory for an hour for trying to obtain from William *Savage*, in Fleet Street, in the parish of St. Bridget, 20/- by means of a forged

letter. In 1568 John Craythorne gave the reversion of the 'Belle Savage,' and after his wife's death, his house called the 'Rose' in Fleet Street to the Cutler's Company for ever, on condition that two exhibitions to the Universities, and certain sums to poor prisoners, be paid by them out of the estate. A portrait of Mrs. Craythorne hangs in Cutlers' Hall. The landlord's token issued between 1648 and 1672 exhibits upon it an Indian woman holding a bow and arrow. In the 16th century, the inn yard was used by strolling players. In 1584 the inn is described as 'ye Belle Savage,' and in 1602 Lawrence Holden, the tenant had three cans seized for short measure. In Belle Savage Yard, at No. 11, lived Grinling Gibbons, who carved a pot of flowers so naturally, that they shook as the vehicles passed in the street. The site of the inn, &c., are now printing offices."

I may add, I have several other notes relating to this celebrated hostel, which will be incorporated in an enlarged edition of *Memorials of Temple Bar, with some Account of Fleet Street, and the Parishes of St. Dunstan and St. Bride, London*, to be issued some time hence.

T. C. NOBLE.

79, Great Dover Street.

THE TONTINE OF 1789 (4th S. ix. 486; x. 12, 72, 151.)—M. H. R. is hard to convince. The question was not how much each would get when there were only ten survivors, but how many would survive at the end of two given periods. I showed him, on the authority of the Carlisle Tables, that the numbers would be respectively 4060 and 3500. He admits the accuracy of my figures, and yet most inconsistently refuses to accept the inevitable result, which he calls "simply astounding." (I note by the way that he erroneously attributes my reply on p. 72 to YLLUT, who had nothing whatever to do with it.) Now I am of course fully aware of the difference between the Carlisle and Northampton Tables, but considered myself quite justified in using the former, as I believe they have long been acknowledged to be more correct than the other. Giving him, however, the full benefit of this difference, I find that M. H. R. is still greatly in error, for the number of survivors out of 1000 persons *born* he makes *seventy-nine* at the age of seventy, and *twenty-one* at eighty-two, whereas, according to the Northampton Tables, I find the former number *one hundred and five* and the latter *thirty*, fractions omitted (the exact numbers are $105\frac{3}{4}$, and $29\frac{7}{10}$). Nor is this all, for these figures would only give the required result on the supposition that all the subscribers entered the tontine *before they were a month old*; but making the correction necessary for the assumed age of *seventeen*, the same Tables give for every thousand *two hundred and thirty-one* survivors at the age of seventy, and *sixty-five* at eighty-two.

FR. N.

"TO BRAIN" (4th S. x. 106.)—If "beating in a skull," be it of man or of woman, be not "brain-ing" its proprietor, my cerebral stock is at a sad

discount. The Very Rev. Dean Burrowes—of whom my T. C. D. reminiscences are more than seventy-five years old—describing in his slang song

"De night before Larry was stretched [hanged]," the ill-starred stretchee's appearance after the operation, told us

"His brain-box hung all o' one side."

An improvement, I venture to think, on Dryden's heroics:—

"With those huge bellows in his hand, he blows
New fire into my head: my brain-pan glows."

The verbal use of the term had the previous sanction of Shakspeare, with whom the corporal anatomy was as familiar as the mental: Caliban puts Trinculo up to killing Prospero in his sleep by *braining* him; and the impatient Hotspur talks of *braining* his cautious kinsman with his lady's fan. Verbally or substantively, the brain cannot be got at without a burglarious attempt on its strong box, as every day's police-report favours us with a fresh instance. E. L. S.

"To brain" is to deprive of brains; "to bone" is to deprive of bones; "to scalp" is to deprive of scalp. It is a way we have in English, and I doubt not fifty more instances might be found; but then you must not say it is a *rule*, because we have a great many words formed upon a quite contrary procedure—as for instance, *disembowel*. To blood a man, is to take blood from him; but to *vein* a bit of imitation marble, is to *put veins in*. To beat a woman's skull in is not properly to *brain* her; if she have plenty of brains you cannot beat her skull in without some of them coming out, and then she may properly be said to be *brained* in English idiom. A Frenchman would say, "Il lui a fait sauter la cervelle." In universal grammar many would prefer the French phrase. But then, if the model of a good woman be without a head, who can *brain* her? And if bad, why should she not be brained?

C. A. W.

Mayfair.

See Shakspeare's *Tempest* (Act I. Sc. 2), Caliban *log.*: "There thou may'st *brain* him." Johnson and Webster give "To brain" as a verb transitive: To dash out the brains. R. P.

HENRY DURCY (DARCY?) LORD MAYOR OF LONDON, 1338 (4th S. x. 147.)—In reply to the query, "Are there other examples of capital or initial letters in the shields of private personages?" I beg to send the following, transcribed from an old book on heraldry, by James Coates, 1725:—

"Letters, either single or formed into words, are sometimes found as part of the bearing in Coat-armour, and seem to denote either a memorial of some person, or a man of literature or something of religion. They may be also used as marks of distinction between families bearing the same arms in all other respects. The house of *Althau*

in Germany bears *Gules* on a fess *Argent*, the letter *A. Sable*. The house of Belloni at Venice bears *Azure*, a capital *B. or.* The house of Pieroni at Venice, *Parturper Fess Or and Gules*, a capital *P. counterchanged. Azure*, a capital *S. argent*, the extremities *Sable*, the house of Messenau in Silesia, &c."

EDMUND TEW, M.A.

"OLD BAGS" (4th S. viii., ix., *passim*; x. 152.) The poem quoted by F. T. B. is by Moore. It first appeared, I believe, in *The Times* newspaper about the year 1826-7, and was published in Moore's *Odes on Cash, Corn, and Catholics* in 1828, with the title, "A Vision, by the Author of Christabel," and is the best thing in the collection. F. T. B. will find it at p. 387 of Galignani's edition of Moore's *Poetical Works*, royal 8vo, Paris, 1829, and be enabled to correct and to supplement his own version. In the same *Odes* are many other squibs on the first Lord Eldon, whom Moore was never tired of abusing. E. A. D.

"HAHA" (4th S. x. 37, 95, 158).—The derivation given by W. P. may be "laughable," but is not therefore necessarily incorrect or absurd. To me it seems much more absurd to derive a word which denotes a *ditch* from a reduplication of one which means the very opposite of a ditch—the thing in fact which the ditch is made for the express purpose of dispensing with, namely, a *hedge*. I strongly suspect that, what MR. OAKLEY calls the "received and orthodox" derivation, would never have occurred to any one who had not been led astray by the misspelling of the word as it stands in Richardson's *Dictionary*, "Hawhaw." It is an old French word, and the derivation objected to by MR. OAKLEY and MR. BOUCHIER is in some degree supported by the fact that it is only to be found in comic or satirical writers. I first met with it in Piron (*La Métromanie*, i. 1):—

"S'approchant pas à pas d'un *haha* qui l'attend,
Et qu'il n'aperçevra qu'en s'y précipitant."

Scarron has used the same word, nearly one hundred years earlier, for a very different object, but one which still points to the same origin (namely, an exclamation of surprise), "une vieille *haha*," meaning an ugly old woman (*Anglicè* "an old fright"), the sight of whom would make one start; and on finding this, I thought it not improbable that Scarron was himself the inventor of the word, but on turning to Littre's *Dictionary*, I found that it had been used in the same way by a writer of the sixteenth century. For the other meaning, the one now attached to it in English, I can find no earlier authority than Piron; so that it seems, in the absence of further evidence, by no means certain that the word in question was first used to denote a sunk fence at all; and if on further investigation it should turn out that it was not originally so used, there is clearly an end of the "received and orthodox" theory, according

to which *two hedges = one ditch*! Supposing, however, that the word was first used to denote a sunk fence, the very fact of its having afterwards been used in the other sense equally proves what those, who did so apply it, understood to be its real meaning. In conclusion I will only add that Littre, whose authority in this matter is surely as good as Richardson's, gives the same derivation as W. P.

F. NORGATE.

"PARENT OF SWEETEST SOUNDS," ETC. (4th S. ix. 38, 86).—My version of this enigma differs a little from that given by F. C. H. It runs thus:—

"Cut off my head, the singular I act,
Cut off my tail, the plural I appear;
Cut off both head and tail, to nothing I contract;
Nothing to blind men's eyes, or deaf men's ear.
"What is my head cut off? A sounding sea.
What is my tail cut off? A winding river.
And in its greatest depths I fearless play,
Parent of sweetest sounds, though mute for ever."

The following is a reply, which I am not aware has ever been published:—

"O D
Must od' be,
And he that is odd is a singular man.
C O
Will assuredly show
The plural, if anything can;
Minus C and D,
Alas! woe is to me,
I'm nought to the wise or the fool;
So if 20 were here,
And 2 disappear,
I've nought, as I've learnt at my school.
And C to the ear,
May bring very clear
The sound of the ocean's main;
While the D can transport
To a mountain fort,
Or remove to a flat Welsh plain.
In the Northern Sea
I love best to be,
And to play with its mighty wave.
But I'm sometimes found,
With my own sweet sound,
In the Northern Dee to lave.
If this long explanation
Should give you vexation,
Yet I pray you spare the rod.
You may boil me, or fry me,
Then dish me, and try me—
Ah! you'll eat me, I am but a Cod."

Y. S. M.

ARMS OF ARMELAH RUSSELL (4th S. ix. 139).—I have an old engraving of the arms of "Samuel Collet, Esq.," dated 1789. He bears, on an escutcheon of pretence, Lozengy, argent and gules, a griffin segreant . . . ; but I do not find these arms attributed to any family named Russell.

H. S. G.

CHURCHES USED BY CHURCHMEN AND ROMAN CATHOLICS (3rd S. i. 427, 478, 519).—I think a misapprehension exists as to the object of the iron railing in Tichborne church in dividing it

for the separate uses of Roman Catholics and churchmen in the same manner as many churches are so used in Germany. The railings in question, which still exist between the arches of one of the side isles, were evidently erected to screen off the elaborate monuments and wall tablets of the Tichborne family from too close contact with the congregation of the church, chiefly consisting of Protestant rustics.

The Tichborne family have had for many years a chapel in their manor-house, which was and is still used by the family when living there, and the Roman Catholic tenants of the estate; and on inquiry I find no tradition even exists in the neighbourhood of the two services ever having been performed under the same roof in the old church.

H. HALL.

CUCKOOS (4th S. x. 83.)—The Cambridgeshire peasants used to say that "cuckoos were cuckoos three months in the year, and that after that they changed into hawks."

C. W. BARKLEY.

Cromarty House, Croydon.

I have heard the assertion in Derbyshire that cuckoos change into hawks, and also that they whistle and sing during the period of their transformation.

THOS. RATCLIFFE.

SOUTHEY'S LINES ON BELL-TOLLING (4th S. vi. 416.)—It has been suggested to me that the *Bristol Magazine*, in which the lines appeared, may have been *The Bath and Bristol Magazine*, which was published by Caddell and Cocking in Bristol. The first number of this work appeared in 1776; but, query, was it published during the youthful days of Southey? Perhaps Mr. Ker-shaw or Mr. Jefferies of Bristol will oblige by an answer.

STEPHEN JACKSON.

MAUTHE DOG (4th S. ix. 360, 415, 490; x. 91.) On some parts of the coast of Norfolk the Mauthe dog is believed to make his appearance, but in that county he is known by the name of Shock. He is a great black dog with a white collar, and some say that he has one blazing eye. He comes up out of the sea, and travels about in the lanes at night. It is a sign of misfortune and death to the person that meets him. Sherringham near Cromer is a favourite haunt of his; he comes up out of the sea, and runs up the lane leading from Lower to Upper Sherringham. He was a most valuable beast to smugglers in days of yore—or rather a pony dressed up to represent him. Many a keg of rum Hollands has been carried inland by a sham Shock. I have always thought the superstition a Danish one, and that Shock was a Scandinavian sea-fiend. A great part of the people on the Norfolk coast are Danes by descent.

C. W. BARKLEY.

THE WORSLEY FAMILY (3rd S. xii. 170; 4th S. x. 65.)—It was from Yorkshire. Sir Robert

Worsley, who died 1675, left besides Sir Robert his successor in the baronetcy, a son Henry sent envoy to the court of Portugal in Queen Anne's reign, and who continued so for some time after the accession of George I. He was afterwards governor of some colony, sat in Parliament, and died 1740. The baronetage expired with Sir Richard, 1813. The present Lord Yarborough's family succeeded to the estates by intermarriage.

Lord Carteret married a daughter of the second Sir Robert Worsley mentioned above, and during his lordship's stay in Ireland an acquaintance continued with Dr. Swift, who had known them formerly in England, and often mentioned them in his letters, &c.

E. C.

MAY-DAY AT OXFORD (4th S. vii. 511.)—Will the editor allow me to supplement the note I made at the above reference with the following extract taken from the report of the "Oxford Archaeological and Historical Society," contributed to *The Antiquary* of last March (vol. ii. No. 24, p. 74):—

"The Rev. H. B. Bramley, at the request of Dr. Milard, made some remarks on the custom of singing a hymn there [*i. e.* Magd. Coll. tower] at five o'clock on May mornings. This custom, he said, was probably a relic of paganism, like other May-Day usages. There was formerly an entertainment of secular music, but when the rest of the choir ceased to rise so early for the sake of taking part in glees and madrigals, the choristers, who still kept up the practice of ascending the tower, with an eye to their own amusement, fulfilled the ostensible object of their ascent by singing the hymn out of the College Grace, with which they were then thoroughly familiar, as it was sung twice a day in hall, after dinner and supper. The ceremony assumed its present religious aspect in the latter days of the late president, under the influence of one of the fellows of that period. The idea that the hymn was a substitute for a mass performed in the same place for Henry VII. was entirely without foundation. Masses were not said on towers. It was true that Henry VII. was, and is still, commemorated on that day in chapel; but that was in no way connected with the hymn. The author of the hymn was Dr. Thos. Smith, one of the most learned fellows the college ever possessed." He was twice expelled by successive sovereigns, James II. and William III., and died in 1710."

J. S. UDAL.

Junior Athenæum Club.

PORTER AND STEEL (4th S. x. 148.)—Several interesting references to these nonconformist worthies will be found in the *Life of Philip Henry*, by the late Sir John Bickerton Williams of Shrewsbury (London, Holdsworth, 1825). Mr. Steel died in London November 16, 1692.

A. R.

Croeswylan, Oswestry.

CHRISTIAN NAMES (4th S. ix. *passim*; x. 14, 74, 153.)—R. H. A. B. will find that the name *Isobel* is of frequent occurrence in Scotland, where *Isabella* is indifferently spelt *Isabel*, *Isobel*, and *Isobel*; in the same manner *Janet* often appears as *Jonet*. Vide *Scottish Retours*, &c.

C. S. K.

CAGLIOSTRO BIOGRAPHY (4th S. x. 61, 153.)—See Gillray's large caricature called "A Masonic Anecdote," published 1786, and the letterpress in my descriptive volume, p. 389. H. G. BOHN.

ADDISON'S LETTERS TO MR. WORSLEY (4th S. x. 65, 137.)—As to these and references to Cardinal Alberoni, see my edition of Addison, vol. v. p. 439 and 522. H. G. BOHN.

GUINEA-LINES (4th S. x. 8, 74.)—These were produced by what the bookbinders call a *roll*, a small solid metal wheel, of which the edge was engraved exactly like the edge of a guinea. Your querist adds that Arnett's *Art of Bookbinding* is not mentioned in my *Lowndes*. Answer: See my preface, p. iv. Entirely new books since the time of Lowndes, especially where the authors are living, were intentionally excluded.

H. G. BOHN.

DUGDALE'S MONASTICON (4th S. ix. 506; x. 18.) An enquiry has been made why I had said in my edition of *Lowndes* that the 1848-reprint of Dugdale's *Monasticon* had slight omissions. In answer I have to say that the note was inserted by Jack Bryant, then my assistant, and well known as an acute bibliographer. He told me that there were some omissions in the *Anglo-Saxon portions*, and I am under the impression that a literary notice of the time indicated as much, but I have not found it; and as my brother, the publisher, says the reprint is *verbatim*, we are bound to take his declaration as a fact.

H. G. BOHN.

JAMES TEARE (4th S. i. 553, 611.)—Your correspondents have shown that Teare was not the "Father of Teetotalism." I have a strong idea that the founder of teetotalism in the United Kingdom was the late Rev. George Whitmore Carr, formerly Curate of St. Mary's, New Ross, county of Wexford; who, having seceded from the then Established Church, became a minister or elder of the sect called "Plymouth Brethren." Indeed I have heard that Mr. Carr (who dropped the "Rev.") established the first Temperance Society in *Europe*. I think I once read an account of this gentleman's labours in an Irish newspaper shortly after his death.

Y. S. M.

ANCIENT SCOTTISH DISTILLATION (4th S. 11, 131.)—In *The Scottish Journal*, Oct. 30, 1847, p. 135, is an article (taken from an early geography) entitled "The great Plenty of Hares, Red Deer, and other Wild Beasts in Scotland," toward the close of which may be read—

"In the desert and wild places of Scotland there groweth an herb of itself, called hadder or hather, very delicate for all kind of cattle to feed upon, and also for diverse fowls, but bees especially. This herb in June yields a purple flower, as sweet as honey, whereof the Picts in times past did make a pleasant drink, and very wholesome for the body; but since their time the manner of the making hereof is perished in the subversion of the

Picts, neither showed they ever the learning hereof to any but to their own nation."

Perhaps this communication may be of service to Dr. Rogers.

J. MANUEL.

Newcastle-on-Tyne.

MONUMENT AT WINCHESTER (4th S. iii. 482.)—Through the complaisance of an antiquary who has the most extensive knowledge of, and complete acquaintance with, not only the history and antiquities of Winchester and its Cathedral, but also of its records and bygone worthies, I have been furnished with information which enables me to answer this query, and to aid the future topographer.

It is evident that this fine specimen of an Elizabethan mural monument is of Florentine character, and perhaps also of foreign workmanship. It is probable that, as was not unusual in former times, it was erected during the lifetime of him for whom it was to serve as a memorial, and that consequent either on remissness or neglect, no inscription was ever placed upon it. There are certainly no indications of there ever having been any lettering, although the charges on the shield at the top of the monument, *viz.* Cole impaling Holcroft, Arg. a cross engr. within a bordure engr. sa., are still sufficiently legible to prove that it was put up for Edward Cole, the elder, M.P. for Winchester in 43 Elizabeth, and mayor of that city, no less than four times, *viz.* in 1587, 1598, 1612, and 1626. He was appointed to the magistracy of that diocese prior to April 13, 1584; held that office in August 1629; and died in 1637, aged about eighty-eight years. The cathedral register thus records his interment:—

"1637. Edward Cole, Register (*sic*) was buried Oct. 26th."

In the magistrates' room of the Guildhall of Winchester there is a well-painted oil portrait of him, of the size known as "small half-length." At the upper and righthand corner of the picture is a shield of arms, surmounted by helm, mantling, and crest, and charged with Or, a bull passant gu., within a bordure sa. bezantée; on the corresponding corner is written "Æt. sue 67, 1616"; and on the lower right-hand corner is the name "Edwardus Cole, gen." The figure has a long pale sandy beard, wears a black hat, has a ruff round the neck, and is habited in a black gown, edged with brown fur, with tight sleeves and lace ruffles. On the forefinger of the right hand, which holds a folded paper, is a large round signet ring, with arms and mantling engraved upon it; and his left hand rests upon a book lying on a table at his side.

Mr. Cole married Christian, daughter of William Holcroft, by whom he had (*inter alios*) a son Edward Cole, his successor in the "Principall Registership," and a daughter Anne, who was the wife of Lancelot Thorpe, a notary-public, and

the oddities of authorship, will welcome this new contribution to a branch of literary history which has still to be written. The work before us is the completion of a Trilogy, of which his *Revue Analytique des Œuvres écrites en Centons* forms the first part, and his interesting *Parodie chez les Grecs, chez les Romains, et chez les Modernes*, noticed by us with the commendation it deserved in "N. & Q." of April 1, 1871 (4th S. vii. 296) was the second. After an Introduction full of curious matter, in which, however, our author shows the difficulty of defining very strictly the meaning of *Pastiche*, and how hard it is to draw the line between the *Pastiche* and other analogous compositions, M. Delepierre proceeds to give us the result of his researches on the subject, which he divides into three sections: 1. "Les Pastiches et Suppositions d'Auteur, composés avec l'intention de tromper les lecteurs." 2. Les Suppléments d'Auteur, intercalations et pastiches composés comme exercices du style ou d'amusement." 3. "Des Pastiches—Imitations et Suppositions d'Auteur, dans les Beaux Arts." Having thus shown of what the book consists, such of our readers as are acquainted with the author's preceding works will not be required to be told it is one full of curious and amusing out-of-the-way information,—we might almost add, on "all such reading as is never read" except by scholars and professed men of letters.

Memorials of Twickenham, Parochial and Topographical.
By the Rev. R. S. Cobbett, M.A., of Pembroke College, Oxon. (Smith & Elder.)

There are few of the suburbs of London richer in biographical associations than Twickenham, and no man with the slightest appreciation of what is worth telling of the parish and of its more remarkable inhabitants, could fail to make an interesting and readable book out of such materials. But the author of the work before us enjoys the advantage of having had able and industrious predecessors, and what perhaps is not less important, the personal recollections of a lady who has resided in Twickenham since 1811. No wonder therefore if these *Memorials of Twickenham* prove to be well calculated to satisfy the dwellers there who desire to learn the history of the place, and also to furnish some pleasant reading to the admirers of Pope, Walpole, Kitty Clive, and other bygone celebrities, whose names are so closely associated with one of the most charming spots on the banks of the Thames.

THE BLACK PRINCE'S MONUMENT IN CANTERBURY CATHEDRAL.—The following letter, bearing on this subject, appeared in *The Times* of the 7th inst.:—

"Sir,—In your impression of this day (September 5) is an article on Canterbury Cathedral, in which a quotation is given from Dean Stanley's description of the monument of Edward the Black Prince (who died in 1376), where it is stated that the inscription on his tomb was composed by the prince himself before his death, in Norman-French, and written, as he begged, clearly and plainly, that all might read it. Were this true, it would entitle the hero of Cressy and Poitiers to a place among our royal and noble authors, but the fact is otherwise. What authority the Dean of Westminster may have for the above assertion I am ignorant, but I beg to point out (what has hitherto escaped notice) that the epitaph in question is borrowed, with a few variations, from the anonymous French translation of the *Clericalis Disciplina* of Petrus Alphonsus, composed between the years 1106 and 1110. In the original Latin work it may be found at page 196, part i., of the edition printed in 1824 for the Société des Bibliophiles Français. The French version is of the thirteenth century, and entitled *Catolement d'un Père à son Fils*. It was first printed by Barbazan in 1760, and, more completely, by Méon in 1808, in whose

edition the epitaph may be read, p. 196, under the heading of 'D'un Philosophe qui passoit parmi un Cimentere.' The Black Prince, however, is not the only distinguished personage who has availed himself of this inscription, for more than half a century previous it was placed (in an abbreviated form) on the monument of the famous John de Warenne, seventh Earl of Surrey, who died in 1304, and was buried before the high altar in the Priory of Lewes. It is printed by Dugdale (not very correctly) in his *Baronage* (vol. i. p. 80) from the Lewes Cartulary, which is preserved among the Cottonian MSS. in the British Museum, Vespas. F. xxv.

"Your obedient servant,
"25, St. Stephen's Square, W." F. MADDEN."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

PINKERTON'S SCOTISH POEMS, reprinted from Scarce Editions, 1792, Vol. II.

—ANCIENT SCOTISH POEMS, from the Maitland Collection, 1786. Vol. II.

HENRY'S WALLACE. Perth, 1790. Vol. III.

POOLE'S JOURNEY FROM LONDON TO FRANCE, 1742. Vol. II.

Wanted by Mr. A. Gardyne, 184, Richmond Road, Hackney.

CYNOGRAPHIA BRITANNICA, by Sydenham Edwards. 1800. 4to.

VENATIO NOVANTICA, by J. Virgili.

L'ART DE VENERIE—GUILLAUME TIRCI. Printed by Sir H. Dryden, Bart, 1843.

Wanted by Mr. George R. Jesse, Henbury, Macclesfield.

Notices to Correspondents.

J. WHITE.—*The portraits of Archbishops Grindal and Williams are described in Granger's Biographical History of England, edit. 1775, i. 204, 354.*

WM. PATRICK CRAWFORD (New Zealand).—"The Fly in Amber" will be found in Alex. Pope's Epistle to Dr. Arbuthnot, line 169, &c.

FILMA.—*The coin is not a Richborough Castle piece, but a Sandwich farthing, thus described by Boyne, Tokens, No. 418:—*

"O. David. Rogers = a bunch of grapes.

R. In. Sandwich = D. I. R."

F. M. S.—*The two previous articles on Ultra-Ritualism appeared in The Quarterly Review for January, 1867, p. 162, and for January, 1869, p. 134.*

JOHN DE JOHN (Darlington).—*The inquest on George and Sarah Green was holden at Grasmere, co. Westmorland, March 24, 1808 (Gent. Mag. April, 1808, p. 368). De Quincey (Recollections of the Lakes, Works, ii. 1-30) gives a touching narrative of this catastrophe.*

JONATHAN BOUCHIER.—*Before binding a volume of "N. & Q." the Index sheet should be exposed to a dry atmosphere for at least ten or twelve days, to prevent the ink "setting off."*

JOHN MARTIN (Hackney).—*Pepin d'Héristal, surnamed The Fat or Corpulent, was called Héristal from his palace of Héristal on the Meuse.*

BACCHAL.—*"A jolly fat friar loved liquor good store," is in Mackay's Songs of England, p. 296.*

THOMAS BOOTH (Cripplegate).—*The vicar, churchwardens, and other officers of the parish of St. Sepulchre, Snow Hill, distribute every six weeks the gift of Nathaniel Loane, who left a large sum of money that the poor might purchase snuff!*

W. R. (New York).—*The late Lady Holland (ob. Nov. 16, 1846) was the daughter and heir of Richard Nassall, Esq., of Jamaica, a very opulent planter.*

LONDON, SATURDAY, SEPTEMBER 21, 1872.

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Notes.

OLIVER CROMWELL AND THE CATHEDRALS.

Did Oliver Cromwell really ever tell his soldiers to "put their trust in God and keep their powder dry," and if so, upon what occasion? I have lately been reading Carlyle's great work on Cromwell, but I do not remember any allusion to this epigrammatic remark. I may, however, have overlooked it.

As I am on the subject of Cromwell, may I take this opportunity of expressing my gratitude to your correspondent CLARRY for his very laudable endeavours to clear the memory of the great Protector from the charges of desecrating and spoiling our beautiful cathedrals which High Church and Tory writers are never weary of bringing against him. This is a matter of real historical interest, and I feel convinced the more fully the subject is gone into, the less reason will there be found for attributing blame to Cromwell. It seems to me that the Protector has been a perfect godsend to lazy deans and chapters and wretched eighteenth century architects like Wyatt, as he is a most convenient scapegoat on whom to lay their own sins of neglect and ruthless vandalism. When an especially shameful piece of destruction has been perpetrated, such as that of the Norman chapter-house of Durham, or the contemplated ruin of the Galilee Chapel, which Wyatt had actually begun to demolish when it was fortu-

nately saved by the strong remonstrances of the Society of Antiquaries, what more easy than for a partisan writer to say that Cromwell did it all? So great is the confusion in the popular mind with regard to Oliver and our cathedrals, that I think it probable enough some centuries hence the verger of York Minster will tell parties of indignant tourists how the magnificent church was burnt by Cromwell's soldiers, and that the same official at Canterbury will rehearse the tradition of the cathedral's having been set on fire by the Puritans, when the damage was happily confined to the roof; 1652, 1829, and 1872, being to the honest beadle mind, as CLARRY's friend said, "all the same."

CLARRY's quotations (4th S. viii. 109) with reference to Dean Whittingham and his enormities at Durham Cathedral in the reign of Queen Elizabeth, must be a bitter pill to those people who have been accustomed to believe that Oliver Cromwell was the great *malleus ecclesiarum*, and I fancy, amongst others, to CUTHBERT BEDE, who has not, so far as I am aware, ever replied to CLARRY's challenge to prove his assertion that Cromwell's soldiers danced on the altar of Durham so as to leave the impression of their heavy iron nails on the stone. A High Churchman, such as Mr. Grosley, would hold up his hands in horror at the profanity of Cromwell in confining his prisoners in Durham Cathedral, and of his troopers in stabling their horses in Lincoln Minster; but would he have a word to say against his own friends, the royalists, fortifying Lichfield Cathedral, and converting it for a time into a regular garrison, which, according to Scott, they actually did during the siege of Lichfield in the great Civil War?

The Royalists were of course perfectly justified in adopting such a measure, as it was doubtless necessitated by the exigencies of war; but then I contend that it was an equal necessity of war that Cromwell should put his Scotch prisoners from Dunbar into some stronghold, and that he had as much right to use Durham Cathedral for this purpose as the cavaliers to use Lichfield Cathedral as a point of defence.

The universal feeling of thankfulness which has been evinced by the nation that the recent fire at Canterbury Cathedral was arrested before it had done any great mischief, shows how deeply rooted in the hearts of all classes is the love of our grand old minsters; and yet if we were invaded by a foreign power, I suppose there is no one who would think it wrong to confine our German or French prisoners in Canterbury or Lincoln Cathedral if there was no other available prison. Why, then, has there been such an outcry against Cromwell for doing what no general of the present day would hesitate for a moment to do?

Dividing the damage done to our minsters

during the last three centuries and a half into ten parts, I suppose we may say that five parts were caused by the zeal (not unmingled with cupidity) of the Reformers of Henry VIII.'s time, four parts by the neglect and vandalism of deans and chapters, and perhaps the remaining one part by the puritans. It would be going too far to say that Cromwell's soldiers did no damage whatever, but I fully believe that their wrath expended itself on painted windows and statues, which they regarded as idolatrous. Looking upon this in the light of a gentler creed, I know it is very lamentable, but not more lamentable than the irreparable loss of the Durham Norman chapterhouse, which we owe to Dean Cornwallis and his chapter, who I suppose were "orthodox" churchmen enough. Oliver Cromwell, however, can hardly be held responsible for all that his soldiers did, any more than Wellington can be held responsible for the excesses of a different kind which his troops committed at St. Sebastian, Badajoz, and Ciudad Rodrigo.

JONATHAN BOUCHIER.

LORD HERBERT OF CHERBURY.

The letter which follows is copied from the original (I believe in the autograph of the author), Edward Lord Herbert of Cherbury, at the time of its date, May 8, 1626, Lord Herbert of Castle-Island, in Ireland, created a peer of England according to his request to the king (Charles I.) in 1631. This letter has been very recently discovered among the miscellaneous papers of the Baroness North, at Croxton, in Oxfordshire.

EV. PH. SHIRLEY.

Lough Fea, Carrickmacross.

"May it please your most excellent Majestie,

"Having given my most faithfull attendance to your Majestis father of blessed Memorie from the beginning of his reigne to the later ende, and in all that time havinge neyther demanded suite nor had any, your Majestie will easily knowe how small advantage I made of his service; yet, I must confesse, I was chosen Ambassador when I least thought of it. But as I lived in a more chargeable fashion than any before mee, and notwithstanding saved his Majestie a 1000^l yearly w^{ch} others spent him, and havinge withall done all marchants busines freely, w^{ch} never any other did in my place, I spent not only all the means I had from his Majestie, together wth my owne annuall rents, but somethinge above, so that still your Majestie may be pleas'd to consider mee as a looser. But yf the losse had bene only to my purse I could better have endured it, but it was (though wthout my fault) in my name and estimation too, for when, after the reconciliage of the distracted affections of this and that other people where I served, I hoped in this later treaty of marriage to be admitted to the same Honor w^{ch} was granted to St Thomas Edmonds in the former, I was not only excluded, but repeald, w^{ch} was the most publique disgrace that ever minister in my place did suffer; neyther have I anythinge to comfort mee, but your Majesties many gracious promises, both in your blessed father's time and sithence, the effect

of w^{ch} I cannot doubt of, not only in regard of my many services and sufferings, but that no man in the memory of man ever return'd from the charge I had in that Cuntrey that had not some place of Honor and preferment given him. In the meane while I shall crave leave to present these my most humble suites: 1. That whereas his late Majestie made mee a Baron in Ireland, as in the way of beinge made a Baron of Englande (w^{ch} my L. Duke of Buckingham I assure myself well remembers), your Majestie would be graciously pleas'd to make good that promise. 2. Whereas all his late Majesties Ambassadors in France have at their returne bene sworne of the privy Counseile, your good Majestie may be graciously pleas'd not to think mee lesse worthy that Honor. 3. Whereas I am so farre from beinge payd that w^{ch} was promised by my privy seale, that I am not a saver yet by about 3000^l, your good Majestie, some way or other, would recompense mee; and for the present to continue mee in your Counseile of warre, both that I am the sole elder brother of my estate, who have bene on all occasions of that kind, since my minority untill my employment in France (where I saw the seige of St Jean d'Angely, and other memorable services); as also that I have done nothing in the warres for w^{ch} I have received publick praise and thanks at the Counseile Table here. I could adde other services, and doubt not but your Majestie may bee pleas'd to thinke on some, but howsoever shall submitt all to your Majestie, as my good kinge and master, who at length may be pleas'd to give a gracious conclusion to all my troubles, which I shall strive to approve myselfe, ever, and to all tryalls,

"Your most excellent Majesties
most obedient, most faithfull and most affectionate
subject and servant,

"8 May, 1626."

"E. HERBERT."

"BLAKEBERYED" IN CHAUCER.

This word presents a difficulty, as is well known; and occurs once only, viz., in the lines where the Pardoner says, in his prologue or preamble:—

"I rekke neuere, when that they been beryed,
Though that hir soules goon a *blakeberyed*."

Six-Text Edition, ed. Furnivall, p. 316.

The obvious meaning is—"I care not a whit, after people are buried, what becomes of their souls." The only question is, as to the *literal* meaning. We know, first of all, that when Chaucer uses identical sounds in place of a rime, he invariably takes care that the words denoted by those sounds shall differ in meaning. Thus, *seke* (to seek), in the seventeenth line of his Prologue, rimes with *seke* (sick) in the line following, because the word *seke* is used with different meanings. Hence we know, at the outset, that the word *blakeberyed* has nothing to do with *burying*; and the suggested explanation "buried in black" (which gives no good sense after all) falls through. When we consider further that *blakebery* means simply a *blackberry*, we are driven to suppose that *goon a blakeberyed* means "go a black-berrying," which is simply a phrase for "go where they list"; just like to "go a wool-gathering," or to "go pipen in an ivy leef" (*Knights Tale*, l. 980). The only difficulty is in the construction; we have to find instances in which "go" is used with

words ending in *-ed*; and it is because I have met with this construction that I write the present note. For, if no examples could be furnished, the explanation would remain a mere guess, and valueless, as such guesses generally are; but now that other examples have been found, the guess becomes, I venture to think, a certainty. The instances are these:—

1. "Hye treuthe wolde
That no faiterye were founde: in folk that gon abegged,"
Piers the Plowman (C-text, pass. ix. 136);
see Whitaker's edition, p. 135.

Here three MSS. read *a-begged* or *abegged*; one has *a-beggyd*, another *abeggeth*, and a sixth *abeggen*. No one can doubt that *gon abegged* has here the meaning of *go a-begging*.

2. "In somere for his slewthe: he shal haue defaute,
And gon abrybeth and beggen: and no man bete
his hunger."

Piers the Plowman (C-text, pass. ix. 244);
see Whitaker's edition, p. 141.

Here two MSS. have *gon abrybeth*, but two others have *gon abribed* or *abribid*; one has *gon abribeth* and *abeggeth*, whilst another has *gon abribid* and *a-begged*. So that we have here not only fresh evidence of *gon abegged* for to *go a-begging*, but are introduced to the phrase *gon abribed* for to *go a-bribing*—i. e. to *go a-robbing*, since *bribe* in Old English means to *rob*. No doubt fresh instances of this peculiar construction will be found. I think, too, it can be explained; but the explanation is long, and of less consequence than the fact of its occurrence.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

LONGEVITY AND HISTORICAL FACTS.—The following extract from *Land and Water*, of Sept. 7, deserves to be enshrined in the pages of "N. & Q."

L. A. H.

"In the course of my inspection this week of the river Wear, I met an old piscatorial friend, hailing from Durham. I asked him how the library was getting on that old Dr. Routh, President of Magdalen College, of Oxford, left to the University of Durham. I told him that I recollected, when at Oxford, seeing the inscription *Ob. etat. C.* (died, aged 100 years), on Dr. Routh's coffin. My father had introduced me as a lad to Dr. Routh in order that I might see the old Doctor wearing his wig. He was the last Don in Oxford who wore a wig, and he always sat in his library at Magdalen College wearing his college cap and Doctor's robes and wig. The gown, I recollect, looked as old as its master. He used to sit all day near the window, and I often went by and looked at him with veneration. Dr. Routh had seen an old woman who had seen King Charles II. walk in 'the park' at Oxford with his spaniel dogs. King Charles died 1685, so that there are only two people between myself and King Charles's spaniels 187 years ago.

"A thunderstorm coming on, we retreated to a small public for shelter, and during the storm we made the following calculation:—My friend Mr. H— told me that when ten years old he used to sit on his grandmother's knee, and she told him that when she was a

girl, aged eleven, and residing (in a farm-house) in the western part of the county of Durham, she assisted her mother in dealing out cheeses, bread, and beer, and other refreshment for the Scottish rebels, when on their retreat from the battle of Derby in 1745, and that they thanked her in Gaelic on their knees when leaving. Mr. H— has now a little daughter, aged four in 1872, so that if this girl lives to be seventy-seven years of age, she will be able to say in 1945, that her *great-grand-mother* fed the Scotsmen on their retreat from Derby 200 years ago; so that we see it requires only three people to hand on a story for 200 years. I shall be obliged if any of my correspondents will tell me of any well-authenticated cases where a verbal record of historical events has been carried on by means of a few individuals, like the cases above.

FRANK BUCKLAND."

[History through few links has been frequently illustrated in our columns. The subject is a very interesting one, but from our experience we believe that statements of such cases require to be received with considerable caution. In the case before us there is an exceptionally long interval—one hundred and thirty-four years—between the birth of Mr. H—'s grandmother, born in 1734, and his daughter born in 1868.]

NAPOLEON AND MONSIEUR THIERS.—The present ruler of the French people, the gifted author of *Le Consulat et l'Empire*, little dreamed, no doubt, when tracing the following admirable "pourtraicture" of his hero (whom he once called "le plus grand des hommes"), that this portrait would one day—to a very great extent—be applicable to himself:—

"Le Siècle," says M. Thiers, "avait un écrivain immortel, immortel comme César: c'était le souverain lui-même, grand écrivain, parce qu'il était grand esprit, orateur inspiré dans ses proclamations, chanteur de ses propres exploits dans ses bulletins, démonstrateur puissant dans une multitude de notes émanées de lui, d'articles insérés au *Moniteur*, de lettres écrites à ses agents, qui, sans doute, paraîtraient un jour et qui surprendront le monde autant que l'ont surpris ses actions. Coloré quand il peignait, clair, précis, véhément, impérieux quand il démontrait (see vol. xvii. p. 360, his letter to *Augereau*), il était toujours simple comme le comportait le rôle sérieux qu'il tenait de la Providence, mais quelquefois un peu déclamatoire, par un reste d'habitude particulière à tous les enfans de la Révolution française. Singulière destinée de cet homme prodigieux, d'être le plus grand écrivain de son temps, tandis qu'il en était le plus grand capitaine, le plus grand législateur, le plus grand administrateur! La nation lui ayant, dans un jour de fatigue, abandonné le soin de vouloir, d'ordonner, de penser pour tous, lui avait en quelque sorte, par le même privilège, concédé le don de parler, d'écrire mieux que tous."

P. A. L.

INDIA: DENGUE FEVER.—This fever, which has lately been so prevalent over India, the *Calcutta Englishman* of July 23 says, has attacked the monkeys at Jámbsur. Here is a strong fact in support of the theory of Professor Darwin. BILBO.

A WORD ABOUT DATES.—

"Whatsoe'er is ill,
Though it appear light and of little moment,
Think of it thus—that it is mischievous."

We all know how difficult it is to eradicate old habits; but although Shakespeare has said—

"Bad habits taught are bid in vain to cease,"—

yet am I willing to hope, with the good help of "N. & Q.," to get rid of what I consider a great nuisance.

How often are we not made to lose our time, our patience, and temper, by the lamentably prevailing habit of people, when writing, only putting down *the day of the month*, without adding *the year*—which is the most important, and gives no trouble whatever? Those who, like Byron and your humble servant, "like to be particular in dates sometimes," are often puzzled and vexed, when looking over some family papers, or an historical point in the public press, not be able to ascertain the exact date; and I make no doubt but, recommended by you, this abuse will soon be got rid of.

P. A. L.

DOCTOR LOWELL MASON.—The American journals contain a notice of the death of this accomplished scholar and musical composer. He was the first and only American that ever was honoured with the degree of Mus. Doc. conferred by Yale University—the only American college that has a Faculty of Music with the degrees of Bachelor and Doctor of Music.

N.

SINGULAR SUPERSTITION RESPECTING SUICIDES. The following cutting is from the *Inverness Courier*, and may interest the readers of "N. & Q.":

"In connection with the sad affair at Storr, a strange superstition has manifested itself—one which we thought was extinct long ago. When it was proposed to inter the remains in the churchyard at Portree, the inhabitants rose *en masse*, and vehemently resisted the attempt to do so—we believe, successfully. The absurdity is crowned by the reason assigned for the opposition—not as might be expected, an idea that any indignity was offered to the remains of those already interred in the ground, nor any fear of the place being haunted, but that, if the funeral was permitted to take place, no herrings would be caught in the neighbourhood for seven years. In a similar case which occurred in one of the parishes on the west coast of the mainland a good many years ago, a controversy arose as to whether the body of an unhappy man who committed suicide should be interred among his relatives or at the back of the church, the superstition there not going the length of entire exclusion from the churchyard. After much wrangling, the matter was referred to the parish minister, who, of course, treated the herring theory with proper contempt, and decided for interment in the family burying-ground, which was effected amidst many grumbings and ominous headshakings. The sequel, however, was very curious. To the astonishment of all the inhabitants, and not a little to the satisfaction of the minister, the fishing in the adjoining loch that year proved the most successful and remunerative on record."

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

OLD JOKES.—There is no dearth of political interest, or personal spite, among the French journalists, who certainly have talent enough to fill their papers with original matter; so I suppose it is to satisfy the tastes of their readers that they

print from two to three columns of "Faits divers" and "Les On-dits," half of which are jokes old and new, the former preponderating. I have selected one from *The Figaro*, a paper which still takes high rank for wit. I remember that, when a boy, I heard Matthews, in one of his "At Homes," tell a story of an English landlord war-ranting to a French customer port as fifteen years in bottle. On the cork being drawn, a living fly crept out, and the Frenchman said, "Dat is eider ver young vin or one dam old fly." Here is the same re-cooked:—

"Deux amis dînent ensemble; c'est l'occasion de boire une de ces vieilles bouteilles qui disparaissent sous la poussière des temps.

"J'ai votre affaire!" dit le maître de la maison, "un vieux bordeaux oublié au baptême de mon grand-père;" et il disparaît en laissant les deux amis pleins de joie et tournant le coin de leurs serviettes dans leurs verres pour les rendre plus dignes de recevoir le vénérable nectar.

"Le restaurateur reparait, marchant doucement, et dépose sur la table la bouteille, emmaillottée de toiles d'araignées. Le bouchon a été à demi tiré dans l'office, il n'y a plus qu'à l'enlever tout à fait.

"L'invité tend son verre, l'amphytrion débouche enfin; ô stupefaction, une mouche s'envole légèrement du goulot en bourdonnant son chant de liberté au nez des deux convives!

"Le restaurateur, qui s'est contenté de verser du jeune vin dans une vieille bouteille, s'excuse en disant que l'indiscret insecte s'est glissé dans le goulot pendant le temps qu'il décaitait le vin à l'office."—*Le Figaro*, Aug. 30, 1872.

Abbeville.

FITZHOPKINS.

Querries.

THE SURNAME ALLISON: ELLISON.—Information is respectfully solicited on the derivation of the surnames Allison, or Alison, and Ellison. Also, whether Alisoun, Alison, Allison, is not the original form of the name Ellison—a comparatively modern derivation? or have they each a distinct and separate origin?

J. PERRY.

Waltham Abbey.

AMERICAN UNIVERSITY OF PHILADELPHIA: DEGREES IN ABSENTIA.—As this subject is just now exciting some interest, I ask for any information which correspondents, transatlantic or home, can kindly furnish me with. VERISOPHET (?).

HONORÉ DE BALZAC.—In what order should the novels of Balzac be taken by a reader? They are, apparently, each a part of a system. If any one can direct me to a volume of studies on the writings of Honoré de Balzac, doubtless I shall find my question answered. RAVENSBORNE.

CAPERS.—This word occurs in a sense that is new to me in the following passage in De Foe's *History of the Plague of London*:—

"As we were in an open war with the Dutch at that time, the Dutch capers at first took a great many of our collier ships."

I suppose that *capers* were either vessels of some peculiar build, or the captains of them. What is the true explanation of the word?

UNEDA.

Philadelphia.

["*Capers*," in navigation, are vessels used by the Dutch for cruising and taking prizes from the enemy. The word is given in Bailey, and in Latham's *Johnson*. In the Dutch language the form is *Kaper*, and it is probably derived from the verb *Kapen*=to take, to pilfer.]

CAIRNGORM CRYSTALS.—Dr. Macculloch, in his *Letters on the Highlands* (i. 404), says:—

"The surface of Cairn Gorm is strewn in some places with fragments of the well-known brown crystals, which are generally named from this mountain, from whatever place they may be procured. . . . They are the objects of a petty and poor trade among the country people and the shepherds, and of a much more profitable one among the jewellers of Edinburgh, who sell Brazil crystal under this pretence at twenty times its value; thus wisely making a profit out of a silly modification of patriotism. Of the brown crystal indeed, which is thus sold, Cairn Gorm, or even all Scotland, does not produce the fiftieth part; and of the bright yellow, and only beautiful kind, it never furnished a single specimen. These stones, in fact, are almost all imported from Brazil of whatever colour they may be, and often ready cut, at a price of a few shillings; which, by elevating them to the dignity of Scottish crystals, become converted into as many pounds. Such is one of the varieties of vanity."

But in the *Popular Science Review* (vii. 123) is an engraving of a beautiful gold snuff-box (now in the Jermyn Street Museum) "set with stones and pearls from Scotland," presented to the Doctor himself by the Duke of Athol, of which the centre is a "fine yellow cairngorm."

Is it possible that Dr. Macculloch, after penning the severe observations which I have quoted, could accept from the Duke of Athol a snuff-box with a "fine yellow" pseudo-cairngorm? Black's *Guide* keeps up the same story of valuable cairngorms. That the Doctor's love of smart writing carried him beyond the limits of accuracy has been fully shown in Brown's criticisms on his book. Will any of your readers, acquainted with mineralogy, inform us what is the truth in this matter?

W. G.

COLERIDGE: RABELAIS.—

"Although I fear I am a Puritan in a certain sense, I trust I am not a purist in the worst sense. My favourite ancient poet is the author of *Atys*. I prefer Shakspeare to Milton, and I would not obliterate a single line, however coarse, of Chaucer. I love Rabelais, and hold (with Coleridge) that he is deep and pure as the sea."—*The Fleishy School of Poetry*, by Robert Buchanan, London, 1872, p. 85.

I do not dispute the accuracy of the quotation, but shall be glad of a reference, that I may know the circumstances and provocation under which Coleridge wrote or uttered such offensive paradox. I read and admire Rabelais notwithstanding his filth, which is nastier and more redundant than

that of any other writer I know. That which in Swift is occasional, in him is chronic.

FITZTHOPKINS.

St. Valery.

CRATHORNE FAMILY.—Wanted, an account of the family of Crathorne of Yorkshire, supposed to be in some way descended by marriage from John of Gaunt. At the period of the Revolution some of that name settled near Baltinglass, county of Wicklow, in Ireland; and in the old churchyard of that town there is still existing the tombstone of Geoffry Crathorne, *obit* 1792. Another Crathorne was a large landed proprietor in Dublin, and died an old bachelor, and a reputed miser, in Dublin in the early part of the present century. He was the owner of a large but poor property in the neighbourhood of the Earl of Meath's liberty and St. Patrick's Street; and was known in that neighbourhood by the name of "Mosey Crathorne with the snout on his sleeve"—a coarse reference to his very sordid attire and habits. Another branch was, toward the end of the last century, found in Tobago, West Indies. The last of whom, also a Geoffry, left a considerable estate behind him; which was almost all swallowed up in law expenses, and of which my grandmother as a direct descendant inherited a small portion.

GEOFFREY CRATHORNE HALL, Indian Medical Service, Netley Hospital.

[Replies must be forwarded to our correspondent.—ED.]

CROMLECHS.—What is the best work upon this subject, with illustrations? CONOVIVUM.

[We have never met with any separate work on Cromlechs. Papers, with illustrations, appeared in the *Archæologia*, vols. ii, iii, iv, xii, xiv, xvi, xxiii, xxv, xxviii, xxix; and in the *Archæological Journal*, vol. i. pp. 144-151, 222.]

DAVIDSON OF CANTRAY.—I should like to find a pedigree from 1600; also any account of cadet branches. L. D.

DR. DIBDIN is said to have written an amusing account of the spirited competition between two noble bibliomaniacs for a copy of that rare folio Halstead's *Succinct Genealogies*. In which of Dibdin's works does this narrative occur? and is this Dibdin's only notice of Halstead's book? C. W.

[There is a valuable notice of this very rare work in Dibdin's *Ædes Althorpianæ*, i. 186-189.]

EAST BERGHOLT CHURCH, SUFFOLK.—Is there any foundation for the tradition that still exists among some of the present inhabitants, that the steeple of this church was the last effort made by Cardinal Wolsey in building. It is said that, just as the first scaffolding was completed, his degradation happened. The tower certainly is scarcely higher than the nave of the

church, nor is there any appearance of its ever having been, although the lower part is strong and substantial. There are shields over the steeple doors both on the north and south side, each bearing the date 1525. This date somewhat favours the above tradition. C. GOLDING.
Paddington.

[Davy, in his Suffolk collections (Addit. MS. 19104, p. 142), merely states that "the steeple appears to have been left in an unfinished state, not more than fourteen or fifteen feet of it now remaining; through it, however, from north to south, is a passage, and over the arches on both sides the date 1525, with the letters I. H. S. The bells, which are five in number, hang in a cage even with the ground on the north side of the church." There was formerly a tradition in the village that the bells were sentenced to suffer their present punishment from having rung on the Pretender's birthday.]

FANCYOGRAPHY.—In his recent letter to Lord Clarendon, Dr. Livingstone speaks of "a feat in fancyography." Perhaps some correspondent may be able to inform me whether this word is coined by him or not. H. W. R.
Jersey.

MISS S. E. FERRIER.—Can you inform me where I can find an account of the life and writings of Miss Ferrier, the celebrated authoress of *Marriage*, *Destiny*, and *Inheritance*? F. H. S.

[There is an excellent account of Susan Edmonston Ferrier (born 1782, died 1854) in Chambers's *Biog. Dict. of Eminent Scotsmen*, edit. 1869, ii. 23. Consult also Allibone's *Dict. of English Literature*, i. 589; and the *Gentleman's Magazine* for Jan. 1855, p. 94.]

FOX BITES.—A name which used to be applied by school-boys to sores, self-inflicted, between the joints of their fingers, produced by the friction of their thumbs until the skin was rubbed off, and raw places left. What was the origin of this barbarous custom, and of the term "fox-bite," as applied to the sores? The boy who could exhibit most was counted worthiest, and rivalries for the distinction were tests of endurance. The schoolmaster, of course, was then abroad; but though the practice is not general now as formerly, I believe it still obtains in the more rural parts of Lancashire. O. B. B.

T. HALL'S MUSEUM.—Where shall I find a description of "T. Hall's Museum, opposite the Terrace, City Road, Finsbury Square, London"? There is, I know, a brief description in Hone's *Every Day Book*, i. 1245, but I should like some more information about him. He was, I believe, a master of the art of taxidermy. I have before me a moorhen preserved by him. The date at back seems to be April 16, 1786, and the specimen is still in good preservation. W. H. PROSSER.

HALLS.—What connection is there between the hall and the church of a village, as they are generally found near each other? And why and

where was the word hall first used to denote the seat of the esquire or chief parishioner?

JOHN H. SIZER.

Bramford, Ipswich.

KILLOGGY.—What is the exact definition of the word *killoggy*? It is probably derived from the word *killogue*, which means to hold secret and close conference together, as apparently hatching a plot. The word *killoggy* is used by a Scotch writer about the time of James I. A. E. L.

MORTIMER FAMILY.—Sir John Mortimer, Lord of Burton, co. Worcester, had three sons—John, Sir Hugh, and Roger. The latter had an only daughter and heiress, married to Robert Browne, whose only child married John Mabe, and had issue living in 3 Edward IV. (1464).

Sir Hugh Mortimer of Kyre, co. Worcester, and of Sapey, co. Hereford, presented to Kyre church in 1444. In 1458 Eleanor, his relict (then the wife of Sir R. Croft), presented to Sapey church, co. Hereford. He left a son, Sir John Mortimer, who died issueless; and a daughter, Elizabeth, married to Thomas West, K.G., Lord Delawarr.

In 7 Henry VI. (1428-9), Rowland Lenthall held lands in Kyre, "racoe minoris ætatis . . . fil' et hæred' Hugonis Mortimer."* I wish to know how Sir Hugh of Kyre was related (if at all) to Sir Hugh, the son of Sir John of Burton. According to Collins, Lady De la Warr was the "daughter of Hugh, and sister of Sir John Mortimer of Mortimer's Hall, Hants, knight banneret." Lord De la Warr died in 1525.

H. SYDNEY GRAZEBROOK.

Stourbridge.

P.S. The Mortimers of Stockley, co. Wilts, were in some way connected with Worcestershire, but I have not yet been able to refer to their pedigree in the Harl. MSS. 1165 and 1443.

"PHILISTINISM": "CHAUVINISM."—Who introduced, and what is the exact meaning and derivation of these terms? E. L. BLENKINSOPP.

PONTEFRAC.—Is the name of this ancient town ever pronounced as it is written? A sort of vote by ballot existed here in the election of the lord mayor. As soon as the written votes were counted the papers were burned. E. C.

SHAKESPEARE'S ACTING DRAMAS.—How many of our great dramatist's plays maintain their place on the stage, or have been acted within the last quarter of a century? D.

NAMES OF STREETS IN SHREWSBURY.—Besides Mardol, there are three other streets in Shrews-

* These are the words of the record, but Nash (*Hist. of Worcester*, sub. "Kyre") says, "on account of the minority of the heir, Hugh Mortimer," &c. Of Hugh Mortimer, he should have said.

bury bearing very singular names; Dogpole, Shop-latch, and Wylecope. What is the signification of these?

JAMES T. PRESLEY.

"THE STRASSBURG LIBRARY."—In a pamphlet with this title (by MR. W. E. A. AXON, one of your correspondents whose name I should like to see oftener), reprinted from the *Dublin University Magazine* for July, 1872, at p. 10 the author says:—

"The MSS. which Dibdin passes over in silence were the object of a long and careful examination by Professor Jung, who compiled an analytical catalogue of them, which filled five volumes in folio. This remained in MS., and was also destroyed in the bombardment, but the Ministère de l'Instruction Publique, having requested a copy of it, M. Jung sent one to Paris, which earned for him the cross of the Légion d'Honneur. This copy, if still existing in Paris, will be a most valuable memorial of the destroyed treasures."

No doubt some of your French contributors can supply information as to whether this work still exists.

OLPHAR HAMST.

"ARE THERE NOT TWELVE HOURS IN THE DAY?"—We reckon twenty-four hours to the full day; and assign twelve to the forenoon, and twelve to the afternoon. But what is the earliest known usage, which gave rise to the question—"Are there not twelve hours in the day?" (John xi. 9.) And has any emblemist observed that, in addition to temporal indications, the duodecimal dial figuratively interweaves the equilateral triangle, the cross, and the circle; or spiritualised, creative power, redeeming love, and everlasting life?

J. BEALE.

Replies.

SHAKESPEARE'S HANDWRITING.

(4th S. viii. 1.)

MR. RICHARD SIMPSON's note on this subject has not received so much attention from Shakespearean scholars as I expected. If there is in the British Museum an entire dramatic scene, filling three pages of fifty lines each, composed by Shakespeare when he was about twenty-five years old, and written out with his own hand, it is a "new fact" of much more value than all the new facts put together, which have caused from time to time so much hot controversy of late years. As a curiosity it would command a high price; but it is better than a curiosity. To know what kind of hand Shakespeare wrote would often help to discover what words he wrote. Is it possible that we have here a sample, not only of his handwriting, but of his handwriting under the heat and impulse of composition? This is MR. SIMPSON's question; and though he does not pretend to offer *proof* of the fact, he gives reasons for thinking it likely, which certainly deserves serious consideration.

A play on the subject of the life and death of Sir Thomas More, supposed on other grounds to have been the property of the company of players to which Shakespeare belonged, and to have been written about the year 1590, may still be read—all but a scene or two—in the shape in which it was originally submitted to the Master of the Revels for his license (Harl. MS. 7368). Large alterations have been made in it; whole scenes have been added or rewritten. The rewritten scenes are found on separate sheets of paper, and in different handwritings; and being also very different in style, may be supposed to have been contributed by their several authors in the state in which they are. One of them shows so marked a superiority to the rest, in every quality of dramatic composition, as to suggest the question: Who was there then living that could have written it? Now it has always been supposed that one of Shakespeare's employments, in the beginning of his theatrical career, was the revision and adaptation to the stage of other men's compositions. In this case the Master of the Revels had taken alarm at a scene representing a popular insurrection, and ordered it to be struck out. How it had been handled in the original copy we cannot tell; for the leaf which contained it has been removed, and we only know that it ended with the submission of the insurgents after a speech from More, concluding with a promise to intercede for their pardon. From the closing sentence, it may be inferred that this speech was in prose; and if the argument was weakly handled—as from the rest of the composition seems very likely—the young Shakespeare may have been called in to mend and strengthen it. If the substituted scene was his answer to the call, no difficulty presents itself for explanation; for, though a very good specimen of his powers as a dramatic writer, we know that it was not beyond them. But if it was not his, there must have been somebody else then living who could write as well as he; and the difficulty is to name him. These considerations are sufficient to make out a case for inquiry, and the questions to be asked are two:—1. Does the workmanship of this scene bear internal evidence that Shakespeare was the workman? 2. Does the penmanship bear internal evidence that the penman was the author?

The data for an answer to the first of these questions are within the reach of most people, who think the matter worth a little trouble. The play has been printed by the Shakespeare Society; and though the condition of the MS. as to handwriting is imperfectly explained, every reader may judge for himself whether it contains any scene or scenes implying a different and superior author to the rest, and how far they go to prove that that author was Shakespeare. What he has to do is only to read the whole play straight

through with a free attention, and then to apply himself particularly to that part which begins near the top of p. 24 (Dyce's edition), and ends at the bottom of p. 29. If he finds nothing there but what might have been written by anybody, he need not trouble himself with any further inquiry; for the second question will have no interest for him. But if he finds in it, as I do, a stronger resemblance to the acknowledged works of Shakespeare's youth than to those of any other poet with whom he is acquainted, he will naturally wish to know whether the hand that wrote the lines belonged to the mind that invented them.

For this, as the case now stands, he must have recourse to the original MS.—a condition which unfortunately excludes many persons otherwise well qualified to judge. For the MS. can only be examined at the British Museum, and the character of the handwriting can only be understood by those who are familiar with the ordinary handwriting of the period. But those who are, and who can spare time for an attentive examination, will conclude, I think, that the penman was the author: for though the corrections are very few, they will see that those which do occur are not like corrections of mistakes made in copying, but like alterations introduced in the course of composition (see, for instance, note 2, p. 28). They will also see that it is a hand which answers to all we know about Shakespeare's. It agrees with his signature; which is a simple one, written in the ordinary character of the time, and exactly such a one as would be expected from the writer of this scene, if his name was William Shakspeare, and he wrote it in the same way. It agrees with the tradition, that his first occupation was that of a "Noverint," a lawyer's copying clerk: for in that case he must have acquired in early youth a hand of that type, which, when he left copying and took to original composition, would naturally grow into such a hand as we have here. It agrees also with the report of his first editors, that they had "received from him scarcely a blot in his writings," he "flowed with such facility." And it shows more than one instance of a fault which has caused much trouble to his later editors—a fault incident to that very facility—the occasional omission of a word in the eagerness of composition. There are at least two places in which the metre halts, though no irregularity can have been intended (see p. 29, lines 5 and 23); doubtless from this cause. As for its appearance and character, that is a thing which can hardly be conveyed by description; but those who are possessed of Netherclift's *Handbook to Autographs* will find, in the autograph of Edmund Spenser, a hand a good deal like it; the letters are formed upon the same model, and there is some resemblance in the execution.

These, however, are mere opinions, not entitled to any authority. The point will never be settled unless people can see the evidence for themselves. And to bring it within reach of the generality of readers, I would suggest the publication in fac-simile of the whole scene in question; together with a line or two of each of the other hands contained in the MS. (of which I make out five), by way of specimen, that the differences may be clearly shown. For MR. SIMPSON takes both the scene immediately preceding (pp. 22-24), and the subsequent scenes from p. 39 to p. 53, to be in the same hand; whereas I take them to be certainly in another, as far at least as the twentieth line of p. 51, where a change occurs. The remainder of the dialogue having evidently been added by a different and very superior penman; though whether or not by the same who penned the insurrection scene, I should not like to say positively without taking the opinion of an expert. But any question which may arise on this point may be allowed to stand over. The inquiry will be much simpler if confined to the authorship and penmanship of the insurrection scene; the handwriting of which, though of the ordinary type, is far from ordinary in character, but might be easily recognised wherever met with, and (with the help of the proposed fac-simile) identified.

If the question should prove interesting enough to call for a reprint of Dyce's edition of the whole play, it should be carefully collated: for, though generally very correct, I have noticed some errors and omissions.

JAMES SPEDDING.

Keswick.

ARCHBISHOPS KING AND MAGEE.

(2nd S. i. 148; ix. 329.)

No memorial of Archbishop King, who was buried in 1729, has as yet been discovered in the old churchyard of Donnybrook, near Dublin; nor is one likely, I fear, to come to light. A memorial window in the present parish church of Donnybrook would be an appropriate tribute of respect to this distinguished archbishop of the diocese. The philanthropic Bartholomew Mosse, M.D., founder of the Lying-in Hospital, Rutland Square, Dublin, was buried, I may observe, in the same churchyard in 1759; and yet, strange to say, no memorial of him is extant to mark his grave.

But with regard to Archbishop Magee I have something more pleasing to tell:—

"His tomb," as I wrote in February, 1856, "stands exactly in the centre of the ancient church [of Rathfarnham]; but as no inscription has been placed on it, the spot will ere long be forgotten. This treatment appears somewhat strange in connection with two of the ablest and greatest of the archbishops of Dublin."

So far as Archbishop Magee is concerned, this defect has been remedied; for, when lately visit-

ing the old churchyard in question, I found the following inscription (of which I send you a literal copy) on the stone over his grave:—

"In Memory of WILLIAM MAGEE, D.D., Archbishop of Dublin, who died 18th of August, 1831, in the 67th year of his age. And of his wife Elizabeth, died 27th of September, 1825, in the 54th year of her age. And of his second son, Thomas Perceval, Archdeacon of Kilmacduagh [and Rector of St. Thomas', Dublin], died 16th of December, 1854, in the 58th year of his age."

Barry Yelverton, first Viscount Avonmore, Lord Chief Baron of the Court of Exchequer in Ireland, who died August 19, 1805, and was well known in his day, was buried in the same cemetery. Over his grave there is a suitable inscription; and a mural tablet likewise was erected in the present parish church of Rathfarnham by his old friend, Sir William Cusack Smith, Bart. The concluding portion of the inscription on this tablet may be quoted:—

"Of the merits so recent and so eminent as his on the minds of the present generation, the impression must be strong; while, considering the eventful periods which his life embraced, and the elevated and active sphere in which it was his lot to move, to transmit those merits to posterity seems the task of the historian, to whom accordingly, and fearlessly, it is surrendered by the friend."

ABHBA.

THOR DRINKING UP ESYL.

(4th S. x. 108, 150.)

Your correspondents appear to have forgotten how much ink and paper have been already wasted in your early numbers* on this apparently insoluble question. I am absent from my library, and cannot refer to chapter and verse; but I feel almost inclined to defy any one to consult your General Index without finding, already stereotyped in your pages, what he intends to say. My remark is an exception to that rule, and touches only one point—MR. SKIPTON's brackets. I venture to suggest to him a parallel word to "Nisle," showing that in the sixteenth century it was more likely to be sounded *Nisly* than *Nissel*. If he will refer to the Lisle Papers, which consist of letters written by or to Arthur Lord Lisle, son of Edward IV., between 1532 and 1540, he will find that nobleman's title spelt by himself, *Lyssle*; by the majority of his correspondents, *Lysley* or *Lyssley*; and by one, at least, *Lyslay*. It was evidently then sounded as a dissyllable, and not as *Liss-el*, but as *Liss-ly*. Is it not possible, then, that the true sound of the (very) debatable word is *Esilé*?

If I am only exhibiting my ignorance, I hope I may be pardoned. This is the first Shakesperian note ever attempted by

HERMENTRUDE.

MR. SKIPTON, in his interesting note, quotes from the Salisbury Primer. Here is a similar instance of "aysell and gall" from Sir T. More:—

"Cast in thy mind
How thou resemblest Christ, as with sowre poison,
If thou paine thy taste; remember therewithall,
How Christ for thee tasted *eisel* and gall."

Dr. Brewer says: "*eisel* = wormwood wine"; and in the *Troy Book* of Lydgate we have the line—

"Of bitter *eysell* and of eager [sour] wine."

In my former note I omitted to mention that MR. DE SOYRES was mistaken in supposing "the Germans agree with nearly every English commentator" in explaining "*eisel* = vinegar." In Flügel's *English-German Dictionary* (3rd edition, Leipzig, 1847) I find—

"*EISEL* (obsolete): (a) der *Essig* . . . (b) ein (in Shakesp. *Haml.* v. 1, sogenannter) Fluss in Dänemark (in der Folio-Ausgabe steht *Esile*, vid. N. G.) [*Nares' Glossary*]."

SPARKS H. WILLIAMS.

18, Kensington Crescent, W.

JOHN DIX AND CHATTERTON.

(4th S. ix. *passim*; x. 55, 99, 157.)

I read with great interest MR. WALTER THORNBURY's account of John Dix, the biographer of Chatterton. But I infer from his allusions that he could still supplement it with very acceptable details. He mentions him by an *alias*, and otherwise seems to refer to things so well known to himself, that he assumes others must know them also. Your later correspondent MAKROCHER (4th S. ix. 365) says, "I knew the man personally many years ago."

What was Mr. Dix while resident in Bristol? I am told he was a medical man. Was there any special reason impelling him to quit Bristol and emigrate to the United States? It seems to be obscurely hinted, as though he had done something which rendered his removal advisable. Facts which are now easily ascertainable will be of interest hereafter; for though your correspondent MAKROCHER "could never find a verse of what he deems poetry in all Chatterton's writings," yet as Wordsworth, Shelley, Southey, Keats, Scott, and Byron appear to have had no difficulty in doing so, it might be well perhaps that your critical correspondent should tell us what he does deem poetry.

It is curious to find a correspondent of "N. & Q." actually recording the opinion in its pages (H. S. SKIPTON, p. 366), that a well-sifted and truthful life of Chatterton, and critical edition of his works, are each a desideratum! In 1869 Macmillan published *Chatterton, a Biographical Study*, by Professor Daniel Wilson, LL.D., already well known by his *Prehistoric Annals of Scotland*, &c.; and in

* See 1st and 2nd S. *passim*.—ED.

1871 Bell & Daldy published *The Poetical Works of Thomas Chatterton, with an Essay on the Rowley Poems* by the Rev. Walter W. Skeat, M.A., a critical author known to most students of English literature. Of Wilson's life of Chatterton, Mr. Skeat says in his preface—

"This excellent volume is the first attempt of any importance to combine the various materials relating to Chatterton's history into a complete and harmonious whole, and its author's careful and appreciative work has necessarily, in a very great degree, lightened that of any succeeding writer on the subject."

W. F. C.

Edinburgh.

"The Death of Sir Charles Bawdwyne" is one of the finest ballads in our language, and in my opinion *highly poetical*. If MAKROCHEIR will turn to it, and also peruse some *hymns* by Chatterton, which may be found in Kippis's Selection,* I think that if he be any judge of poetry, he can only arrive at one opinion, and that is, that the "marvellous boy" was in every sense of the word *a poet*.

N.

SWIFT'S "POLITE CONVERSATION."

(4th S. x. 163.)

Similar thoughts have often crossed my mind with reference to Swift's *Polite Conversation*, as occurred to your correspondent MR. JONATHAN BOUCHIER; and it is equally remarkable how often one finds phrases and sentences, which are common-place expressions in these days, in reading Shakespeare. I do not imagine that all of them originated with him, but suspect that some of them were commonly used in conversation in his time; for he wrote far too naturally to make his characters talk in a style of language altogether strange to those for whom he wrote, and it is certain that he took a little from Chaucer. It is singular also how closely they have kept their original form in being handed down from generation to generation. There is no doubt, however, that many phrases, which I may say are now idiomatical, originated with Shakespeare, and that he has done as much for our language as Dante did for the Italian. With regard to *Polite Conversation*, although my memory will not serve me well enough to give "chapter and verse," I am almost sure that some of the sentences particularly referred to by MR. BOUCHIER are in Shakespeare or Chaucer. But the three dialogues teem with quotations and adaptations from the "Bard of Avon"; some of which I would have given exact references to, but that I suppose your

correspondent knows them. I shall, however, be happy to do so if he wishes for them.

As to the paragraph quoted from the introduction, it is evident that a great portion of the introduction itself is written in Swift's usual style, ironical—and is, therefore, not strictly accurate; and the paragraph referred to may have been so for some private purpose, probably to throw people off the scent, for it is clear that there are inaccuracies as to dates. He represents himself (as Simon Wagstaff) as about six-and-thirty years of age in 1695, whereas he was only twenty-eight. He also states that when he conceived the idea of framing the code of conversation, his life had "been chiefly spent in consulting the honour and welfare of his country for more than forty years." In 1706, when it is believed the little work was published, he was only thirty-nine years old, and I do not suppose he was so precocious as to "consult the honour and welfare of his country" very many years before he arrived at maturity. May it not be fairly assumed that the witty Dean was himself responsible for some of the repartee given in his sketch, an art or gift at which in real conversation he was such an adept? LAYCAUMA.

I can answer for at least one of these expressions. In John Lyly's *Gallathea* (Act III. Sc. 3), the Astronomer says: "Come in with me, and thou shalt see every *wrinkle* in my astrological science." Again, in *Mydas* (Act I. Sc. 1): "For thy better instructions, I will unfold every *wrinkle* of my mistress's disposition." T. McGRATH.

Liverpool.

"SAINT" AS AN ADJECTIVE: DEDICATION OF CHURCHES.

(4th S. x. 167.)

The word *saint* meaning *holy* is obviously applicable to other objects than persons. When therefore we meet with it prefixed to such substantives as those enumerated by MR. PRESLEY, we see that it designates them as holy things. "*Saint Faith*," however, does not properly come within his list, because it is the name of a *person*, a holy virgin and martyr, who is found represented in several localities, as in St. Lawrence's, Norwich; at Newton, Northants; and in Winchester Cathedral. Suppose a church dedicated in honour of the cross or sepulchre of our Blessed Lord, there could be no more convenient way of designating it than by saying *Holy Cross* or *Holy Sepulchre Church*, and hence very naturally it became *Saint Cross* or *Saint Sepulchre*.

If there is no church called *Saint Trinity*, the name was probably avoided to guard against any danger of mistaking a mystery for a person. If there is in Norfolk, Stoke *Holy Cross*, there is at

* The latest and best edition of Kippis is by the Rev. E. Kell, M.A., of Southampton—a gentleman well known to many of the readers of "N. & Q."

Winchester the well-known hospital of *Saint Cross*. Your correspondent appears to feel some surprise at finding no church sacred to the "Divine Unity," forgetting that in reality every church is essentially so dedicated. Thus for many centuries there was no such feast as Trinity Sunday, because in reality every Sunday was considered so dedicated. There is the well-known ruined chapel of the *Holy Ghost* at Basingstoke, and in Becon's *Reliques of Rome*, fol. 201, A.D. 1563 we find—

"On the Tuesday cause a masse to be song or sayde in the honour of *Sainte Spirite*. . . . On the Friday cause a masse to be song, or sayde in the worship of *S. Crosse*."

I really cannot see why we should seek for any definite principle for the nomenclature of churches. It obviously grew out of times and circumstances. In the earliest ages the tombs of the martyrs were the places for the assemblies and worship of the primitive Christians. There were their oratories, and, in process of time, their churches. What more natural, therefore, than to call these after the names of the martyrs, especially honoured in them? This was the origin of the dedication of churches to *Saints*, *Angels*, and *Things* sacred. It does not follow that they are the less dedicated to the supreme worship of God alone. Dedicating a church to a *saint* simply means dedicating it to God, under the invocation and patronage of the saint, or especially in his honour. It never implied that the church was destined more to the veneration of the saint than to the supreme worship of God. But to the last query of MR. PRESLEY, "What does it mean *now* to dedicate a church to St. John, St. Anne, St. George, St. Alban, or St. Raphael," no answer can be expected from me. I must leave it to be solved by those better able to reconcile contradictions in doctrine and practice.

F. C. H.

MR. PRESLEY is mistaken in supposing "Saint Faith (London, Winchester) is equivalent to Holy Faith." The Calendar of the Church of England sets apart October 6 in honour of Saint Faith, Virgin and Martyr (institution, end of the third century). Saint Faith was the daughter of Christian parents in Agen, a city of Aquitaine in Gaul. Her holy devotion was rewarded with the crown of martyrdom in the reign of Maximian, the colleague of Dioclesian. She suffered, as is generally supposed, between the years 286 and 292. Saint Faith was beheaded confessing Christ with her last breath.

The Benedictine Priory of Horsham in Norfolk was dedicated in her honour by Robert Fitzwalter, and his wife, Sybilla, in 1105, and was endowed by King Henry I. A church under the invocation of Saint Faith existed in London before the year 1087. In 1312, the crypt under-

neath the choir of St. Paul's Cathedral (Old St. Paul's) was set apart for it. A chapel of the same name is used as a cemetery in the modern building. I may add that MR. PRESLEY will find that the Calendar of the Church of England, as it now stands, received the sanction of Parliament, March, 1662. Among the clergy who assisted at this revival of the Calendar were Cosin, Bishop of Durham; Sanderson, Bishop of Lincoln; Pearson and Sparrow (afterwards Bishops of Chester and Norwich); and Thorndike, prebendary of Westminster.

E. W. T.

[See articles on "Dedication of Churches" that appeared in "N. & Q." 4th S. vi. vii. *passim*.—ED.]

JUBILEE OF LUTHER'S REFORMATION (4th S. x. 128.)—Luther's Reformation dates, I suppose, from Dec. 10, 1520, when he burnt the Pope's Bull outside the Elster's Thor at Wittemberg; thus proclaiming to the world his entire separation from the church of Rome. The first jubilee would, according to the law of Moses, be fifty years after, but according to our custom, one hundred years, say A.D. 1621, and adding to this the LXVI on the medallion, we come to the year 1687. Now, in Dreyss's *Chronologie Universelle*, I find—

"A° 1687, Angleterre. Réception faite par Jacques II au Nonce du Pape; abolition du test et des lois qui protègent la religion nationale; des évêques qui refusent d'obéir sont envoyés à la Tour."

May not MR. MORGAN's enamel medallion be a Jacobite one, showing where, as James II. hoped, England had come to LXVI years after the first jubilee of the Reformation?

P. A. L.

"JACK O'LENT" (4th S. vi. 414.)—The following extract from *The History of Polperro*, Cornwall, by the late distinguished naturalist and antiquary, Jonathan Couch, F.L.S., may perhaps interest MR. TEW:—

"An old custom, now quite defunct, was observed here not long since in the beginning of Lent. A figure made up of straw and cast-off clothes, was carried round the town, amid much noise and merriment, after which it was either burnt, shot at, or brought to some other ignominious end. This image was called 'Jack o' Lent,' and was doubtless intended to represent Judas Iscariot. A dirty slovenly fellow is often termed a 'Jack o' Lent.'" (Page 152.)

HENRY LEE ROWETT.

7, Trevor Square, S.W.

TRANSMUTATION OF LIQUIDS (4th S. ix. *passim*; x. 18, 76, 174.)—I should always be ready to bow before the superior erudition of DR. HYDE CLARKE and J. CK. R., and should think many times before combating a clearly defined theory of any such recognised authority. After the commentary of both your correspondents on their original text, I submit to the commentary; but to the text by

no means. It is more reasonable to derive *rain* directly from Gothic *riġn* than from Greek *rhain* (which indeed I never denied); but it is not "as reasonable to derive Greek from English as English from Greek." As to J. Ck. R.'s instance of the word *nous*, I humbly incline to date the word in its present form, from school-and-college Greek, through the medium of slang, rather than from the Gothic root. We have hundreds of "smatter-words" in the language, which have been contributed by modern schoolboys and middle-age students, and I shall venture to receive with scepticism the idea that the exact form of *nous* is indigenous in any English dialect. As you must have been sufficiently drenched with "rain" by this time, I hereby promise you to dry up on the subject.

LEWIS SERGEANT.

[This discussion must now terminate.—Ed.]

CHURCH TAXES (4th S. x. 165.)—Though the Nonconformists are not expressly instanced, I suspect that the following will meet your correspondent's query:—

"The Kingdom of Christ not being of this world, the favourites and officers of it are so far from having a power granted them, as such, to tax other people's purses, that theirs are made liable to the powers that are. (2.) Of contributing to the support of the public worship of God in the places where we are. If we reap spiritual things, it is fit that we should return carnal things. The temple was now made a den of thieves, and the temple-worship a pretence for the opposition which the chief priests gave to Christ and His doctrine; and yet Christ paid this tribute. Note, Church-duties, legally imposed, are to be paid, notwithstanding Church-corruptions. We must take care not to use our liberty as a cloak of covetousness or maliciousness, 1 Pet. ii. 16. If Christ paid tribute, who can pretend an exemption?" (Henry's *Comment. on Matt. xvii.* 24-27. 1811.)

EDMUND TEW, M.A.

LORD BYRON (4th S. x. 165.)—Probably all the copies of Galignani's editions of 1826 and 1828 contained a fac-simile of the letter denying the authorship of *The Vampire*. I have a copy of the edition of 1828 in which it is inserted.

H. P. D.

The letter alluded to was, no doubt, inserted in every edition of Byron by Galignani. D. C. E. has seen that of 1826, my own copy is that of 1827, and the editorial note certifies for that of 1828. It certainly is only a fac-simile. How could it be otherwise?

F. C. H.

THE MISERERE OF A STALL (4th S. ix. 472, 517; x. 15, 98, 157.)—When I wrote the note, printed on p. 157, I had not seen the following passage in "Morals of Mottoes," by the Rev. S. B. James, M.A., in *The Sunday at Home* for August 10, p. 502:—

"Here again, in the church of a retired village, are some fine old oaken stalls which might grace a cathedral. The seats lift up, and upon their broadened edge, when so lifted and rested against the back, sat monks in the

olden time, who, if they ever slept in service-time—as non-officiating monks were said to—would find themselves awakened by a sudden fall of the seat, a sudden noise, and would find also, at least one pair of stern eyes fixed upon them from what used to be termed 'the altar.'"

CUTHBERT BEDE.

SLIPER-[STIPER?] STONES (4th S. x. 168.)—I fancy there is a typographical error in this name, and I write these few lines to suggest its correct form. In the *National Gazetteer* the ridge of trap rocks in the county of Salop, six miles from Church Stretton, 1800 feet high, and containing lead and zinc, is called *Stiper-Stones*.

CHARLES VAYLOR.

DE LOUTHERBOURG'S EIDOPHUSIKON (4th S. ix. 523; x. 114.)—Sometime between 1786 and 1788 (I am ill at these dates), when I was a schoolboy in Worcester, this exhibition was a general wonderment: its mysterious appellative making it all the more wonderful. The town hall was daily crowded with visitors; where, Neophyte as I was in Homer's language, I took no small pride in Englishing it for some of my less scholastic elders.

Other scientific marvels also amused the Vigornians. One I especially remember:—A small table stood in the hall, more like a wash-hand stand, with a circular aperture in its centre: looking down which, I beheld the upper half of a young gentleman, attired in a scarlet coat; a gracious smile on his countenance, and a bouquet in his hand, which the exhibitor bade me accept. I accordingly reached down my hand; when his smile instantly became a diabolical scowl, his eyes flashed in fury, and the bouquet was changed into a drawn dagger. I was silly enough to be mortally frightened; but its repetition gave opportunity to many a young lady for a pretty scream at the bouquet and its bearer.

E. L. S.

"WHEN I WANT TO READ A BOOK," ETC. (4th S. x. 10, 74, 138.)—"The best way to become well acquainted with a subject is to write a book about it." This remark has been attributed to Mr. Disraeli and to Archbishop Thompson. But may not Tom Moore claim it? Speaking of his Irish history, he says:—

"The fact is, in a work of this kind, one ought to write it entirely through *first* (in order to become a master of the subject) and then begin *de novo*."

SPARKS H. WILLIAMS.

"GO TO BED, SAYS SLEEPY-HEAD," ETC. (4th S. x. 49, 134.)—I have often heard the jingle thus given in Lancashire:—

"To bed, to bed," says Sleepy Ned;
"There's time enough," says Slow;
"Put on the pot," says Greedy-gut,
"Let's sup before we go."

YLLUT.

HERALDIC: BAYLES FAMILY (4th S. ix. 180; x. 18, 179.)—I regret individual inability to fur-

nish G. P. C. with information on the point of immediate consanguinity of the families of Beale and Bayles. But of their armorial affinity the second volume of Berry's *Encyclopædia Heraldica* contains abundant matter for consideration. And of their nominal propinquity G. P. C. may judge when I assure him that I have been orally addressed as Mr. Beale, Bealey, Beales, Bayle, Bayley, Bayles, six distinct family names to one personal identity. It is quite possible, however, that G. P. C. may eventually be informed, if not ascertain, that there is as close a connection between the families of Beale and Bayles as between the names of Baal and Belus. J. BEALE.

"LITTLE BILLEE" (4th S. x. 166.)—If the introduction to the London edition of Wendell Holmes' *Wit and Humor* be accurate, the ballad of "Little Billee, or the Three Sailors," was sung by Thackeray at an art-students' party in Rome, taken down from memory by Samuel Bevan, an American artist, then studying at Rome, and printed in a volume of sketches by Bevan, called *Sand and Canvas*, &c. Thackeray subsequently sent a corrected copy to Mr. Bevan, and objected to having the use of such a term as "be blown" attributed to him. The story is given with the corrected copy of the ballad in the edition to which I refer; London, J. C. Hotten, 1867. The above, I think, furnishes your correspondent with the information he seeks, unless there be something more unknown to W. T. M.

"TO ERR IS HUMAN," ETC. (4th S. x. 14, 173.) Cicero's words quoted above ("Cujusvis est hominis errare, nullius nisi insipientis errore perseverare") probably suggested St. Bernard's saying: "Humanum est peccare, sed diabolicum est in malo perseverare."—In *Psal. xc. Serm. xi. 5.*

The quotation from Seneca I may cap with another—

"Det ille veniam facile, cui veniē est opus."

Sen. *Agam.* 267.

Q. Q.

JERVAUX ABBEY (4th S. x. 121.)—MR. PICKFORD'S agreeable sketch of Jervaux would not, perhaps, make clear to a stranger one main fact concerning the place, namely, that the abbey church is *gone*; gone almost as wholly as the cathedral of Avranches, whereof not one stone is left upon another. The ground plan of Jervaux abbey church can still be traced by lines and scraps of stone jutting from the sward; but that (*ni fallor*) is all; not a window, or doorway, or pillar, I think, remains to show the similitude of what once was there. ARTHUR J. MUNBY.

[See Murray's *Handbook for Yorkshire*. A full description of the remains will be found on pp. 289, 290.]

BLESSING OR CROSSING (4th S. x. 164.)—I remember that when a child, if a magpie crossed my path I immediately made the sign of a cross

upon the ground with my foot, as a charm to avert the calamity supposed to be attendant upon its untoward presence. I may also mention, as illustrative of the lasting impressions of early habits, that I scarcely ever see one of those birds of bad omen, even now, although many years removed from childhood, but I find myself involuntarily resorting to the old stratagem of defence against its evil influence. JAMES PEARSON.
Milnrow.

OVER SWELL CHURCH, GLOUCESTERSHIRE (4th S. x. 162.)—It is impossible to guess what stained glass, or if any, beamed on the small circular window described by MR. ROYCE. The most frequent subjects, the Jesse-tree and the Last Judgment could not have been found space in so small a window. Nor can the position of the window afford any clue to the patron saint of the church. I have seen numerous instances where the patron could not even be surmised from any or all of the objects or decorations of the church together. The three crosses were consecration ones. I know of several very similar; and one was discovered a few years ago in St. John's church, Winchester. The altar beam did always extend the whole width of the wall, and in small churches would be simply furnished with a crucifix and a few lights. F. C. H.

ST. FRANCIS OF ASSISIUM (4th S. x. 167.)—I take this picture to represent the occasion of the first journey of St. Francis to Rome in 1210, to obtain the approbation of Pope Innocent III. for the rule of his new order. The Pope and several of the cardinals were averse to it, while others pleaded in its favour, particularly Cardinal Colonna. After consulting for some time, and commending the affair to God, the Pope sent again for St. Francis, and approved of his rule. Now without undertaking to explain all the details, I should have no doubt that the picture represents St. Francis on this occasion kneeling before the Pope. The flowers which he offers may be intended to show symbolically that the Order, though so recently begun, is in a flourishing condition. F. C. H.

THE THREE CUPS (4th S. x. 168.)—The sign of the Three Cups is synonymous with the Butler Arms, the ancient coat of this family being Gules, three covered cups or. The noble house of Butler derives its name from the office of chief butler, once held by it. This sign is one of the most ancient. C. G. H.

On Monk Bretton Priory, near Barnsley, there is a shield with three covered cups, which were the arms of the abbey. Is there any similar meaning? or is it merely to denote three jolly toppers, and friendship, like the three-handled drinking mug? J. E. G.

There is, or was, a public-house with the sign of the Three Cups in a street called the Brook, not far from the High Street of Chatham. I attribute this sign to the family coat of the Bote-lers or Butlers, sometime lords of the manor of Chatham. The manorial mace, which is carried in front of the High Constable of Chatham, bears the following inscription:—

"This head was changed at y^e charge of y^e Lady Anne Butler, Lady of y^e Manner of Chatham, and Thomas Hanch, Constable, in y^e year 1707, being y^e first year of y^e Union."

The mace has engraved on it, within a lozenge (with an impalement), the coat of the Butlers exhibiting the three cups. Burke gives a long list of coats with this bearing; and the frequency with which the sign occurs is accounted for by the number and importance of the families exhibiting this bearing on their shield of arms.

S. A.

Turnham Green.

FRANÇOIS DE LA NOUE, DIT BRAS DE FER (4th S. x. 143.)—In addition to the note you kindly inserted in "N. & Q." on this illustrious man (of whom may well be said, as did Piccolomini of Turenne, "Il fit honneur à l'homme"), allow me to transcribe a document which relates to him and to his exchange against Philippe Lamoral, Count of Egmont, whom La Noue had taken prisoner at the siege of Ninove a short time previous in 1580, but this exchange could only be effected five years later!

This unworthy son of Lamoral, Count of Egmont, Prince of Graves, the victim of Alva, without feeling any resentment at his father's untimely end, shamelessly entered the service of Philip II. and led troops into France under the League. It was he who, by his boasting and blustering, induced Mayenne to give battle to Ivry. The count there showed a foolhardy courage, but was killed, leaving no posterity. I have the autograph minute of a letter addressed to him from Antwerp, August 10, 1580, by his sisters Jehan, Sabine, Franchoyse, and Elysabeth:—

"Monsieur mō frere nous auons reçeu par le porteur de cestes vos lettres en date du v^e de ce mois par lesquelles nous requeres de parler avecq Monsieur le Prince d'Oranges pour scavoir la ranson ou l'eschange qu'il voudrait faire de v^{re} personne, ce que auons fait et nous a dict qu'il auoit bien receu vne v^{re} lettre a passe six semaines ou deux mois ne ostenāt que de pouuoir enuoyer le Sr Tourchi vers Mons pour illecq sollicitier v^{re} deliurance et que ces en ce temps ceulx de flandres n'ont voulu cōsëntir. attendu que ceulx de par de la ont refuse à Monsieur de Lannowe de pouuoir parler à son secretaire de maniere que pour le mauuais traictement qu'ils font par de la aud^e seigr^e de Lannowe et quils refusent tout au plat den faire aucune eschange monstrēt clerement le peu d'estat quilz font de v^{re} qualité et personne, ce que auons tousiours bien pense qu'ainsi en auientdroit pour le peu d'affection, voire la haijne quilz ont par de la à n^{re} maison. De sorte que pouuez estre tout assuree que par le coste de dela nij a nulle apparence de v^{re} deliurance. Parquoj

ferez bien de penser a v^{re} faict, vous pouuans bien asseurer Mons. mon frere que ne desirons chose plus que vous voire en meilleur estat, et repos que n'estez a present que ce fut a l'honneur de v^{re} personne et aggrādissemēt de n^{re} maison. A tant nous recomādāt bien humblement a v^{re} bonne grace, prions le Créateur vous donner monsieur mō frere, bonne et heureuse vie. Faict en Anuers le x^e Dauoust a^e 1580. Monsieur n^o frere Lamoral trouuerat ici noz bien affectionnees recomādations, lequel aussy se peult assurer que ne lobliers point de lassister suijuant sa demande, en tant quil nous sera possible.

"La soubzscriptiou est celles de vos plus humbles et bien affectionnées seurs,

"FRANCHOYSE D'EGMONT.

"SABINE D'EGMONT."

P. A. L.

"OUR BEGINNING SHOWS," ETC. (4th S. x. 166.) I doubt if Q. Q. will find an older origin for this than the saying of Solomon, Proverbs xxii. 6:—

"Train up a child in the way he should go: and when he is old, he will not depart from it."

W. T. M.

Shinfield Grove.

I cannot call to mind any exact verbal parallel of this saying, but as an ethical sentiment it will be found scattered up and down Holy Scripture, and in the Greek and Latin authors, both of prose and verse. The life and character of Alcibiades supply a practical exemplification of its truth. In his case eminently, "the boy was father to the man."

EDMUND TEW, M.A.

"PRETTY FANNY'S FUN" (4th S. x. 128.)—The origin of this expression is a line of Parnell's "Elegy to an Old Beauty"—

"We call it only pretty Fanny's way."

I suspect it was commoner fifty years ago than it is now. Scott in *St. Ronan's Well*, describing the humours of Meg Dods, says "they were only 'pretty Fanny's way'—the 'dulces Amarylidis iræ.'"

J. H. I. OAKLEY.

Waverley Rectory, Melton Mowbray.

Lines on a Cow (4th S. x. 166.)—If FARMER will refer to *Cattle, their Breeds, Management and Diseases*, by William Youatt, edit. 1858, p. 245 (a book that is worthy a place in the library of every agriculturist), he will find the verse he has given, with two others, quoted from the *Farmer's Magazine*. I would give them, but fear it would be trespassing too much on the valuable space of "N. & Q."

EGAR.

In London's *Encyclopædia of Agriculture* (1825), p. 960, these lines are ascribed to Wilkinson.

S. M. O.

JOUGLEURS v. JONGLEURS (4th S. x. 87.)—There is no such word as *jongleur*. It should always be written *jougleur*, as Ronsieu insists in his *Metrical Romances*, vol. i. p. ccv. This is easily remembered by reflecting that it is derived from the Latin *joculator*, and is now spelt *juggler*. For an

account of the *jougleurs* see Tyrwhitt, note to *Canterbury Tales*, l. 11,453; Chaucer's *House of Fame*, iii. 169; and my edition of *Piers the Plowman* (Clarendon Press Series), p. 133. There is also an Old Eng. *jangler*, Old Fr. *jangleur*, from a Teutonic root (cf. Dutch *janken*, to howl), which means a tattler or tale-teller; and the two words *jangler* and *jougleur* have been hopelessly confused on account of both being applied to buffoons. I may observe that the faculty of so writing a *u* that a printer shall not mistake it for an *n* furnishes an excellent test of good handwriting.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

THE ATHOL PEDIGREE (4th S. x. 161.)—J. M. is evidently mistaken in alleging that the first Duke of Athol survived until 1764. It was his third son James, second duke, whose death, according to Burke, took place in that year. From 1724 until the death of the titular Marquis of Tullibardine in the Tower shortly after the 1745 rebellion, the acknowledged Duke of Athol was the younger brother of the nearest but dispossessed heir. Their father died in 1724 when James took the title with the sanction of the sovereign, in whose establishment he held a considerable place. He was living as proprietor on the Scottish estate when his brothers made their appearance in 1745 as followers of Charles Edward, and he was forced to fly to England.

This nobleman, whose title was naturally disputed by the Jacobites, has been made, almost certainly by mistake, the subject of the very first of Joe Miller's jests, in which his grace is represented as joking Colley Cibber behind the scenes about his celebrated preface to the *Provoked Husband*. It was far more probably the distinguished soldier, the Duke of Argyll and Greenwich, who made the jest upon the actor, whom he frugally patronised. The original jest only said, as usual at that time, "the Duke of A—ll," a disguise which allowed the substitution of one Scottish title for another. James, second Duke of Athol, kept himself very much in the background, and was not particularly noted for attempting wit of any kind. On the other hand, the Duke of Argyll of that time, one of the notabilities of Scott's *Heart of Midlothian*, affected to be patron, courtier, and man of the world, condescendingly noticed Queen Caroline at St. James's, and was fond of having a seat in every county round London.

The first Joe Miller, in the original edition dated 1739, is not very accessible, and may perhaps be quoted. In an edition of Joe a few years afterwards the blank was filled up with the name of Argyll:—

"The Duke of A—ll, who says more good things than anybody, being behind the scenes the first night of the *Beggar's Opera*, and meeting Cibber there, 'Well, Colley,'

said he, 'how do you like the *Beggar's Opera*?' 'Why it makes one laugh, my lord,' answered he, 'on the stage, but how will it do in print?' 'O! very well, I'll answer for it,' said the duke, 'if you don't write a preface to it.'" (See Cibber's Preface to *Provoked Husband*.)

E. C.

RED AND BLUE COSTUMES (4th S. x. 105, 154.) Although, as stated by MR. BRITEN, it has certainly been the general custom in Christian art to represent the Madonna robed in blue, still exceptions to this rule are by no means rare. Thus, in the National Gallery alone, there are three paintings, of the fifteenth century, in which the drapery of the Virgin is dark green in combination with red. These are—No. 284. "The Virgin and Child," by Vivarini of Venice; about 1470.—No. 739. "The Annunciation," by Crivelli of Venice; dated 1486.—No. 286. "The Virgin Enthroned," by Tacconi of Cremona; dated 1489. A later instance, in the same collection, of green drapery is seen in No. 232, "The Nativity," by Velazquez of Seville, who died in 1660.

WM. UNDERHILL.

CANOE FOUND IN DEEPING FEN (4th S. x. 147.) Having mislaid a note made at the time, I am writing from memory. This canoe was simply the trunk of a good-sized oak tree, hollowed out by fire. From the charred surface of the wood it appeared to have been very little used. Inside it were a considerable number of small stones. Its length may have been perhaps twenty feet, and its interior width four feet. In compliance with a suggestion made by the late Mr. Hudson Gurney, the owner of the farm on which this canoe was found gave instructions to his tenant that it should be "taken care of," and it was accordingly removed into the farm-yard. Some time after this, Mr. Gurney complained that this interesting relic of primæval navigation had been "taken care of" to some purpose, to wit, that it had been broken up and utilised as *firewood*. G. O.

In a note (p. 65) to the *Diary of Abraham de la Pryme* mention is made of several canoes that have been found in Lincolnshire. A. O. V. P.

FERREY'S "RECOLLECTIONS OF WELBY PUGIN": ISABEY (4th S. x. 8, 90, 194.)—I am the more gratified at MR. FERREY's very amiable response to my criticism on his note concerning Isabey, that I was apprehensive of having perhaps made use of too severe terms, but you know "He that feels deeply thinks all must do likewise"; and it seemed to me my old friend Le père Isabey (as we used to call him, to distinguish him from his son Eugène), had been rather harshly treated.

P. A. L.

JOHN LORD WAKE (4th S. x. 149.)—I believe the answer to this query has yet to be discovered. If A. H. will refer to the index of the fourth

volume of your third series, he will find that I asked it about ten years ago, but no conclusive reply was elicited. Will A. H. give me leave to correct two—perhaps clerical—errors in the facts stated in his query? The daughter's name was Margaret, not Mary, and she married Edmund of Woodstock, brother of Edward II.

HERMENTRUDE.

"LA PRINCESSE DE CLÈVES" (4th S. x. 207.)—This is a celebrated novel composed by Madame de La Fayette in 1678. Consult, on that lady, all the histories of French literature: Geruzez, St. Marc Girardin, Demogeot, my *Introduction to French Literature* (Edinb. A. and C. Black), and my *Class Book of French Literature* (same publishers).

GUSTAVE MASSON.

Harrow-on-the-Hill.

EDGEHILL BATTLE (4th S. x. 47, 99, 139, 196.) MR. TEW may perhaps be interested in knowing that he will find in the Navy List of January, 1798, and in the Royal Calendar of 1813, the names of Captains (afterward Admirals) Sir H. Trollope and Sir W. Fairfax with the title of Banneret affixed to them. It may be easy for him to ascertain at the Admiralty in what manner and under what circumstances this distinction was conferred on them. George III. may have been at one of the seaports on their arrival after some gallant exploit.

SENEX.

Captain John Smith, though a banneret, was not "the last upon whom the title was ever conferred," for George III., in 1764, bestowed the honour upon Sir William Erskine, who may be considered the last on the roll.

J. W. FLEMING.

Brighton.

INDUCTION OF A VICAR (4th S. x. 183.)—The ancient custom of tolling a bell by a new vicar on his induction to the living, is not peculiar to Warwickshire, nor yet the belief that the vicar will hold the living as many years as the number of times he does so. On the recent induction of the vicar of St. George's, Shrewsbury, by Bishop Hobhouse, this part of the ceremony was, however, omitted. Was it because the living is not an old vicarage, but a perpetual curacy, by a recent Act of Parliament transformed into a vicarage?

W. H.

Shrewsbury.

APPLE-TREE OMEN (4th S. x. 183.)—Some apple trees frequently produce a few flowers at about the time the fruit is ripe. There is one at Bottesford Moors, in this parish, on which I think I have seen one or two flowers every autumn for the last thirty years.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

I should think this superstition prevalent in most parts of England; at least I have heard of it in localities very remote from each other. I think all sensible people should do all they can to eradicate these old absurd notions, which only serve to fill weak minds with groundless fears; while, what is far worse, they tend to diminish our reliance on that fatherly care which Divine Providence has of us. If I had met with the informant of MR. UDAL, I should have asked him to try to recollect instances where the omen had signally failed. For we usually find people ready enough to chronicle the fulfilment of similar forebodings, while they take no note of failures.

F. C. H.

A CHAUCER CONSTRUCTION (4th S. x. 164.)—There is an old legend in Lancashire which relates that a merchant who escaped from a storm at sea, upon the coast of that county, had made a vow in the hour of danger that if he escaped, he would acknowledge his preservation by some work of piety. The legend goes on to state that when gratefully reflecting upon his deliverance, and anxious to know how to fulfil his vow, a miraculous voice admonished him to seek a place called "Ferryhalgh," and there build a chapel, on the spot where he should find a crab tree bearing fruit without cores, and under it a spring of water. He travelled long in vain, in search of such a place, till he came to Preston, where the maid came in where he lodged from milking, and accounted for being very late by saying that her cow had strayed, and she had had to follow her as far as "Ferryhalgh." This was enough to revive the spirits of the weary merchant, and the next morning he procured a guide to "Ferryhalgh," and found the crab tree and the spring. Those who have perused the histories of the many places of pilgrimage in France and other countries, must have observed how often they arose from the miraculous discovery of some statue of the B. Virgin Mary. So here was found a hitherto unknown image of her, from which the spring was thenceforth called "Our Lady's Well." The merchant built a chapel there, which was called "Our Lady's Chapel in Ferryhalgh." This became a noted place of pilgrimage, and the Catholics have continued their devotions at our "Lady's Well" even to this day. Have we not here the solution of the difficulty in Chaucer? I have little doubt that he alluded to pilgrimages to "Our Lady's Well" at "Ferryhalgh."

F. C. H.

Will MR. FURNIVALL cast his eye over the following?—

"And palmers for to seeken strange strondes,
To ferne halwes . . ."

And specially—

" . . . to Canterbury they wend."

Or more shortly—

"Palmer's . . . to ferne halwes . . . wend."

Here *to* is a preposition, as in "*to* Canterbury," so we have "*to* ferne halwes." A. H.

MODESTY IN DOGS (4th S. x. 104.)—Though dogs are creatures highly sensitive, both in bodily and mental organisation, I have never remarked in them that bashfulness in asking for food which FILMA mentions. On the contrary, where dogs occupy the position which the God of Nature intended them to hold—where treated as close friends, and beings largely endowed with intelligence, faithfulness, and affection—they apply, not only without the least apparent hesitation, but with the utmost frankness and readiness for sustenance. Instances are even known of dogs procuring food for others of their species. Walter Scott, who was a firm friend to animals, said: "These creatures have many thoughts of their own, no doubt, that we can never penetrate."

GEORGE R. JESSE.

Henbury, Cheshire.

SYDNEY SMITH AND TAXATION (4th S. x. 144.) Sydney Smith's famous saying concludes a curious protest against taxation that I have in my possession, some description of which may be interesting to the readers of "N. & Q." It is a lithograph by Ingre, 310, Strand, published some time during Brougham's tenure of the Chancellorship at the price of 1s. 6d., affording a striking contrast in that particular to our cheap *Funs* and *Punches*. A fancifully-shaped black-edged border, above which is a medallion of the Chancellor's bewigged head in profile, and below his coat of arms without supporters, encloses a tirade against taxes, printed in all kinds of type. The first half sets forth the universality of taxes, the objectionable word standing by itself, and the line underneath stating the things taxed in an antithetical way, thus: "Taxes: On the Sauce which pampers, and the Drug which restores"; "On the Ermine which decorates the judge, and the Rope which hangs the Criminal." The latter half shows the Englishman taxed from the cradle to the tomb; and after grotesquely enumerating what he has paid on his medicine, spoon, chintz bed, and will, it asks all our sympathy for him, "expiring in the arms of an apothecary who has paid 100l. for the privilege of putting him to death." His whole property is then taxed, fees are paid for his burial, his virtues are recorded on taxed marble, "and he is then gathered to his fathers to be taxed no more." The general appearance of this extravagant production resembles a mural tablet; and the uneven lines look like those of an epitaph, the first line "Taxes," and the last "No more," being printed so as to catch the eye together. A bit of legal technicality in it is wrong, viz. "*Couchant* or *levant*

we must pay." I believe lawyers only use these epithets "*couchant*" or "*levant*" of cattle, not men. J. H. I. OAKLEY.

ETHEL (4th S. x. 164.)—I think HERMENTRUDE makes two mistakes in her note on this subject. Ethel means noble, and not king; and, therefore, she might not have objected to the name had it been given her; but the word was used adjectivally, never as a substantive, never alone, as a name in Anglo-Saxon times, as I suppose the word *noble* never was used alone till lately. Ethel is no more of a proper name, and almost as modern as Alma. But both are pretty, and likely to become popular therefore. I wonder they are not considered to be too short: for I thought people had not only an absurd taste for many names to each child, but for long names also. If I am right in this, Etheldreda will perhaps supplant Ethel soon. Etheldreda is as little a woman's name as Ethel is a man's (or woman's) name; and HERMENTRUDE should have written Etheldred, I believe. *Ceteris paribus*. Let me refer to E. A. Freeman, *Old-English History*, 1871, pp. xvi. and xvii. J. F. S.

I should be disposed to accept the challenge contained in HERMENTRUDE's closing query, and to maintain that Ethel is such a pretty name that we might well retain it, even "in defiance of gender." But surely Ethel is merely the word which has since become the German *edel*=noble; and might, therefore, become a proper name for either sex, though usage has appropriated it to the fairer. William the Conqueror had a daughter called Adela, which is nothing but a Latinised form of Ethel.

C. G. PROWETT.

Garrick Club.

I have always supposed, whether rightly or wrongly I cannot say, that the celebrated writer William Makepeace Thackeray had much to do with the introduction of the now fashionable baptismal name Ethel, referred to by HERMENTRUDE. It is assigned by him to one of his female characters in the *Newcomes*, one of the best of his novels, which was universally read on its publication, and is now unforgotten. Ethel Newcome, it will be recollected, possessed considerable personal attractions, but was "uncertain, coy, and hard to please."

JOHN PICKFORD, M.A.

Hungate, Pickering.

LEPELL FAMILY (4th S. ix. 506; x. 19, 98, 197.) I never supposed that Pomerania was in Russia, but was referring to MR. CHARNOCK's etymology (x. 19). The Duchess of Marlborough, in a letter to Lord Stair, states that Molly Lepel had had a cornetcy given her by her father as soon as she was born, continued to receive pay long after she was Maid of Honour, and was at last pensioned off by George I. at the instance of Lord Sunderland. (Horace Walpole's *Correspondence*, l. cliii.

1866.) "N. & Q." (2nd S. x. 47) mentions a tradition of her *sister* Anne having married in 1791 Mr. Samuel Weaver, a Welsh gentleman, who emigrated to New York the following year, in which case I may claim fourth cousinship with your correspondent, MR. S. WEAVER, of New York.

S. H. A. H.

Bridgewater.

HOUSE OF ORLEANS (4th S. x. 165.)—The title of Duke de Guise, I believe, was conferred on his grandson by Louis Philippe; but Q. M. R. would perhaps discover this with certainty by consulting the *Almanach de Gotha* for the year succeeding the prince's birth. As he was born in January, 1854, the *Almanach* for 1854 or 1855 would be the one wanted. I am too old-fashioned a politician to understand your correspondent's remark that the title *could not* have been conferred subsequent to the revolution of 1848. If Louis Philippe ever were a rightful king (which I do not think he was) he was just as capable of conferring a title in 1854 as in 1847. The House of Orleans did not inherit the estates of "Mademoiselle," which were alienated by herself to the Duke de Maine and his heirs.

HERMENTRUDE.

BOYS, BOYES, BOYSE, BOYCE (4th S. x. 165.)—I doubt if "De Bois" be an original name any more than the other examples that head this notice. The primary form, as I think, is the Norwegian *Boek* and *Boeke*, of which, in my judgment, all the others are but corruptions. This name is found along the seacoast of Forfarshire—which was certainly peopled by the Northmen—in the orthography of *Boyack*, *Buik*, *Bauk*, *Boece*, and *Boase*, the last save one being the name of the Scottish historian, who was a native of Dundee. It is needless to cite examples of the letter *k* changed into *c*, by which the medieval Norwegian name *Boeke* is converted into *Boece* and *Boyce*. Having taken this form the transition to *Boyse*, *Boase*, *Boyes*, and *Boys*, by the softening of *c* into *s*, is scarcely fanciful. The Conqueror, we all know, came from Normandy, and Norman is only another name for Northman—the Norwegians by whom that country was subjugated; so that *Bois*, with its Norman prefix *de*, in all probability owns a kindred origin. The name *Boake*, I have reason to know, is of frequent occurrence in those portions of the county of Dublin which were settled by the Danes. The same name is found on the Yorkshire coast in the form of *Bewick*. It has been stated to me that this name occurs in Ayrshire in the original orthography of *Boeke* and in other districts of the Scottish lowlands, with some slight variation.

J. CK. R.

P.S. Mr. Cosmo Innes in his small volume, *Concerning some Scotch Surnames*, mentions the name *De Bois*, which he says "has given us many Woods." This proceeds on the assumption that

the French word meaning a wood, and the personal name *Bois* (De Bois), are one and the same, of which we have no evidence. The Scotch surname of Wood, I apprehend, has a different origin. The name *Bois* with the *s* returned to *c*, gives *Boic*; and this again to *k*, the original Scandinavian name *Boik* (Boek), different only by the change of vowel. It occurs to me that the Scotch surnames of *Boig*, *Boag*, *Bog*, and *Boog*, are other varieties of the same name; although it is just possible that some of these may be the Scandinavian personal name *Bugge*.

A VINE PENCIL (4th S. x. 49, 137.)—The reason given for calling a black-lead pencil "a vine pencil," receives support from the Scotch name for the same thing, *Keelivine*, or *Keelevine-pen*, on which Jamieson says: "perhaps *quasi* 'quille de vigne,' a quill made from the vine."

J. H. I. OAKLEY.

Wyverby Rectory, Melton Mowbray.

LEE GIBBONS (4th S. ix. *passim*; x. 57.)—I have only just seen the information MR. PICKFORD gives to the readers of "N. & Q." I am very happy the subject has come to such a termination, as Mr. Bennett is well known and highly respected in this part of the country. As your correspondent ELLCEE has a desire to see *The King of the Peak*, *Malpas*, and *Owain Goch*, and as I am so fortunate as to have them, I shall have great pleasure in lending them to him.

T. EYRE.

Hayfield, near Stockport.

"DIP OF THE HORIZON" (4th S. x. 185.)—The *dip* of the horizon appears to be equivalent to the *depression* of the horizon, as it is "the angle by which the visible horizon appears depressed below the direction of a spirit-level."—Herschel's *Outlines of Astronomy*, 10th ed. § 23.

ARTHUR M. RENDELL.

Coston Rectory, Melton Mowbray.

ARISTOTLE'S CHRISTIANITY (4th S. x. 184.)—The passage cited might be admitted as pagan, or, at most, Jewish morality; but it certainly has nothing distinctive of *Christianity*. David speaks of himself as having been conceived in sin, and he might well have added the two other circumstances. But in the absence of all reference to our Blessed Redeemer, there can be no claim to Christianity.

F. C. H.

EPITAPHS (4th S. x. 185.)—The epitaph from the churchyard at Chesterfield might well appear to your correspondent "almost sublime," since it is almost a literal versification of the words of the inspired Apostle: "Yet am I not hereby justified; but he that judgeth me is the Lord." (1 Cor. iv. 4.)

F. C. H.

KISSING THE BOOK (4th S. x. 186.)—The strict obligation of an oath has been signified in various countries by what each considered most sacred.

To a Christian the holy gospels are such: and the most ancient form of swearing in the Christian church was to lay the hand upon the gospel and say—"So help me God, and these holy gospels." Subsequently the custom was introduced of kissing the gospel, and this became in time the practice of all our courts of justice.

F. C. H.

"SPHÆRA CUIUS CENTRUM" (4th S. viii. ix. *passim*; x. 96, 198).—It required no deep scholarship to find in Milton a sufficient authority for this amphibologic imagery, yet I will venture to observe that my own habitual notion of the divine quaternion—Power, Wisdom, Justice, Mercy, the conjunctiveness whereof is transcendence of all human intelligence, comprises the ten cabalistic circles of the Ineffable Centre. Be this as it may, ten or ten millions of circles present at their extreme outermost the same *nescio quid*, the very converse of that infinity which differs from eternity no otherwise than in the *where* and the *when*: the one being subjective of mensuration, the other of computation.

Milton's Elizabethan precursor, Giles Fletcher, the author of *Christ's Triumph*, is not less mysterious in his tone than the poet of *Paradise Regained*, but with an admixture of human organism which detracts from its sublimity—

"That hath no eyes to see, no ears to hear,
Yet sees and hears, and is all eye and ear;
That nowhere is contained, and yet is everywhere."

Serious and awful indeed as is their subject, antitheses such as these degenerate into mere contradictions. EDMUND LENTHALL SWIFTE.

[This discussion must now close.—ED.]

"WAIT TILL TO-MORROW" (4th S. x. 187).—MR. MANT's quotation is the commencement of some English version of an epigram of Martial's:—

"Cras te victurum, cras dicis, Posthume, semper;
Dic mihi cras istud, Posthume, quando venis?
Quam longè cras istud, ubi est, aut unde petendum?
Numquid apud Parthos, Armeniosque latet?
Jam cras istud habet Priami vel Nestoris annos,
Cras istud quanti, dic mihi, possit emi?
Cras vives; hodie jam vivere, Posthume, serum est;
Ille sapit, quisquis, Posthume, vixit heri."

Thus Englished (*Panorama of Wit*, p. 281):—

"To-morrow you will live, you always cry;
In what far country does this morrow lie
That 'tis so mighty long ere it arrive?
Beyond the Indies does this morrow live?
'Tis so far-fetched, this morrow, that I fear
'Twill be both very old and very dear.
To-morrow I will live, the fool does say:
To-day itself's too late; the wise lived yesterday."

JAMES T. PRESLEY.

BLANCHE PARRY (4th S. x. 48, 191).—It is worth while to supplement HERMENTRUDE's list of jewels (*antè*, p. 192) given to Queen Elizabeth by

extracts from the will of Blanche Parry (or *Apparry*, as Lord Burleigh writes it), which will exhaust this subject of jewels:—

"Item. I give to the Queen's most excellent Majesty my Sovereign Lady and mistress my best diamonds.

"Item. I give to the Right Honourable my very good Lord Sir Christopher Hatton, Knight, Lord Chancellor of England, one table diamond.

"Item. I give to the Right Honourable my very good Lord, Lord Burleigh, Lord High Treasurer of England, my second diamond.

"Item. I give to my good Lady, the Lady Cobham, one ring with a pointed diamond, and a chain of knobs, enamelled work.

"Item. I give to my very good Lady, the Lady Dorothy Stafford, one diamond set in gold, with a broad hoop.

"Item. I give to the Right Honourable my very good Lord, the Lord Lumley, a ring with a pointed diamond."

The will gives a great many other things, plate, household goods, land, rings, charities, &c. &c., which I think HERMENTRUDE might be glad to see; and if so, I shall be happy to let her see the will on learning how to address it. The Editor has my address.

F. C. P.

"WHEN THE LAST SUNSHINE," ETC. (4th S. x. 187).—This quotation forms the opening of Lord Byron's *Monody on the Death of Sheridan*. It is, however, so very incorrectly given, that I must transcribe the sublime original:—

"When the last sunshine of expiring day
In summer's twilight weeps itself away,
Who hath not felt the softness of the hour
Sink on the heart, as dew along the flower?
With a pure feeling which absorbs and awes
While Nature makes that melancholy pause,
Her breathing moment on the bridge where Time
Of light and darkness forms an arch sublime," &c.

F. C. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

Matthæi Parisiensis, Monachi Sancti Albani Chronica Majora. Edited by Henry Richard Luard, M.A., Fellow of Trinity College, Registrar of the University, &c. Vol. I. The Creation to A.D. 1066.

Memorials of the Reign of Henry VI.:—Official Correspondence of Thomas Bekynton, Secretary to Henry VI., and Bishop of Bath and Wells. Edited from a MS. in the Archbishop's Library at Lambeth, with an Appendix of Illustrative Documents, by the Rev. George Williams, B.D., Vicar of Ringwood, late Fellow of King's College, Cambridge. Vols. I. and II. 1872.

Chronica Monasterii S. Albani.—*Registra Quorundam Abbatum Monasterii S. Albani qui Sæculo XV^{mo} floruerunt.* Vol. I. Registrum Abbatis Johannis Whestamstedæ, Abbatibus Monasterii S. Albani, Secundo; Roberto Blakeney, Capellano, huc usque, ut videtur, adscriptum. Edited by Henry Thomas Riley, Esq., M.A., Cambridge and Oxford, and of the Inner Temple, Barrister-at-Law.

Often as we have had occasion to call attention to the valuable series of Chronicles and Historical Monuments published under the direction of the Master of the Rolls there is one feature connected with them which, trifling

as it may seem, furnishes very strong evidence how thoroughly the plan of publication had been considered and matured before the undertaking was commenced. We refer to the form in which the volumes are issued. They are sent forth so bound and lettered as to be fit to be placed on any shelves; and none but wealthy and fastidious bibliomaniaes need think of putting them in any other binding. This is no small advantage, but one which has not as yet been sufficiently recognised. It has been impressed upon us by seeing how well the four volumes, whose publication we now propose to record, look as ranged side by side they stand before us, and when we remember that they are published at the low price of ten shillings each, and that the impression is a limited one, it is a matter of surprise that the earlier volumes are not already out of print. The first of these new volumes is one of which the importance will be at once recognised when we state that it is the first attempt to do justice to the Greater Chronicle of Matthew Paris, perhaps the best known of all our mediæval historians. The pains which Mr. Luard is taking to correct the errors and omissions of former editors, as shown by his valuable Introduction, is most praiseworthy. Nor is the Editor of the next two volumes—*The Correspondence of Bishop Bekynston*—less deserving of commendation. An elaborate introduction, which describes not only the MSS. employed, but furnishes us with a Biography of the Bishop, and shows the light which his correspondence throws on the domestic history and foreign relations of England during the reign of Henry the Sixth, will be read with great interest. Chronological Tables, Indexes, and Glossaries make the work very complete. In this new contribution to the Series of Chronicles of Saint Albans, Mr. Riley prints for the first time in its entirety the History of the first Ten Years of the Second Abbacy of John Whethamstede. He confines his Introduction to question of authorship, reserving his analysis of its contents to the second volume, which will conclude the series.

The Troubles of our Catholic Forefathers related by Themselves. First Series. Edited by John Morris, Priest of the Society of Jesus. (Burns & Oates.)

The object of the editor, whose *Condition of Catholics under James I.* was so favourably received, is to make known the condition of his co-religionists in England immediately subsequent to the Reformation. For this purpose he has collected together a number of papers from hitherto unpublished MSS. of great value and interest. As showing the manners of the times, this volume will have an interest for the general reader; and we cannot but think that Mr. Morris has exercised a wise discretion in removing difficulties and confusion that would certainly have been experienced by the public at large, had the variety of spellings, of which examples are given in the preface, been reproduced.

In digging the foundations of the new buildings in Queen Victoria Street, the bed of the old Wall-brook has been reached, with a margin of Roman pavement in good preservation, and about a basketful of human bones has been picked up in the alluvial soil.

RESTORATION OF DUMBLANE CATHEDRAL.—Subscriptions are solicited for the restoration of this, one of the most interesting and beautiful of Scottish Cathedrals. Mr. Ruskin bears testimony to its possessing features of unique beauty, and its connection with the name of Archbishop Leighton, who was Bishop of Dumbane from 1661 to 1670, invests it with deep interest. To complete the portion of the work already begun, the sum of 2000*l.* will be required, and subscriptions in aid of it will be received and acknowledged by Sheriff Grahame, Whitecross, Dumbane, &c.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose.—

NARY LISTS, 1614, 1615, 1616.

O'MARA'S TRANSACTIONS AT ST. HELENA.

LAS CASES LETTERS ON HIS REMOVAL FROM ST. HELENA.

Wanted by Messrs. A. & R. Milne, Booksellers, Aberdeen.

EFFINGHAM WILSON'S HANDBOOK TO ADVERTISING.

Wanted by Mr. T. R. Elkington, "Times" Office, Ipswich.

Notices to Correspondents.

FRANCIS F. PAGET (Elford).—*Breckenhill is in the parish of St. Mungo, Dumfries-shire. "Directly east, and nearly parallel with the ridge of Nutholmhill, rise the eminences named Barrhill and Breckenhill."*—New Statistical Account of Scotland, iv. 204.

J. T. F. (Durham).—*The word platform, meaning a ground plan, has been discussed in "N. & Q." 2nd S. x. 148; 3rd S. vols. ii. iii. iv. vi. viii.*

J. F. (Mortlake).—*For poems on Mary Queen of Scots consult Bohn's edition of Lowndes's Bibliographer's Manual, pp. 1500-1, and Miss Strickland's Lives of the Queens of Scotland.*

W. H. V. (Rochampton).—*Line was formerly synonymous with lot. See the Bible and Prayer-Book versions of Psalm xvi. 6. The term "Hard Lines" is therefore equivalent to "Hard Lots."*

S. TURNER (Weymouth).—*During the siege of Orleans by the Duke of Bedford in 1428, at the approach of Lent a large supply of salt herrings was sent to the besiegers under a strong escort, which the men of Orleans attacked. Hence this sortie is called "The Battle of the Herrings."*

VOCALIST (Strand).—*The club, called "The Order of the Lyre," confined to twelve members, was instituted at the Prince of Orange's Coffee House in the Haymarket by Mingotti, the Italian singer.*

THOMAS HOWARD.—*The old song, "Two Toms and Nat," is printed in Poems on State Affairs," ed. 1703, p. 140, under the title of "The Council." At the time of its publication it was extremely popular, as stated by Echard and Oldmixon, who tell us that Thomas Sprat, Bishop of Rochester, and Thomas White, were the "Two Toms" alluded to.*

IPSWICH (4th S. ix. 515).—*Will you forward your name and address to Mr. Frederick Rule, Ashford, as that gentleman wishes to place himself in communication with you?*

R. C. A. PRIOR.—*Want, a mole, is commonly derived from the Anglo-Saxon Wand, talpa. Skinner derives it from Anglo-Saxon Wend-an, to turn, a vertendo terram.*

F. RULE (Ashford).—*The pencil mark in most new books enables the bookbinder to identify his workpeople.*

E. B. NICHOLSON (Oxford).—*Consult An Essay towards a Collection of Books relating to Proverbs, &c., being a Catalogue of those at Keir. London, privately printed, 1860. A copy is in the British Museum, and probably one in the Bodleian. See also "N. & Q." 2nd S. x. 259.*

ERRATA.—4th S. x. p. 208, col. i. line 4 from bottom, for "Chimay" read "Chinay"; p. 212, col. ii. line 7 from bottom, for "Sandars" read "Sanders"; 4th line from bottom and last line, for "Coldwell" read "Caldwell"; p. 213, col. i. lines 13 and 14, for "Sanders" read "Sandars"; p. 220, col. ii. last line but one, for "Richard Nassall" read "Richard Vassall."

LONDON, SATURDAY, SEPTEMBER 28, 1872.

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A PARTING NOTE.

There is something very solemn in performing any action under the consciousness that it is for the last time.

Influenced by this feeling it had been my intention that this the last number of NOTES AND QUERIES edited by me should not have contained any intimation that the time had arrived, when I felt called upon to husband my strength and faculties for those official duties which form the proper business of my life.

But the fact having been widely announced, I owe it to myself, and to my sense of what is due to that large body of friends, known and unknown, by whom I have been for three-and-twenty years so ably and generously seconded, to tender them my public and grateful acknowledgments for their long-continued kindnesses.

"With conscious pride I view the band
Of faithful friends that round me stand;
With pride exult that I alone
Have joined these scattered gems in one;
Rejoiced to be the silken line
On which these pearls united shine."

This pride is surely a most justifiable one; and he who could separate himself from the pleasant associations which I have thus enjoyed for nearly a quarter of a century, without deep pain and emotion, must be made of sterner materials than I can boast.

That pain would be yet greater, that emotion yet more deep, did I not feel assured that in resigning my "plumed" sceptre into the hands of DR. DORAN, I entrust it to one who not only desires to maintain unchanged the general character of this Journal, but will, by his

intelligence, courtesy, and good feeling, secure for dear old NOTES AND QUERIES the continued allegiance of those kind and intelligent friends who have made it what it is.

To those friends, one and all, I now with the deepest gratitude, and most earnest wishes for their welfare and happiness, tender a hearty and affectionate FAREWELL.

WILLIAM J. THOMS.

In publicly acknowledging how great are my obligations to my accomplished friend MR. JAMES YEWELL, for his valued and long-continued assistance, I am doing a simple act of justice which it affords me the highest gratification to perform.

Notes.

ORIGIN OF THE ESTABLISHMENT OF THE HORSE GUARDS AT WHITEHALL.

The following extract from a letter, written by Mr. Thos. Smith to Admiral Sir John Pennington, December 30, 1641, appears clearly to indicate the main circumstances which led to the permanent establishment of Footguards and Horseguards in the pile of building with which we are so familiar at Whitehall:—

"The 'prentices and our souldiers have lately had some bickerings, wherein many of the 'prentices were wounded and lost their hats and cloakes. This was don yesterday at Whitehall Gate, as the 'prentices were coming from demanding an answer of their petition lately exhibited to the Parliamt^{re} house. The sould^{rs} continue in great numbers in Whitehall. These woundes of the 'prentices have soe exasperated them, that it is feared they will be at Whitehall this day to the number of ten thousand; whereupon the soldiers have increased their number, built up a Court of Guard without the Gate, and have called down the military company to their assistance; and what will be the event, God knows."

Under-Secretary Sidney Bere also writes at the same date, Dec. 30, 1641, to Pennington:—

"In fine, these distempers have soe increased by such little skirmishes, that now the traynebands keep watch everywhere; all the courtiers commanded to weare swords; and a Corps-de-Gard House built up within the railes by Whitehall."

The above passages are transcribed from Mr. John Forster's highly interesting volume, *The Arrest of the Five Members by Charles I.*

On looking to the earliest known map of London, belonging to the reign of Queen Elizabeth, executed by Ralph Aggas about 1578, where the buildings are clearly represented both in ground-plan and elevation, no entrance into the park is perceptible, and no building appears on that side of the street. The various edifices on the side towards the river constituting the palace, such as hall, chapel, courts and garden, laid out in parterres, with fountain, are marked with great care.

Over against Scotland Yard, where the road is broad, and on the side towards the park, is represented, but without any name, a cluster of houses

which corresponds with Wallingford House, in occupation of Sir William Knollys, Treasurer of the Household to Queen Elizabeth, and afterwards the residence of George Villiers, first Duke of Buckingham. It is now the site of the Admiralty. From this point, right down to the Cock-pit buildings, now the Treasury, runs an unbroken wall, flanked by two inner parallel walls, marked "Tilt-yard."

In Norden's *Survey*, taken 1593, the Tilt-yard is clearly shown; and there appears to be an arched entrance through the back wall of the yard into the park to the south, near an enclosure marked as "The Parke lodgings."

A curious engraved view, by Israel Silvestre, a contemporary of Della Bella, exhibits Whitehall Street with the Holbein Gate in the centre, the Banqueting House to the left, and the long wall of the Tilt-yard and trees in the park over it to the right. In this wall, towards the southern end, near the Holbein Gate, is an arched entrance. The print has been carefully fac-similed in J. T. Smith's *Westminster*, p. 20. It probably dates about 1650. Silvestre died in 1691. He was born 1621. The style of engraving is very similar to that of Callot and Della Bella.

In Newcourt's map, engraved by Faithorne in 1658, where the various buildings are, as in the preceding plans, represented in elevation as well as ground plan, the Tilt-yard appears entire, and the wall next to the park has no break in it. Wallingford House has become a noble mansion, with a square enclosure. The space within the park, where the parade now is, is laid out as a garden, with a square piece of water and swans floating on it. A stream of water, crossed by a bridge of two arches, flows from north to south, and seems to divide this parade portion from the rest of the park westwards.

The plan of Whitehall, surveyed by John Fisher in the reign of Charles II., shows many changes. The original drawing belongs to the Duke of Portland, and was engraved by Vertue, as exhibiting the palace and its surroundings in 1680. Cunningham, however, in his *London* (p. 550) shows, with much cogency, that it ought to be dated ten years earlier. By this plan, therefore, in 1670 we find the ground on the park side of the street almost entirely changed. A very small part of the Tilt-yard, merely the south end, now occupied by Dover House, remains open. The Horse Guards' courtyard, stables, gateway, sentry-boxes, and a house for the Foot-guards, are all clearly defined, and were then in full use. The northern extremity of the Tilt-yard is occupied by Mrs. Kirk's "Lodgings," and has since grown into a square solid mansion, which in modern times is known as the "Pay Office." It is worth noting, that the tablets of instructions, which are hung up inside the sentry-boxes of the Foot-

guards on duty in front of these buildings at Whitehall, extending from the Pay-office to Downing Street, and also on the Square of the Parade, are still headed "Tilt-yard-Guard."

The two sentry-boxes for the Horse Guards are clearly shown in a curious view of Whitehall in 1669, engraved in *The Travels of Cosmo the Third, Grand Duke of Tuscany*, published in London, 4to, 1821. The rough building, with a rude kind of staircase used for the Foot-guards, also appears at this side of the drawing; and beyond it, over the sloping roof, may be seen the turrets of the square Treasury building. The Holbein Gate, with gabled houses connecting it with the Banqueting House, completes the series.

A curious picture belonging to the Earl of Hardwick, a view taken in St. James's Park looking towards Whitehall, shows a very ruinous guard-house, with the rude corner staircase projecting from the Holbein Gate into the parade, and the Treasury building and the Cock-pit to the right of these again. The date of the picture is marked by the introduction of King Charles II., attended by his courtiers, and followed by several spaniels. It has been engraved in Pennant's *London*, p. 110. A similar picture is preserved in the collection at Holland House.

A drawing by Canaletto, taken between the years 1746 and 1748, still showing the old Horse Guards, with the present Admiralty building and the steeple of new St. Martin's church beyond it, is engraved in J. T. Smith's *Westminster*. It appears also in Kip's large and curious view of London, about the year 1720. Pictures by James at Hampton Court may also be consulted with interest.

The present building of the Horse Guards, built by Vardy about 1753, is seen in Rooker's spirited engraving after Paul Sandby, dated Dec. 1768, of the old gateway-entrance to the courtyard of Whitehall Palace, taken from the front of what is now the United Service Museum. This gateway, with a tall steeple-like roof, immediately joined the Banqueting House and modern chapel. On the extreme right in the engraving is shown the corner of a building marked as the residence of Sir John Vanbrugh, the architect; being, in fact, that diminutive house at Whitehall of which, in contrast to his stupendous constructions at Blenheim and Castle Howard, Swift said—

"At length they in the rubbish spy
A thing resembling a goose-pye."

Whitehall was mainly destroyed by the conflagration of 1698. The gateway has now entirely disappeared, and Lord Carrington's mansion occupies the site of the gabled residences adjoining it.

G. S.

8, Ashley Place, Victoria Street, S.W.

DR. FREIND'S EPITAPH ON EVAN REES.

The following epitaph, I believe, has not yet appeared in "N. & Q.," but it surely deserves a place in the collection. It is engraven on a brass tablet and placed against a pillar on the south side of Margam Church, Glamorganshire. The original, in Latin, was, I am told, from the pen of the learned Dr. Freind, M.D. in 1702, at the time of Evan Rees' death; and the translation subsequently was made many years since by the late very Rev. William Bruce Knight, Dean of Llandaff, and formerly incumbent of Margam:—

"Vos qui colitis Hubertum,
Inter Divos jam repertum,
Cornuque quod concedens fatis
Reliquit vobis insonatis,
Latos solvite clamores
In singultus et dolores;
Nam quis non tristi sonet ore
Conclamato Venatore?
Aut ubi dolor justus nisi!
Ad tumulum Evani Risi?
Hic per abrupta et per plana,
Nec tardo pede nec spe vana,
Canibus et telis egit
Omne quod in silvis degit.
Hic evolavit mane puro,
Et cervis ocyor et Euro,
Venaticis intentus rebus;
Tunc cum medius ardet Phœbus
Indefessus adhuc quando
Idem occidit venando.
At vos venatum, illo duce,
Alia non surgetis luce;
Nam Mors mortalium venator,
Qui ferina nunquam satur,
Cursum prævertit humanum,
Proh dolor! rapuit Evanum.
Nec meridies nec Aurora
Vobis reddent ejus ora.
Restat illi nobis fienda,
Nox perpetua dormienda.
Finivit multa laude motum
In ejus vita longe notum.
Reliquit equos, cornu, canes,
Tandem quiescant ejus manes.

EVANO RISO
Thomas Mansel
Servo fideli
Dominus benevolus
P——
Obiit 1702."

Translation.

"Ye who kneel at Hubert's shrine,
Hubert now a name divine,
And wind the sportive horn which he
Bequeathed you, his last legacy,
Let no loud shouts or halloos flow,
Change the notes to tones of woe,
For who but mourns, when to the dead
So choice a sportsman's spirit fled?
Or where can grief be better shewn
Than at Evan Rees's stone?
He through craggy ways or plain,
Swift of foot nor swift in vain,

With weapons and with hounds pursued
All the tenants of the wood.
Up with the dawn, his speed surpassed
The bounding stag or driving blast.
He was keen for sport when high
Phœbus rules the middle sky,
And as unfatigued when he
Dips beneath the western sea.
But he, my friends, whom you deplore
Shall lead you in the field no more,
For Death, that hunter of our race,
And never sated with the chase,
For human foot too sure and fast,
Ah! has on Evan seized at last.
Nor at noontide nor at morn
Will you see him; but forlorn
He a long, long night must sleep,
We his friends be left to weep.
Well has he closed his active days,
To many known and known with praise.
Horn, hounds, and horses lose their friend
At last, may peace his shade attend.

W. B. K——."

A short account of Dr. Freind, who was a man of mark in his day, may be acceptable to some readers of "N. & Q." He and his brother, who was afterwards Head Master of Westminster School, had been educated under the celebrated Dr. Busby. John Freind, already distinguished as a classical scholar, followed the profession of physic, in which he attained to the highest honours. In 1705 he accompanied Lord Peterborough on his Spanish expedition as physician to the army, and on his return to England in 1707, advocated the cause of that nobleman, in a publication, to which he added an account of the defence of Valencia, with original papers.

In 1711 Dr. Freind was admitted a Fellow of the Royal Society. In 1722 he was elected M.P. for Launceston. Dr. Wigan, his biographer, says: "Illic in magno eloquentium oratorum numero, ob summam ejus in dicendo vim ac leporem magnopere inclaruerit." He was a staunch Tory, and expressed himself very strongly on the apprehension and committal of his intimate friend the Bishop of Rochester (Atterbury), and as he afterwards attended him while in prison, he was suspected of being concerned in "The Bishop's plot." The Habeas Corpus being suspended, he was examined by the Privy Council and committed a close prisoner to the Tower. It was here he began his very learned work on *The History of Physic*. Meanwhile Dr. Mead was called to attend Sir Robert Walpole, but refused to prescribe for him until he obtained the liberation of his colleague. It was on this occasion that Freind received a signal proof of Mead's disinterested friendship in being presented with a large sum taken as fees from his patients during his imprisonment. Soon after Dr. Freind obtained his liberty he was appointed physician to the Prince of Wales, and on that Prince's accession to the throne he became physician to Queen Caroline.

See Dr. Munk's *Roll of the Coll. of Physicians*, vol. ii., and Sprengel's *Geschichte der Arzneykunde*, vol. iv. G. S. J.

Bath.

[Freind was buried at Hitchin and Mead in the Temple Church. There are monuments to both in the nave of Westminster Abbey.]

MARRIAGE OF EDMUND SPENSER.

Whilst examining the register of this parish, I read, not without emotion, the following entry:—

"1590. 1 December. Edmundus Spencer et Maria Towerson nupti fuerunt."

Was this the Edmund Spenser of the *Faery Queen*? and could this Maria be the unknown bride whose beauty and excellencies inspired the poet to write his *Epithalamium*, the very finest love poem in the language? I recollected that in Spenser's poems, Grindal, the first Protestant Archbishop (who was a native of this parish, took an interest in the same all his life, and at his death left funds to found the existing grammar school) is repeatedly mentioned under the transparent name of Algrind.

I found on examination that Spenser was a graduate of Pembroke Hall, Cambridge, of which Grindal was formerly master; that in the year 1590, the poet, with his friend Sir Walter Raleigh, came to England from Ireland, whither he returned the next or the following year, and that about the same time he married "a country lass" whose name, language, and local habitation have hitherto remained unknown: that the name of his publisher at this time was William Ponsonby, a name native to this district; that in "Colin Clout's come home again," when enumerating the poets of the day, especially the pastoral writers, he says—

"There eke is Palin worthy of great praise,
Albe he envy at my rustic quill."

Now "Palin" has been identified with Sir Thomas Chaloner the younger, at that time Lord of the manor of Saint Bees, whose poetical genius, though recognised and alluded to by his contemporaries, must be taken on trust, for no fruits of it remain in existence. A careful examination resulted in the discovery of three other Spenser entries, being, I believe, all in the register. The first is the record of a burial earlier in the same year:—

"1590. 30 Marcii. Anna uxor Edmundi Spencer de Withaven sepulta fuit."

The next records how brief was the married life of the bride of 1590:—

"1592. 14 Aprilis. Maria uxor Edmundi Spenser de Withaven sepulta fuit."

And the fourth is of earlier date:—

"1566. 24 Maii. Elizabetha filia Richardi Spenser baptizata fuit."

I am quite aware that these later entries, especially the two former ones, tend to diminish the probability the first quoted points to, but it seems desirable that the whole should be recorded in your pages, and so elicit opinions from those better qualified to weigh them in the critical balance than I am.

WM. JACKSON.

Saint Bees.

DESIDERIUS ERASMUS ROTERODAMI AND THE CARDINAL'S HAT.

It has been often said that Erasmus had been offered the red beaver by Paul III. I think I can show proof of it, but at the same time, that this highest testimonial of esteem from the head of the Catholic church only reached its destination after the great luminary was already extinguished; but though dead yet living, for, as Paulus Volzius said in writing to his learned friend Beatus Rhenanus about Erasmus's death—

"Mortuus est pater et quasi non est mortuus: simile enim reliquit sibi post se. Quid autem Erasmi similis, ac eius libri, vita, doctrinæque suæ testes fidelissimi?"

In the "*Epistole D. Erasmi Roterodami Familiæ, Basileæ apud Bartholomeum Westhemerum, anno MDXLI*," are, *inter alia*, very friendly letters from Erasmus to Peter Tomitius, Bishop of Cracow, to John Antoninus, a medical man of great repute, also residing in the then capital of Poland—some likewise to the illustrious Sir Thomas More. Now I have before me a fine Latin letter of Antoninus (Aug. 9, 1536) to Erasmus, who a month previous (July 12) had gone *ad patres*. (There were in those days no railroads nor electric telegraphs to make events known all over the world in the twinkling of an eye.) In this letter Antoninus speaks of the death of More, of that of Tomitius, of the offer of the cardinal's hat, and of his hope that Erasmus, notwithstanding his frail health, may long be preserved to his friends and to letters. Having been long without writing to him, he says:—

"I know you do not judge your tried friends by their negligence in corresponding: if you ask me how I am and what my occupations are, I am well, though getting weak. I have left the Court, and in my retreat I bring up in the ways of piety, my daughters, my most precious treasures. And as if awakened by the faithful report of the death of Thomas Morus, I reflect how happy was Diogenes in his tub, and how excellent was the philosophy of Democritus. I cannot tell you how delighted I have been with your work on the purity of the Church—a gem of great value."

Then about the Cardinal's hat he says:—

"Pridie quam hinc emigraret Petrus Tomitius Epus noster, scripte fuerunt ad + A (rev. ampl.) littere quibus tibi persuaderet galerum ut sumeres Cardinalitū, sed quia morbi tua impotencia non sinit subscribere dominū propterea indignè vere sunt exequutoribus, quod vocant vt a morte dni ad + A mitterentur. Ego vero quia declararent qua voluntate in te fuerit Illustris Pontifex, dum

viveret, indignus indicavi rejicere, itaque mitto illas. Amplit. +”

But as I said before, this letter never reached Erasmus, who was then beyond the pomps of this world—

“Creating awe and fear in other men.”

P. A. L.

CÆSAR'S LANDING-PLACE.

“Cæsar, in his *Commentaries*, called it Dola,” says a worthy J. P. and ex-mayor, in his *Guide to Margate*, speaking of Deal! Had Cæsar been so precise in naming the place of his landing; had he even mentioned the exact year B.C. when he first came, or the month of the year and day of the month, after English computation; or how he reckoned the time of day, and the number of days before full moon; or even had he said expressly which way, east or west, the tide was setting when he sailed along shore to his landing-place, on his first expedition,—how many laborious discussions would have been saved! Cæsar has told us none of these things; but he has told enough to enable us to form a conjecture as to the place where he landed, and Mr. Long, one of the most able of his interpreters, maintains that he landed at Deal, and could land nowhere else; and this probably is, and will continue to be, the opinion of most Englishmen, notwithstanding a great difficulty about the tide, which the astronomer-royal and others declare makes “the supposition of Dover or Deal being the places concerned utterly untenable” (*Archæologia*, vol. xxxix. pp. 277-281, &c.). Cæsar, it is generally supposed, anchored on his first voyage under the high cliffs, about the South Foreland; but his description of the place might possibly have applied to a point nearer the North Foreland, where the land might have been higher than now. The “mirificæ moles” mentioned by Cicero, on the report of his brother or Cæsar, may have been derived from an after acquaintance with the Dover and Folkestone coast. And may there not, after all, be a mistake about the tide? Grant, that Cæsar anchored under the cliffs off Dover, is it absolutely certain that the tide must have carried him further west? The proof, it seems to me, depends on a chain of evidence, any one link in which being broken, the whole argument is worthless. The direction of the tide depends on the phase of the moon, and the time of high water on the coast; and to determine that, we must be sure that the exact day and hour of Cæsar's heaving anchor are found; that no error has been made in computing the year; no mistake in rectifying the calendar for the year and day. The usually received date of the birth of Christ has been proved erroneous. Can we be certain no similar error has been made in fixing 55 B.C. as the year of Cæsar's first expedition? Then,

does Cæsar speak inclusively or not of the days of landing and of full moon when he says that, on the fourth day after his arrival in Britain, at night there was a full moon? Long, accepting Dr. Halley's computation of this full moon happening on the 30th or 31st of August, B.C. 55, says that Cæsar might have landed on the 26th, 27th, or even 28th. Again, Cæsar does not mention his distance from shore, and the tide turns later some miles out at sea than close in shore. A strong wind also, when the tide is near the slack, will sometimes make the latter appear to be in the same direction. The conformation of the coast was probably very different; the seabottom, rocks, sands, and external currents different, and these all affect more or less the tides and times of high water at different places. Mr. LEWIN argues that, if Cæsar came to Deal on his second voyage, he risked wrecking his eight hundred ships on the Goodwin Sands. But what evidence have we of the existence of the Goodwins at that time? None whatever. If they had existed, the Gallic traders to Britain must have known of them, and Cæsar would probably have mentioned them as a reason for going further west. But Mr. LEWIN also thinks Deal could not have been the place, because the shore there does not answer to Cæsar's description of the fight,—is too steep,—and the water too deep for men to wade. At low water, however, a man can wade a good way from shore along the whole coast, from Walmer to beyond Sandown Castle. I have done so myself scores of times. Sandbanks, like the Goodwins, may form or may disappear in a few centuries. They have formed on many coasts, blocking up ports where once there was deep water. They also probably shift their places as they are acted on by currents. And the Goodwins, if they existed at all in Cæsar's time, may have been in quite a different place and direction from their present; and have affected the tide, with which, *and* wind, Cæsar proceeded 7 m. p. along coast. Then further, between the Isle of Thanet and the main land, near Walmer, was the mouth of the great estuary, five miles broad, with perhaps a strong current setting through the Downs from it, and greatly affecting the tide between Walmer and Dover.

On the whole, the tide difficulty has itself so many difficulties crossing it, as hardly to weigh much against the numerous concurrent arguments of Mr. Long, in favour of the coast near Deal; and his opinion is not only consonant with the ancient tradition of the Britons, “who thought Deale, or as Nennius spells it, Dole, to be the place of this battle, but also of the Saxons, who fixed it at the same place, according to an old table set up in Dover Castle, mentioned by Camden” (Carte). FRANCIS J. LEACHMAN, M.A.

Park Place, Margate.

AMERICAN CENTENARIANS.

REV. CHARLES CLEVELAND.

In my last article * I referred to a gentleman then living who would complete his century, should he live till the 21st of the present month. I regret to state that he has since died on June 5, lacking sixteen days only of the desired term. In my view, however, any well-established case of extreme old age is valuable, as fortifying in the strongest manner the claims of the few actual centenarians. It would be the merest superstition to suppose that a man might live ninety-nine years and three hundred and fifty days, but that some supreme law prevented the attainment of the century.

The late Rev. Charles Cleveland was born at Norwich, Conn., June 21, 1772. His father was Aaron Cleveland of Norwich, a man of some local note, a member of the legislature, and a minister.

From the City Clerk of Norwich, Mr. John L. Devotion, I have received the following copy of the records:—

"Aaron Cleveland and Abiah Hide were married 12th April, 1768.

Children.

George, born Jan'y. 9, at 1 o'clock in the morning,	1769.
William, born Dec. 20, at 11	" 1770.
CHARLES, born June 21, at 5	" 1772.
Francis, born March 9, at 2	" 1774.
Sarah, born Dec. 29, at 4	" 1775.
Aaron Porter, born July 11, at 9	" 1778."

The father, Aaron Cleveland, married a second time, and died at New Haven, Sept. 21, 1815, aged seventy-one years.

Charles Cleveland came to Salem, Mass., at the age of twelve years; made a voyage to Africa; was a clerk; and finally was Deputy Collector in the Custom House, remaining there till 1802. He then came to Boston, and was a stockbroker and dealer in dry goods for over twenty years. Finally, he gave up business, becoming greatly interested in a mission to the poor of the city, and in 1838 he was ordained. From that time to the day of his death he was one of the most useful and honoured citizens of Boston. "Father Cleveland" was known to every one by name at least, and he was liberally furnished with the means to carry out the work of active charity in which he delighted.

On the occasion of his ninetieth birthday, in 1862, a little sketch of his life was printed and given to his friends, and in this the date of his birth is recorded as above. So in Miss Caulkins's *History of New London*, 1866, p. 521. Charles is mentioned as "born June 21, 1772, and now (1865) 93 years of age."

These citations will, I trust, prevent any doubt as to the great age of Charles Cleveland. For

the last month, and especially after the beginning of his last illness, the case has been watched with great interest, and any mistake about the person or his age is simply impossible.

I am sorry that I cannot inscribe Cleveland as the sixth on my list, but I am investigating the claims of two ladies to a place thereon, and hope to report soon.

W. H. WHITMORE.

Boston, U. S. A.

"THEY CANNOT TOUCH ME FOR COINING."—

"*Lear*. No, they cannot touch me for coining; I am the king himself."—Act IV. Sc. 6.

Shakespeare may here refer to the ancient maxim that the right of coining is comprehended in those royal rights, which never leave the kingly sceptre:—

"Jus monetæ comprehenditur in regalibus quæ nunquam a regio sceptro abdicantur. Jus eudendæ monetæ ad solum principem, hoc est, imperatorem, de jure pertinet."

W. L. RUSHTON.

EMBEZZLE.—The old lexicographers—for instance Minshew, and after him Blount, &c.—give this word "*Embezzell, to steal, to pilfer*," &c.; and I am not aware that it has ever borne any other signification. One is, therefore, a little surprised to find it employed in one of the clauses of the will of Matthew Prior, the poet:—

"I leave to Mr. Adrian Drift the sum of one thousand pounds, to be employed and disposed of at his discretion, hoping that his industry and management will be such that he will not *embezzle* or decrease the same."

This gentleman was, it will be remembered, joint executor of the will with Lord Harley, and edited the *History* and the *Miscellaneous Works* of his deceased friend, 2 vols. 8vo, 1740.

I do not know that executors are honest now-a-days, as a rule, than in the times of Prior; but I fancy few of them would feel complimented by a testamentary recommendation not to "*embezzle*" the money bequeathed to them in trust.

WILLIAM BATES.

Birmingham.

OLIVER CROMWELL'S DESCENDANTS.—Believing that all a man's descendants are lineal descendants, and that any male descendant of Oliver Cromwell is his lineal male descendant whether his name be Cromwell or anything else, I must hold the assertion that his last lineal male descendant died in May, 1821, to be incorrect.

The descendants of Oliver Cromwell's daughter, Claypole or Claypool, have been in Pennsylvania for more than a century and a half. Dr. Pratt, who died a few years ago, was one of these male descendants; and within the last six months another male descendant died here, Col. William D. Lewis, Jun., who commanded one of the Pennsylvania regiments in the Union army during the late rebellion.

BAR-POINT.

HATS.—The fashion in hats is rather curious. I find in Lloyd's *Treatise on Hats*, London, 1822, when the beaver had no rival, and the silk was unknown, the following "Short List of Lloyd's Fashionable Hats, invented, manufactured, and sold by him, at his warehouse, 92, Newgate Street, and 71, Strand," which I deem worthy of a corner in "N. & Q."

The John Bull.
The Wellington.
The Tandem.
The Tally-ho.
The Shallow.
The Coburg.
The Marquis.
The Eccentric.
The Regent.
The Kent.
The Cumberland.
The Esquire.
The Vis-à-Vis.
The Petersham.
The Tilbury.
The Count.
The Medium.
The Collegian.
The Corinthian.
The Gloster.
The Small Marquis.
The Turf.

The Bang-up.
The Joliffe.
The Clericus.
The Bon Ton.
The Baronet.
The Four-in-hand.
A Bit of Blood.
The Baron.
A Noble Lord.
The New Dash.
A Paris Beau.
The Brutus.
The Exquisite.
The Irresistible.
The Pic-nic.
The Viscount.
The Dandy.
The Slouch Marquis.
The Slouch Viscount.
The Large Medium.
The Slouch, and
The Newmarket.

Here are no less than forty-four varieties; more, I believe, than the leaders of fashion in head-gear now furnish to the public; and it was extremely difficult, Mr. Lloyd informs us, to make anything like a durable hat in those days.

MAURICE LENIHAN, M.R.I.A.

Limerick.

ETYMOLOGY OF MACCARONI.—In a review of Fétis (*Hist. gén. de la Musique*, tome iii.) in *L'Indépendance Belge*, is the following:—

"On trouve dans les farces atellanes les types de plusieurs des personnages obligés de l'ancienne comédie italienne: le vaillant crédule et dupé qui s'appelait *pappus*; le bouffon (*bucco*), père du *pulcinella* napolitain; *maccus*, le valet gourmand et menteur qui avalait, aux éclats de rire du public, de longs tuyaux de cette pâte à laquelle il a laissé son nom: le *maccaroni*."

R. S. CHARNOCK.

Gray's Inn.

GRAY AND JOHNSON ON LONDON.—The following almost contemporary instances of the truth of the proverb—"Quot homines tot sententia"—may amuse some of the readers of "N. & Q.":—

"I have been at London this month, that tiresome dull place, where all people under thirty find so much amusement."—*Gray*, in 1764.

"Why, Sir, you find no man at all intellectual who is willing to leave London. No, Sir, when a man is tired of London he is tired of life; for there is in London all that life can afford."—*Dr. Johnson*, in 1777.

JONATHAN BOUCHIER.

VOLTAIRE AND DR. JOHNSON.—It is of sufficient importance that the opinion of such a man as Dr. Johnson, whether right or wrong, of his great

contemporary Voltaire, should be preserved in its integrity, for Mr. Kenealy to forgive me for pointing out that, with regard to one word—but that an all-important one—in applying this to his great countryman, Dr. Maginn, his memory has led him into an error. Of the latter he says:—

"With abilities confined to no single branch of intellect, he shines brilliantly in all, and reminds me more than any man I ever saw of Johnson's eulogium on Voltaire: 'Vir acerrimi ingenii et multarum literarum.'"—*Brallagham*; or *the Deipnosophists*, p. 25.

Now this *may* be what Johnson *ought* to have said, and perhaps *is* what he *did* say; but what Boswell makes him to say on his visit to Paris, and in a conversation with Fréron, the journalist, was, "Vir acerrimi ingenii, et paucarum literarum,"—which is a different thing altogether.

WILLIAM BATES.

Birmingham.

"THE ALMIGHTY DOLLAR."—It may perhaps not be generally known to readers that this most expressive and happy phrase was the invention of Washington Irving, and was first used by him in one of his sketches (*The Creole Village*), published originally in 1837. Irving himself notes the fact in an edition of some of his works issued in 1855 by Constable & Co. of Edinburgh, in which he says in a note on "the almighty dollar":—

"This phrase, used for the first time in this sketch (*The Creole Village*), has since passed into current circulation, and by some has been questioned as savouring of irreverence. The author, therefore, owes it to his orthodoxy to declare that no irreverence was intended, even to the dollar itself—which, he is aware, is daily becoming more and more an object of worship."

May I take the liberty of saying, in connection with this subject, that it is a great pity Irving's works are not more in the hands of the public than they seem to be? They are, I am sure, infinitely preferable to the flimsy and pretentious rubbish which at present has a hold of the market of light literature.

F.

Inverness.

Queries.

BARONS' CAVE, REIGATE.—People who visit Reigate are shown an underground hall, in which they are told the barons first obtained King John's consent to Magna Charta, before going to Runnymede. Could you inform me on what authority this story is founded? WYCLIFFE VAUGHAN.

[The source of the tradition seems to be John Watson's *Memoirs of the Ancient Earls of Warren and Surrey*, 1782, i. 30. He says: "Tradition tells us that in this cave, or large room, the barons met in council before their conference with King John in Runnymede; if so, it was probably here that the particulars contained in Magna Charta were agreed upon to be demanded. It goes by the name of the Barons' Cave." From the circumstantial narrative of the movements of the confederated nobles given by Matthew Paris, from the time of their

meeting in arms at Stamford in the Easter week until the march to Runnymede in the June following, it would seem that the above story is altogether unworthy of credence.]

DRYDEN AND TATE AND BRADY'S VERSION OF THE PSALMS.—In a very interesting article in this month's (September) number of the *Cornhill Magazine* on English translations of Goethe's *Faust*, it is stated that Dryden is said to have had some hand in the few good lines of Tate and Brady's version of the Psalms. I am anxious to know what is the authority for this statement, and where the rumour is mentioned. W. D. C.

EPITAPH.—I have found the following epitaph in the churchyard of the parish church of Ilfracombe, Devon. I should be glad to know whether it be original; or, if not, whence it is taken? No name nor date appear with it:—

"I've travelled my appointed time,
Till my Deliverer come,
And wipe away his Servant's tears,
And take his Exile home."

I copy *verbatim*.

HERMENTRUDE.

[This verse is taken from Wesley's *Collection of Hymns*, No. 734, where the first line reads:—

"I suffer out my threescore years," &c.]

GOULD, COOKE, AND HARTOPP FAMILIES.—Would MR. SAGE give me any information he possesses of the families of Gould and Cooke. Are there any pedigrees of either of these families, or of that of Hartopp, prior to January 13, 1762, when the baronetcy became extinct? According to a copy of the will of Elizabeth Cooke, daughter of Sir Nathaniel Gould, the house she lived in at Stoke Newington was, with an estate in Leicestershire, the property of the Gould family. Did Fleetwood House pass into the possession of the Hartopps, and so into that of Gould, or was it acquired by purchase? Subject to the life interest of Elizabeth Cooke, Sir Nathaniel Gould left his properties to a nephew, John Gould. Was this John Gould a son of James Gould, whose daughter, Elizabeth, appears as baptised at Stoke Newington, October 7, 1697? Where is the burial of Thomas Cooke, which took place in 1752, to be found? I do not think Margaret Cook, buried at Stoke Newington, December 1, 1749, was a daughter of Thomas and Elizabeth Cooke; they only had one child, who died young. The bulk of the Cooke property went to a niece, the daughter of John Cooke, by his wife Gertrude Constantia de Hochepeid. Is anything known of Sir William Pritchard, Lord Mayor of London, 1682-3, who married Sarah Cooke of this place, aunt to Thomas Cooke, of Stoke Newington? I am surprised at the date of Elizabeth Cooke's burial, as on a trinket in the possession of a relative of mine her death is given as occurring on January 17, 1763. What was the relationship between the families of Gould, Churchill, and Bruce? The

intermarriages between the families of Fleetwood and Hartopp are remarkable. General Fleetwood's third marriage is not recorded in Kimber and Johnson's *Baronetage*, 1771, under Fleetwood of Calwiche, Staffordshire.

REGINALD STEWART BODDINGTON.

Kingsthorpe, Northampton.

[Replies must be forwarded direct to our correspondent.—ED.]

VISCOUNT HARDINGE, ETC.—Where can I find a biographical account of Sir Henry Hardinge, the gallant soldier and also of Harrison Weir (now living), the great animal painter?

JOHN DE JOHN.

[Biographical notices of Henry Viscount Hardinge (ob. Sep. 24, 1856) appeared in *The Times* of the following day; also in *The Illustrated News*, of Sept. 27, 1856, p. 317; *The Guardian* of Oct. 1, 1856, and other periodicals and papers at the same time.—For some account of Harrison William Weir consult *Men of the Time*, edit. 1872, p. 955.]

JOAN OF ARC.—In the obituary notice of the Rev. John Thomas Lys, Senior Fellow of Exeter College, Oxford, *The Guardian* (Oct. 11, 1871) states that—

"Mr. Lys was, we believe, of an old Huguenot family, and, by reason of the dying out of the elder branch, had become the representative of Joan of Arc; but by reason of his highly sensitive and retiring disposition, had never laid claim to the barony upon the successors of the heroine, and which had devolved on him. He has, however, we understand, an heir in the son of his younger brother."

What foundation is there for this statement, and is Mr. Lys's nephew really the representative of the famous Joan?

Y. S. M.

A QUOTATION.—Can any reader of "N. & Q." inform me who was the author of the following?

"A prison is a house of care,
A place where none can thrive,
A touchstone true to try a friend,
A grave for men alive."

T. EYRE.

Hayfield, near Stockport.

A SHOWER OF BLACK WORMS.—

"A letter from Bucharest reports a curious atmospheric phenomenon which occurred there on the 25th ult. at a quarter past 9 in the evening. During the day the heat was stifling. The sky was cloudless. In the evening everybody went out walking, and the gardens were crowded. The ladies were mostly dressed in white low-necked robes. Towards 9 o'clock a small cloud appeared on the horizon, and a quarter of an hour afterwards rain began to fall, when to the horror of everybody, it was found to consist of black worms of the size of an ordinary fly. All the streets were strewn with these curious animals. We trust there was some one in the town sufficiently interested in natural history to preserve some specimens, and that we shall hear something further respecting this phenomenon."—*Lewant Times*, August 6, 1872.

Are the recorded instances of these events but different degrees of the same phenomenon, and

have they been uniformly produced under similar atmospheric conditions? Some student of natural science among the readers of "N. & Q." will perhaps oblige us with an explanatory note on the subject; and, if within the scope of his finite acquisitions, state why in this case *worms* are generated, and in another *frogs*. O. B. B.

ROBERT STAFFORD.—In Thwing Church, Yorkshire, is a small brass, with an inscription recording the name of Robert Stafford, "the servant of the Lord," who died September 27, 1621. The arms are, dexter, Or, a chevron gu. (the arms of Stafford, Duke of Buckingham), sinister, Ermine, a chevron between two martens. I should be very glad of any information about this Robert Stafford, whose name in the ordinary Peerages I have been unable to find. F. B. B.

TERMS USED IN CARVING.—I have a curious little duodecimo, entitled—

"The Whole Duty of a Woman; or, a Guide to the Female Sex from the Age of Sixteen to Sixty, &c. Written by a Lady. The Fifth Edition. London: Printed for J. Gwillim, 1712, 1727."

It contains a chapter on "The Terms and Art of Carving of Fowl, Fish, Flesh, &c., in which there are given special directions for performing each of the following operations:—To Allay a Pheasant—to Break a Hare—to Thigh a Woodcock or Pigeon—to Unbrace a Mallard—to Unlace a Coney—to Untach a Curlew—to Wing a Partridge or Quail—to Dismember a Hern—to Display a Crane—to Lift a Swan—to Mince a Plover—to Rear a Goose—to Sauce a Cock, Capon, or Pullet—to Unjoin a Bittern; an exuberance of language which reminds one of the richness in vocables expressive of one idea attributed to the Arabic, Icelandic, and some of the North American tongues.

Have these terms now become obsolete? It would appear so: for whilst in Bailey's *Dictionary* (13th edition, 1749) the first seven of them have a place, in Ogilvie's *Imperial Dictionary* I find only "To break a deer, to cut it up at table"; and, in a general sense, "To display, to carve, to dissect and open," illustrated by a quotation from *The Spectator*: "He carves, displays, and cuts up to a wonder." Bailey has also, "To unjoint [not unjoin] a bittern." Richardson does not mention one of them.

JAMES T. PRESLEY.

WALTER SCOTT AND "CALLER HERRIN".—

"Wives and mither's maist despairing,
Ca' them lives o' men."

Scotch song? *Caller Herrin'*.

"It's no fish ye're buying, it's men's lives."—*Antiquary*, chap. xi.

"It is not linen you're wearing out,
But human creatures' lives."

Hood, *Song of the Shirt*.

Did Scott take his idea from the song, or the author of the song his from Scott? What is the

date of the song? Where can I meet with a copy of it?

JONATHAN BOUCHIER.

WELL OF ST. KEYNE.—The following is from the *Tippyn o Bob Peth* column of the *Oswestry Advertiser*, Sept. 4:—

"The Cambrian Archaeological Association assembled this year, as our readers know, at Brecon. The president, Sir Joseph Bailey, in the course of an interesting speech told the following anecdote:—A certain beautiful princess left her country, the land of Garthmadrin, and arrived at the coast of Ireland with a retinue of one hundred men and twelve young ladies. The prince of that country, doubting the intention of the princess, came down to fight with her people, he being accompanied by twelve knights and their retainers. The twelve knights, however, were so struck with the charms of the twelve young ladies, that they at once married them, the prince of course marrying the princess, who made one condition, that if they should have a son, he should be taken back to Garthmadrin. In due time a son was born, and the prince and princess returned to Garthmadrin, and settled on the Usk, near Brecon. Their son, Brychan, became Prince of Garthmadrin, which was called Breconshire, after him. He reigned fifty years, married three wives, and had fifty children—very remarkable people, all of them saints, most of them virgins, and some of them martyrs. Of these, St. Cattwg settled at Llangattock; St. Cunnidr gave the name to the neighbouring parish of Llangunnidr; St. Keynan settled at Llangwngy, where she tamed serpents, and established a wishing well, which granted the wish of the first who drank. Of course, of every married couple each wished to be the master, and many in contest arose to drink the first at St. Keynan's Well. One Benedict thus related his failure:—

'After the wedding I hurried away,

And left my wife in the porch;

But, I' faith, she had been wiser than I,

For she took a bottle to church.'

In the current number of the same paper a writer asks the authority by which Sir Joseph changes the scene of the legend from Cornwall to Wales? Southey, in his famous ballad—of which the verse above quoted forms the conclusion—lays the scene at St. Neots.

A. R.

Replies.

SIR JOHN DENHAM.

(4th S. ix. 504; x. 13, 73, 164.)

Grammont and Hume are probably responsible for the mistakes which have occurred with regard to the year the poet died. According to Hume, "he died in 1688, aged seventy-three." According to Grammont's *Memoirs*:—

"Sir John Denham, loaded with wealth as well as years, had passed his youth in the midst of those pleasures which people at that age indulge in without scruple. He was one of the brightest geniuses England ever produced for wit and humour. Satirical and free in his poems, he spared neither frigid writers, nor jealous husbands, nor even their wives. Every part of his works abounded with the most happy turns of expression, and the most entertaining stories; but his most delicate and spirited railery turned generally against matrimony: and, as if he wished to confirm by his own example the truths of what

he had written in his youth, he married at the age of seventy-nine Miss Brook, who was only eighteen."

Denham is said to have married this lady about the year 1664, when he was forty-nine. He was born in 1615.

The following is a copy of his entry at Oxford:—

"*Trin. Coll.*

"1631, Nov. 18. Johannes Denham, Essex, filius J. Denham de Horsley Parvâ in com. prædic., militis, annos natus 16."

The following is a translation of his entry at Lincoln's Inn, as far as a learned friend can make out the bad writing:—

"Lincoln's Inn.

"Surrey. To Wit: John Denham, son and heir apparent of John Denham, Knight, one of the Barons of the Exchequer, was admitted into the Society of that Inn on the 26 April, in the seventh year of the reign of King Charles, and paid to the use of the aforesaid Inn £3 3s. 4d., which never * * the house of the Chancellor,

Sureties { WILLIAM LENTHALL,
RICH. MASON.

"Admitted by Roland Wandesford."

The reader will perceive that, of the young Royalist's two sureties, one was the notorious Lenthall.

Denham died at his office in Whitehall, March 19, 1668, and was buried in Westminster Abbey. The Abbey register gives the date of his burial:—

"Sir John Denham was buried near Mr. Chaucer's monument, March 23, 1668."

In a later passage in Grammont's *Memoirs*, Denham is spoken of in a different strain, and with an intensity of bitterness which looks very like personal rancour. "Naturally jealous," Denham is now said to be "more and more suspicious." He is "old and disagreeable, and formed ideas of what was sufficient to have made him hang himself, if he had possessed the resolution." * He is a "traitor," an "old villain":—

"He had no country house† to which he could carry his unfortunate wife. . . . No person entertained any doubt of his having poisoned her. . . . The populace of his neighbourhood had a design of tearing him in pieces as soon as he should come abroad; but he shut himself up to bewail her death, until their fury was appeased by a magnificent funeral, at which he distributed four times

* While in England, Grammont had engaged to marry Miss Hamilton, granddaughter of Lord Abercorn. Setting out on his return to France, without performing his promise, he was overtaken at Dover by the lady's brothers and asked whether he had not forgotten something: "Yes, indeed, I have forgotten to marry your sister," answered Grammont, and immediately returned and married her. (*Vide Rose's Biog. Dic.*)

† It has always been supposed that his residence at Egham led to his writing *Cooper's Hill*, his best poem. Speaking of Egham, the writer of the additions to Camden's *Britannia* says: "Here lived Sir John Denham, the poet, who has immortalised Cooper's Hill adjoining." The poet's branch of the Denham family, at this time buried at Egham.

more burnt wine than had ever been drunk at any burial in England."

How much, if any, of this tirade is true—beyond the fact that the poet *bewailed his wife*—it is difficult to say. Whatever may be said of the general view of the times these *Memoirs* give, the details it is well known are "not to be trusted" (Lowndes).

That the poet was terribly affected by his wife's death, and the circumstances attending it, is beyond question. Speaking of Denham after the Restoration, Johnson says of him:—

"It might be hoped that the favour of his master and esteem of the public would now make him happy. But a second marriage brought upon him so much disquiet, as for a time disordered his understanding. Butler lampooned him for his lunacy."

Lord Lisle, in a letter to Sir William Temple dated September 26, 1667, says*:—

"Poor Sir John Denham is fallen to the ladies also. He is at many of the meetings at dinners, talks more than ever he did, and is extremely pleased with those that seem willing to hear him, and from that obligation exceedingly praises the Duchess of Monmouth and my Lady Cavendish. If he had not the name of being mad, I believe in most companies he would be thought wittier than ever."

He appears to have recovered his reason shortly before he died; which was rather more than a year after the death of his wife. His burial in Westminster Abbey is some proof, I suppose, of the general esteem in which he was held by his country.

The facts relating to his wife's death appear to be as follows:—

"Lady Denham had attracted the notice of the Duke of York: but in the midst of this *liaison* she was married by the interposition of her friends, at the age of eighteen, to Sir John Denham, a widower, and old enough to be her father. . . . She was then about to be appointed lady of honour to the Duchess of York. The matter was still in discussion when Lady Denham was seized with a sudden indisposition, of which, after languishing some days, she expired Jan. 17, 1667, in the first bloom of her youth and beauty, and before she had completed her twenty-first year. It was believed at the time that she had been poisoned in a cup of chocolate." †

In the notes to the English edition of Grammont's *Memoirs* of 1809, notes partly written, it is said (Lowndes), by the late Sir Walter Scott, Mr. NICHOLSON will find the following:—

"The lampoons of the day, some of which are to be found in Andrew Marvell's *Works*, ‡ more than insinuate that [Lady Denham] was deprived of life by a mixture infused into some chocolate. The slander of the times imputed her death to the jealousy of the Duchess of York."

* Temple's *Works*, i. 484.

† *Public Galleries*, by Mrs. Jameson.

‡ Burnett speaks of Marvell as "the liveliest droll of the age, who wrote in a burlesque strain; but with so peculiar and entertaining a conduct, that, from the king down to the tradesman, his books were read with great pleasure."

And in the authorised *Guide*, sold at Hampton Court Palace, he will find it stated that Lady Denham "is generally believed to have fallen a victim to female jealousy." But general belief is not always to be trusted; and lampoon and slander are very sorry authorities. Whether Lady Denham did die of poison is not known to me.

Deeply indebted were the Stuarts, and especially James II., to poor Denham. When James, then Duke of York, in female attire, succeeded in escaping from St. James's Palace, it was under the conduct of the trusty, venturesome, and devoted Denham, that he was conveyed in safety to the Continent.

In 1647 he performed many secret and important services for Charles I. when a prisoner in the hands of the army. Speaking of Charles I. Denham* says:—

"He was pleased to command me to stay privately at London, to send to him, and receive from him all his letters from and to all his correspondents at home and abroad, and I was furnished with nine several cyphers in order to it; which trust I performed with great safety to the persons with whom we corresponded; but about nine months after, being discovered by their knowledge of Mr. Cowley's hand, I happily escaped both for myself and those that held correspondence with me."

Denham now resided abroad as one of the followers of Charles II. Sent ambassador to Poland, in conjunction with Lord Crofts, he had the address to procure for his master a contribution of "full ten thousand pound" from the king's subjects in that country. Returning to England in 1652, he found his estates greatly reduced; but was hospitably entertained for about a year by Lord Pembroke. At the Restoration, however, his loyalty and services were rewarded, and his losses in the royal cause repaid by his appointment to the Surveyor-Generalship of the King's Buildings, a place by which, according to Wood, he got 7000*l*. H. W. COOKES.

Astley Rectory, near Stourport.

THE METRE OF "BEPPO."

(4th S. x. 185, 212.)

A remark, carelessly penned by Lord Byron and misquoted by MR. FREDERICK LOCKER (p. 185), is apt to mislead the readers of *Beppo* as to the antecedents of the metre of that poem. Byron's observation that he composed *Beppo* "in the excellent manner of Mr. Whistlecraft, Berni being the father of that kind of writing," must be taken as referring, not to the versification, but to the vein of sarcastic drollery employed throughout the composition. With the metre of Whistlecraft, Lord Byron had been familiar many years before the poetry of Whistlecraft was given to the world, or John Hookham Frere assumed the

working-jacket of the Stowmarket harness-maker. So also Berni, from childhood upwards, must have been accustomed to that very versification of which, according to MR. LOCKER's interpretation, he was the father. Half a century previously, the stanza of Berni had been written in full vigour by Luigi Pulci, and it is the *Morgante Maggior*e of that author which supplied the model both of Byron and Whistlecraft. The same metre was also employed by Angelo Poliziano, who died 1494; by Boiardo, whose *Orlando Innamorato* appeared in 1595; and by Ariosto, whose *Furioso* was published in 1516. Then came Berni. The poetry of Italy, which in the hands of Pulci had been encumbered by Florentine idiom, and in those of Boiardo by the rugged provincialisms of Lombardy, was now governed by the fine taste of Berni, who, discarding the Tuscan dress, and rejecting metrical conventionalities, originated that perfect method of poetry which has gained the epithet of "Bernesca poesia." To the present day in Italy the *ottava rima* has been the measure almost invariably used for burlesque poetry, and in the seventeenth century a poem appeared which heads the list of mock-heroic poetry. This production, the *Secchia Rapita* of Alessandro Tassoni, is a good-humoured satire on the contests waged between the Italian cities, more particularly that conducted by the Bolognese to recover the bucket of a well which had been carried away by the citizens of Modena. These remarks may be sufficient to show the inaccuracy of asserting for Berni the invention of the *ottava rima*, a system of verse in which Tasso composed the *Gerusalemme Liberata*, and which, so early as the fourteenth century, was employed by Boccaccio. It is remarkable that though Chaucer imitated Boccaccio, he neglected to use Boccaccio's stanza, though the stanza of seven lines, a near approach to the *ottava rima*, is frequently used by our old versifiers, an instance of which may be given from the poems of Occleve:—

"Aristotle, most famous filosofre,
His epistles to Alisaundre sent,
Whos sentence is well bette than golde in cofre,
And more holsumer grounded in trewe intent.
For all that ever the Epistles ment,
To sette was this worthy conqueror,
To reule how to sustene his honour."

It will be seen that the difference between the two styles is not important, but I do not find that the *ottava rima* was introduced into England until the days of Sidney, when, to quote the words of old Ascham—

"Englishmen held the Triumph of Petrarche in more reverence than the Genesis of Moyses—and made more account of Tullie's Offices than of the story of the Bible."

Then it was that Fairefax's translation of Tasso, preceded by the *Godfrey of Bullioigne* of Richard Carew, must have familiarized English readers with the intricacies of *ottava rima*. An extract

* See his *Epistle, Dedicatory to Charles II.*

from Carew's work will show the degree of perfection attained by that author:—

"Now spread the Night her spangled canopie,
And summon'd every restlesse eie to sleepe:
On beds of tender grasse the beasts down lie,
The fishes slumber'd in the silent deep,
Unheard was serpents' hiss, and dragons' crye,
Birds left to sing, and Philomele to weepe,
Only that noise heav'n's rolling circles hest,
Sung lullabie, to bring the world to rest."

That Byron, like Whistlecraft, took his leading idea from the *Morgante Maggiore* of Pulci, is explained by the devotion with which the poet, while residing at Ravenna, devoted himself to the task of making a word-for-word translation of his favourite romance. That he was not unmindful of the pseudo-harness-maker's imitation is evident from many points of resemblance, which will suggest themselves on a perusal of the two productions and afterwards, when in *Don Juan* the poet, epitomizing the character of Donna Inez, relates that—

"Her serious sayings darkened to sublimity;
In short, in all things she was what I call
A prodigy—her morning dress was dimity,"

it is probable that he is recollecting a similar freak of Whistlecraft—

"The ladies looked of an heroic race,

Majestical, reserved, and somewhat sullen,
Their dresses partly silk and partly woollen."

One other kindred work may have been studied to advantage by the author of *Beppo*. This is the *Ricciardetto* of Monsignor Forteguerra, considered by Italians one of the best exponents of their bravura poetry. This author's turn of sarcasm is remarkably similar to that of Swift; indeed critics have remarked upon the whimsical coincidence that two contemporary dignities of the church should have invented the same scurrilities. That Byron drew upon this burlesque is evident from the passage in *Beppo*, beginning—

"She was not old, nor young, nor at the years
Which certain people call a certain age,"—

the very counterpart of which is to be found in the *Ricciardetto*.

MR. HOWLETT's quotation (p. 212) is in *sesto*, not in *ottava, rima*—a measure in which only one poem of length, the *Animali Parlanti* of Casti, is known to be written. The difference, which to MR. HOWLETT appears to be trivial, lies in the omission of a couplet in the *sesto rima stanza*.

"The latter," observes Ugo Foscolo, "is an easy measure, agreeing with the garrulity of old age, and well adapted to one who wishes to gossip in verse, and whose enfeebled faculties cannot sustain much mental labour."

He further adds that it is a system of versification not capable of conveying the ideas of a poet with energy, while the length and slowly returning cadences of the *ottava rima* assist the development of poetical imagery.

JULIAN SHARMAN.

COLLEGE LIFE IN THE OLDEN TIME.

(4th S. x. 205.)

Johnson, in his *Life* of, or to speak more correctly, libel on Milton, included (unhappily for Johnson's own fame) in his *Lives of the Poets*, says:—

"I am ashamed to relate what I fear is true, that Milton was one of the last students in either university that suffered the public indignity of corporal correction."

Johnson gives no authority for this painful accusation. As he was not certain of the truth of his statement, which it is clear he was not, as he says "I fear it is true," ought he not to have abstained from mentioning it at all? To one who like myself regards our sacred Milton as only below the prophets and apostles, the idea of his being subjected to so gross an indignity is extremely shocking; although, if it be true, we as Christians can console ourselves with the remembrance that a yet greater man than Milton was five times outraged by receiving "forty stripes save one," and that this, so far from detracting from his glory, still further adds to it in the eyes of Christians who regard martyrdom as the highest of privileges. MR. FORSTER says in his *Life of Goldsmith*, that the poet was once knocked down by his tutor at Dublin. Truly our forefathers held remarkable notions with regard to the efficacy of the rod. Whether it was soldier, sailor, apprentice, schoolboy, or unhappy female outcast, they did not appear to have a notion of any other mode of instruction or correction than the cat and the cudgel. As our ancestors and their scourgings have happily passed away, the fact of England's having been, as one may say, governed by the rod, would only be a matter of historical interest, were it not that there appears to be a tendency in some quarters to wish to revive the brutal and degrading punishments of the bad old times. I myself was recently in the company of some people who were regretting the abolition of flogging in the army. Knowing that they were as worthy and kind-hearted people as exist anywhere, I could hardly believe my ears until I remembered that they belong to a family whose politics are nearly coeval with Stonehenge.

JONATHAN BOUCHIER.

CRICKETS.

(4th S. x. 205.)

Your correspondent MR. C. W. BARKLEY inquires how to get rid of crickets, lamenting that he has tried Chase's beetle-paste without effect, at which I am not surprised.

The habits of the house cricket (*Gryllus domesticus*) are described by Cuvier, Stephens (see his genus *Acheta*), and other entomologists; but best of all by White in his *Natural History of Selborne* (Bohn's edition, pp. 256, 338), and a study of the

habits of particular insects will be found the best means of dealing with them. I merely propose in answering your correspondent's question to give my own practical experience, and as I have had occasion to make an unremitting crusade against crickets, and their orthopterous congeners, black-beetles, for the last twenty years, it may be of some use to him.

Both the pests in question resort, with but little exception, to the hottest parts of the kitchen, especially to cupboards and crevices near the fire-place; and when they swarm or are habitually hunted (and they are very sagacious and quick of sight and hearing) they get into high places as well as sly places. But if greasy saucepans, soups, or odoriferous stews are within reach, even though in the cold, and at a considerable distance, they will follow there after nightfall.

This summer I congratulated myself upon having, as I thought, conquered the black-beetles, when, to my utter astonishment, the crickets, which before had been scarcely perceptible, multiplied enormously, and I may say incomprehensibly, and had I not been on the alert would have taken possession of the lower household. In this respect the present season has, I have reason to believe, been unprecedented.

Now for my practice, it is this: At night-time, an hour or two after the servants have retired, I quietly go into the kitchen well provided with boiling water (it must not be a fraction under the boiling point), and then throw it from a pint mug over both beetles and crickets, the latter often requiring a second dose, as they are the most difficult to subdue. As an adjunct to this method of dealing with them, I set some half dozen of the common wooden beetle-traps, which are sloped at each end, and have a perforated glass cup in the centre, baiting them with bread-crumbs and sugar, scraps of meat, bits of cucumber, &c., or with strong beer and sugar in a saucer placed under the glass cup. These traps are sold for one shilling each, and never fail to catch the active insects; but the infants are left in their nurseries underground or in crevices, and without the hot water application would increase and multiply. Before the traps are opened boiling water should be poured into them, and thoroughly shook about so as to scald them, after which they should be burnt, as it is a fact on record that blackbeetles after having been boiled will sometimes return to life within less than twelve hours.

There are other plans of setting traps, such as well-baited deep dishes, with climbing access to them by means of strips of wood, and the usual wasp-bottles.

I will only add, in contradiction to the general acceptance of entomologists, that I believe the cockroach (which especially infests ships) and the house-beetle are not exactly the same, as the former fly about with strength like cockchafers,

and voraciously bite human nails, and even living flesh, which the former, as far as I know, do not. But both lay their eggs, which usually contain from sixteen to twenty-four young, in the same way, and fix them on walls, dexterously colouring them to the same tint, so as to be scarcely distinguishable. Crickets seem to breed differently, at least I recently found a very large one inside a basin on the top shelf of a warm cupboard surrounded by an abundant progeny of flea-looking creatures, the larger of them about the eighth of an inch long, lively, and of a silvery appearance.

SENEX.

I believe that crickets are effectually poisoned by tasting, or even smelling borax; but the following will be found a successful trap for them:—Take of treacle half-a-pound; flour, a table-spoonful; table-beer, enough to thin the above to a syrup; oil of aniseed, ten drops. Cover with this the bottom of a white jam-pot inside; cover the outside with a cloth, for the crickets to climb up. They will fall in, and perish.

F. C. H.

BELL INSCRIPTION.

(4th S. x. 105, 155, 219.)

As it was I who deciphered and sent to MR. ELLACOMBE the inscription, I may fairly speak in defence of both. Rhyme was often an essential point of such hexameters as this, and rhyme would be especially fitting in an hexameter on a bell.

"Personet hæc *celis* dulcissima vox *Gabrielis*."

Here I italicise the syllables that form the rhyme. Moreover, the church whence the above is taken is a plain building consisting of nave and chancel, and quite destitute of nooks, corners, chapels, and such like excrescences. Lastly, there is this inscription on a bell at Rougham, Norfolkshire—

"*Missus de celis habeo nomen Gabrielis*."

This illustrates well the rhyme of the other.

Talking of bells, let me add those of Cubberley church, Gloucestershire, which I was enabled to view by the kindness of the Rev. W. W. Liddell, the incumbent.

Bell No. 1—

"Ave Maria ora Plena dia."

in Old English characters; between the words were embossed medallions of a woman's head crowned, representing the Virgin Mary.

Bell No. 3 is modern and cast in 1870, but on the old one was this inscription in similar characters to No. 1, with the same little figures—

"*Iesus Nazarenus Rex Judeorum*."

Bell No. 2—

"*Samuel Bat. Francis Crossley, Churchwardens. 1661* (figure of a bell). *Robert Bowden, Minister.*"

About halfway down the bell this—

L. (figure of bell) . N .
(2 figures of bells).

In the churchyard of the same, facing the large door, is this epitaph—

"JOHN WALKER, &c. &c.

A industrious working man,
But not covetous for gain,
A cheerful good companion,
And never felt much pain,
But finished his days

With peaceable ways

On the 8th day of January, 1788,*

In his arm chair
Free from all care
In his 82nd year.
And here close by
The wife doth lie,
Died aged 84,
1794."

Let me add a bell inscription at Dowdeswell, near Cheltenham—

"When I was cast into the ground
I lost my old tone, and revived my sound."

On the tower at Cubberley is a dial which has proved a very Sphinx to inquirers. The difficulty is the inscription, which seems to be this—

"Fugit Hora Suevet."

Will any Œdipus appear for this?

At one side of the church are the remains of the old Cobberley Hall or Castle, now alas! only a castellated wall, yet once there were ruins of some extent, which the ruthless eyes of the neighbours looked on as a handy quarry, and so carted them away.

Finally, let me inquire concerning a certain cross mentioned in *Cobberley Hall: a Gloucestershire Tale of the Fourteenth Century*, by Robert Hughes (post 8vo, 1824), privately printed at Cheltenham, p. 15:—

"It proved to be a lofty stone cross on an aral pedestal erected in the centre of some roads which crossed there. . . . On inspecting it more closely they saw a shield of arms on the eastern side (a fesse between 3 martlets), which Alice knew directly to be the badge of her family (the Berkeleys). This was the inscription—

"Thys Crosse the pious Giles de Berkeley hee built yn the yeere off Redemcion MCCCIX. + ."

Is this cross a reality? Is it mentioned anywhere else? Is there any engraving of it? It seems to have been near Cubberley.

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

"Cujusvis hominis est errare: nullius nisi insipientis, perseverare in errore."—*Cic.*

I am much obliged to your respected correspondents for their courteous correction as to the meaning of the word *celis*. They have convinced me that I was mistaken.

"Missi de celis habeo nomen Gabrielis,"

which is not an uncommon legend on mediæval bells, misled me. H. T. E.

* Note the rhyme and emphasis; the 1788 is metrically redundant.

It must be borne in mind that in some districts, Lincolnshire for example, there is no old bell-inscription more common than "Personet hec celis dulcissima vox gabrielis," and that bell inscriptions are often misspelt. I think there is no doubt that H. T. E. is right in considering *celis* a mistake for *celis*, the mediæval way of writing *celis*.

J. T. F.

Hatfield Hall, Durham.

CAGLIOSTRO BIBLIOGRAPHY.

(4th S. x. 61, 153, 218.)

MR. W. E. A. AXON (p. 61) refers to a series of papers written by him, which have appeared in the *Dublin University Magazine*, on this famous charlatan. He also supplies a collection of the titles of publications relating to his biography, and seems desirous of learning whether there are any others on the subject. In the list he enumerates:

"*The Life of the Count Cagliostro*, &c., dedicated to Madame la Comtesse de Cagliostro. London, printed for the Author, 1787. Pp. xxx—127."

This would seem to be the only work of purely English composition enumerated by him, and it has been thus characterised by Thomas Carlyle in an essay under the title "Count Cagliostro," published in his *Miscellanies*:—

"The quantity of discoverable printing about Cagliostro (so much being burnt) is now not great, nevertheless in frightful proportion to the quantity of information given. . . . Of this sort emphatically is the English Life of Count Cagliostro, price three shillings and six, a book indeed which one might hold (so fatuitous inane is it) to be some mere dream, vision, and unreal eidolon, did it not now stand palpably there, as sold by T. Hookham, Bond Street, and bear to be handled, spurned at, and torn into pipe matches. Some human creature was at the writing of it, but of what kind, country, trade, character, or gender, you will in vain strive to fancy."

I was in early life acquainted with a barrister who practised in the city of Cork, of the name of William Levingstone Webb. He was the uncle, by the mother's side, of the celebrated Sir William Webb Follett, who died Attorney-General of England, and who, if he had lived, would have been Lord Chancellor. I have repeatedly heard the following statement from the lips of Mr. Webb. It being essential to his admission to the Irish Bar that he should attend a certain number of terms in London, he with two friends who were destined for the same profession embarked at Cork in a small sailing vessel for Bristol. His companions were Charles Kendal Bushe, afterwards Lord Chief Justice of Ireland, and Thomas Townsend, whose son afterwards, I believe, became a bishop of the established Church. Both Mr. Bushe and Mr. Townsend were subsequently Members of the Irish Parliament, and the former acquired great celebrity as an orator. The facili-

ties of passenger traffic between the two countries were in those days very limited, and the wind being adverse, the little craft with the three law aspirants was forced to put into some small port in the Bristol Channel, I believe Ilfracombe. Being detained there some days, their supply of sea store, always then provided for that voyage, and their stock of ready cash, ran short, and they had probably no means in that small town of obtaining money. The story told by Mr. Webb was, that they accordingly laid their heads together, and composed a novel or tale under the name of *Memoirs* or a *Life of Count Cagliostro*. When the manuscript was finished, one of the parties started with it for London, where he sold it to a bookseller in the habit of publishing novels, for the sum of 10*l.*, which being remitted enabled the other two to pay their hotel bill, and to meet their envoy in town. I suspect that this anecdote has appeared in print, and I would feel obliged to any correspondent who could refer to its publication.

There are two copies of the *Life*, which Mr. Carlyle has treated with such contempt, in the Library of the British Museum, but it is impossible to say with certainty whether it is the book which was composed under such peculiar circumstances. The dedication is signed "Lucia," probably a fictitious *nomme de plume*, and it states that "a principal part of the events which compose the narrative . . . are extracted from *La Lettre de Comte Cagliostro au peuple Anglois*," of which of course they must have had a copy. The volume is a defence or apology for the charlatan, and although it is interspersed with poetic and other quotations, such as might be expected from law students at that period, its composition does not hold out any promise of that future eminence which Charles Kendal Bushe attained. He was called to the Irish Bar in 1790, a date which would seem to accord with that of the previous publication; and it would be desirable, if possible, to ascertain whether it was the joint production of the three Irish law students. W. B.

[For notices of Count Cagliostro consult "N. & Q." 3rd S. ix. 121, 185.—Ed.]

HO'-HOE.

(4th S. x. 102, 171.)

When your learned contributors, MESSRS. KERSLAKE, PITCON, and PEACOCK have under consideration this *suffix* to many place-names in various parts of England, we could wish them, for an instant, to have regard to what is seemingly a Scottish example, which however stands as a *prefix*.

In the parish of Dalry, Ayrshire, is a large tract of elevated, now green, pasture land, which has been long, and is now, known by the name

Hou-rat—a name which, whatever was its original form, is now both spelled and generally pronounced so in the locality. It lies between two waters, the Rye and Pitcon (anciently Potconnel), which fall into the Garnock; and both of which, opposite to Hourat, run in very deep ravines; and it will be almost perfectly described in the words of MR. KERSLAKE, applied to the village of Pinhoe, as indeed "situated upon what is pre-eminently a headland, stretching into a plain,"—only Hourat is not a village, but itself the headland.

As it may be explained; it was on this hill-ridge that the Scots army was encamped immediately prior to the battle of the Largs in Oct. 1263. A part of it is called the Camphill still. Another part, a spur, on its east side, and near its south end, is called *Caer-winning-hill* (the Hill of St. Winnon's Fort), which is isolated so far, and fully more elevated than any other part; and being also near the end of the ridge, it enjoys the widest prospect. It has been entrenched by a triple line of circular vallums, chiefly composed of earth; one at the base with a foss, and two high up near the summit. Hence it, no doubt, was called by a British speaking people a *Caer*, synonymous almost, if not quite, with a rath, lis, or fort. What then we would ask is—Whether, in the opinion of those competent to form one, this name *Hourat* may not be interpreted a *hill-fort* or *hill-rath*? (Worsaae's *Danish Rathes*, p. 300.)

However, if *Ho*, *Höi* (pr. *heui*), or *Hou* be Norse or Danish, and *rat*, the *suffix*, Celto-Irish, a difficulty as we are aware arises. See, however, Worsaae, pp. 67, 68. The famous hill of Howth, in Ireland, is admittedly by Irish scholars Danish. The name is said to stand in ancient documents, *Hofela*, *Houeta*, and *Houeth*; all of which, according to Worsaae (p. 324), are different forms of *Höfud* or *Hoved*, a head. May Hourat not have had an origin similar to Howth, whether that be correctly deduced from *Hoved* or not? Norse or Danish names, in the locality of Hourat, are not uncommon; as Gill, *Crosby*, *Busby*, *Skerrie-craw*, *Caaf*, and *Crummock*—the two last being waters, and the very last a small stream at Beith, which is the name also of a property in which the Burn has its source. ESPEARE.

A few years since in the Office of Works at the Dockyard, Devonport, a paper was discovered which has since been copied by photography, entitled—

"A True Mapp and Discription of the Towne of Plymouth and the Fortifications thereof, with the workes and approaches of the Enemy at the last Seige, A. 1623."

It is signed "W. Hollar." It is more properly a bird's-eye view than a map. The high ground between Plymouth and the sea, now called "The Hoe," is occupied by a windmill. The name of

"The Hoe" is given to the low ground lying at the foot of its northern declivity, just outside the town wall, and between that called Frankforte and the Water, which sixty years ago still flowed over the site of great part of Stonehouse, and in this "mapp" is occupied by vessels. There is a rhyme in reference to a wealthy merchant of Dartmouth, from whence one might infer that *Hoe* meant wharf, hythe, or landing place:—

"Blow it high, or blow it low,
The wind blows fair for Hawley's Hoe;"

as it seems to be used in this place. Has it any connection with the word *haugh* or with *hay*, as found in *Northernhay*, *Southernhay*, *Shillhay*, and *Bonhay*, at Exeter, which all correspond with the *Hoe* in this map in having been open spaces outside the wall, and easily accessible from a gate of the town. C.

WALTER SCOTT'S NOVELS.

(4th S. x. 184.)

Is it quite certain that all the mistakes in Sir Walter Scott's novels are really his? Many of them are, I have no doubt, but some I think, if the MSS. were examined, would probably turn out to be the blunders of those who assisted the novelist in the correction of his proofs. It is much to be desired that the next edition of the *Waverley Novels* should be compared with the manuscripts. Though I do not think I am by any means a careless man in the matter of revising proofs, I know by sad experience how the printers oftentimes have made me talk nonsense, or, what is worse, a kind of sense the very reverse of what was in my mind.

Program is, I think, much better English than "programme"; *winded* is quite as good a form as *wound*, though perhaps not now quite so common in written English. Camden uses it in his *Hist. of Queen Elizabeth*, sub anno 1585:—

"Davis followed the trail hereof, which *winded* first towards the west, and then towards the north."—See Richardson's *Dict.* vol. ii. p. 2192.

I have nothing to say in favour of *confident* except to suggest that it is a misprint.

K. P. D. E.

Without calling in question the justice of Mr. OAKLEY's remarks on the learning of Scott, it must not be forgotten that if ever man wrote *currente calamo* it was the great novelist, and as he would not afford time to verify his quotations, he was obliged to rely on his memory, which, although wonderfully tenacious, occasionally failed him.

Of the instances adduced by Mr. OAKLEY, I have in my copy of *The Antiquary* the correction of *est æquior for justior*, and also the correction

(which he does not give) of *egit altos* in lieu of *agitaret*. I have not, however, altered *odi* to *odimus*, as it can hardly be classed among the "misquotations." The Antiquary remarks "For me, I must say *odi accipitrem*," &c. A reference will, I think, show that the alteration is intentional, an adaptation of the trite passage to suit the purpose of the speaker. From the "sample" given by Mr. OAKLEY, a further supply would no doubt be acceptable to many readers of "N. & Q."

I am much pleased with his warm praise of *The Antiquary*, which, partly perhaps from sympathy with Mr. Oldbuck's tastes, I have always ranked as Scott's master-piece.

JOHN J. A. BOASE.

Alverton Vean, Penzance.

ORIEL, OR ORYALL, ITS ETYMOLOGY.

(4th S. v. 577.)

Upon looking over some former volumes of your work, I find that in the volume and page indicated, the REV. F. TRENCH quotes from the first volume of *The Oxoniaca*, with reference to what is there described as "Oriolium, or the Oriel, so called from its bay or projecting window," a well-known passage from Fuller, in which he says that "the use thereof is known for monks, who were in *latitudine morbi*, rather distempered than diseased, to dine therein."

This is some time ago; but if your excellent correspondent would take the trouble to refer to the letter-press attached to p. 144, in the first volume of Skelton's *Oronia Antiqua*, he would find a short essay on the subject of oriels (whatever may be the proper spelling of the word), ascribed to the pen of a former Provost of Oriel College, and since, I believe, disclaimed by him. Much curiosity and interest was excited by the notice at the time of its first appearance, owing to the eminence and position of its supposed author, and the consequent persuasion that if the college really possessed any special information as to the etymology or meaning of the word, it would be made known to scholars upon the best authority; but this expectation was not altogether fulfilled, for the only new point clearly established was that the college possessed no further information upon the subject beyond the account usually given—that their buildings had been erected on the site of a spacious and handsome messuage called *La* or *Le Oriole* from some part of its internal construction to which that term was applied. The paper further proceeds to remark—that the word *oriolum* is generally explained as being a porch, gateway, or room over the gateway commonly used as a private chapel, though several writers observe that its use does not always accord with this explanation; and in a remarkable instance quoted from the Pipe Rolls,

it must denote an outer part anterior to the actual door: "In uno magno oriollo pulchro et competenti ante ostium magnæ cameræ regis in castro de Kenelworth faciendo," 6. 16. 4.* Certain, however, it is that the term was applied to parts of a building which were *not* used as a gateway or entrance.

In the twenty-third volume of the *Archæologia*, p. 105, is a paper by the late Mr. Hamper of Birmingham, in which he expresses his persuasion that the term *oriel* was used in six senses—(1) as a pent-house, (2) a porch attached to any edifice (3) a detached gate-house, (4) an upper story (5) a loft, and (6) a gallery for minstrels; and proceeds to support his opinion by extracts from various ancient authorities. But, if the word have so many different significations, or rather, is applied to so many different objects, there surely must be some one pervading idea running through all cases, of that in which an oriel consists, if we could but find it out. All parties agree that it has nothing to do with the east, and therefore *oriens*, as a theme for the word, is out of the question. Again: it has nothing necessarily to do with a window, though we hear so much now of oriel windows, for in older writers the two are not found joined together, and oriel stands by itself, though there is no reason why there may not have been one or more windows in it.† The learned writer of the observations in Skelton's *Oxonia Antiqua* says, the etymology of the term is evidently the same with that of the classical word *ostium*, or *os*, *oris*; *ostium* being the door, *oriolum* the porch or vestibule before it. But if this be so, without mentioning other objections, how will the explanation, which seems to limit the meaning of the term to something having reference to a door, agree with the well-known passage in the *Squyr of Lowe Degre*?—

"In her oryall there she was
Closed well with royall glas!" ‡

Mr. Hamper, on the other side, expresses with much modesty his opinion that, from the instances adduced by him, he has shown the general idea expressed by the word to be that of a pent-house or covered way, and derives it from the Saxon *orep* 'helan, to cover over. Perhaps his notion of one idea conveyed by the term may not be very far from the truth; but it is difficult to imagine how *oriel* should be derived from the Anglo-Saxon, considering that we do not read of their ever having had any, and their buildings (so far as we know of them) are supposed to have been plain, having no projections except perhaps

a porch, while the member of architecture known by this name is of a later, not a very early, period.

Having thus commented freely on the theories of others, may I be permitted to bring forward one not my own, but which I have accidentally met with in the writings of an eminent scholar, and which appears to me well entitled to consideration. It is mentioned in a note appended to the well-known Jacob Bryant's observations on the Bristol poems ascribed to Rowley (p. 452). He remarks that "*Oriolum* may possibly be the Latinized form of the French word *oreillon*, admitted by the dictionaries to be a term of architecture." I have not at this moment any French work at hand which will enable me to inquire further into its history; but it is the diminutive of *oreille*, an ear, and seems to denote a projection which bears the same proportion to a larger building that the ear does to the head or the body. In conversation with an eminent scholar now deceased, he expressed to me his entire approval of the etymology; and certainly, whether it is the true one or not, it is far more probable that *oriolum*, as a mediæval term, should be derived from the French than either the Latin or the Saxon; while in the sense of a *projection*, the idea implied by it, it suits all and every case which has been brought forward.

Upon referring to the word *oreillon* in Chambraud's *Dictionary*, I find the explanation given to be this:—

"Terme de fortification, avance d'une figure ronde aux côtés d'un bastion. Orillon, terme d'architecture, retour au coin d'un chambranle. Ear."

Perhaps some of your correspondents acquainted with French literature will kindly illuminate us to the use of the word *oreillon*, which I believe to have been originally employed in castellated architecture, as noted above. W. (1.)

FATHER ARROWSMITH'S HAND.

(4th S. ix. *passim*; x. 177.)

The allegations against Father Arrowsmith quoted, and called in question by Mr. BRITEN, was contradicted in the Manchester newspapers of the 14th ult. (Aug. 14, 1872) by Mr. Daniel Lee, J. P., whose statement of the facts of the case appears to be taken from Henry More's *Historia Provincie Anglicanæ Societatis Jesu*, book x. (pub. 1630 or 1660). It may, however, be a satisfaction to neutral inquirers to see, in addition, the following testimony, which, as being Protestant, is of course not open to the suspicion of being prejudiced.

In the "publisher's preface" to the fourth edition of a classical work, the *Traditions of Lancashire*, by John Roby, M.R.S.L., is the following

* 19 Henry III., 1235.

† See Nares's *Glossary*, and Mr. Hamper's paper page 114.

‡ This etymology does not account for the introduction of the *l*, by no means an unimportant letter, unless we are supposed to find it in the derivative *ostiolum*.

passage. I quote from the fifth edition (G. Routledge & Sons, 1872), and the italics are mine:—

"Mr. Roby seems to have been led by false information into some errors reflecting on the character and memory of a devout and devoted Roman Catholic priest, known as Father Arrowsmith. Mr. Roby states that he was executed at Lancaster 'in the reign of William III.'; that 'when about to suffer, he desired his right hand might be cut off, assuring the bystanders that it would have power to work miraculous cures on those who had faith to believe in its efficacy'; and (denying that Father Arrowsmith suffered on account of religion) Mr. Roby adds that, 'having been found guilty of a misdemeanour, in all probability this story of his martyrdom and miraculous attestation to the truth of the cause for which he suffered was contrived for the purpose of preventing any scandal that might have come upon the Church through the delinquency of an unworthy member.'

"What, then, are the facts as far as they have been investigated? The Father Edmund Arrowsmith, who suffered death at Lancaster, was born at Haydock in Lancashire in 1585, and he suffered in August, 1628 (4th Charles I.), sixty years before William III. ascended the English throne. The mode of execution was not that of capital punishment for the offence [alleged as] committed, but rather that imposed by the laws for treason, and for exercising the functions of a Roman Catholic priest. He was hanged, drawn and quartered, and his head and quarters were fixed upon poles on Lancaster Castle. It was in this dismemberment that the hand became separated, and it was secretly carried away by some sorrowing member of his communion, and its supposed curative power was afterwards discovered and made known. Mr. Roby cites no authority for his contradiction of the original tradition. The judge who presided at the trial was Sir Henry Yelverton of the Common Pleas, who died on the 24th January, 1629."

The late Mr. John Harland, F.S.A., first drew my attention to this vindication of the fair fame of Arrowsmith. The preface in question was, I believe, written by Mr. Harland, and my impression is that he told me so himself.

In vol. ii. of *Memoirs of Missionary Priests*, by the Right Rev. Richard Challoner, D.D. (ed. 1742), in the British Museum (press-mark, 4902 d), I have found inserted between pages 140 and 141 the following statement, written by a lady of the Gerard family, and which, so far as I am aware, has not yet appeared in print:—

"Father Brian Edmund Arrowsmith was also burnt. A charred hand, saved by a person present was sent to his maternal relations.—(His mother was Margery Gerard, ancestress of the present Sir Robert Gerard, Bart., of Garswood, Lancashire.)

"This hand is at the present day in a perfect state, though charred. I have seen it all my life,—my mother being the above Sir R. Gerard's only sister,—and I saw it last Jan'y, 1865.

"The family keep it in a silver case, and honour it very much, and every Sunday all the crippled or diseased Catholic poor come to kiss it, and the priest touches them with it. It has performed many authentic cures,—some in our time,—so strong is faith.

[Signed] "ISABEL BURTON."

"April 29th, 1865."

The date at the end of this account I take to be in the handwriting of some officer of the mu-

seum, and to mark the time of the insertion of the MS. The volume appears to have been purchased by the museum ten years previously.

26, Bedford Place, W.C. JOHN W. BONE, F.S.A.

No doubt can exist in any candid or unprejudiced mind, after reading the life of Edmund Arrowsmith in Bishop Challoner's *Memoirs of Missionary Priests* (vol. ii. p. 123), that Father Arrowsmith was a holy and devoted priest, and that the report of "a foul crime" as the cause of his death is a base and groundless calumny. He was executed at Lancaster, on August 28, 1628, in the forty-third year of his age, the fifteenth of his priesthood, and the fifth of his joining the Society of Jesus; and suffered solely on account of his being a priest by ordination, and exercising his priestly functions.

WM. NICHOLSON.

Warrington.

[This discussion must now close.]

DATE OF MARRIAGE OF EDWARD III'S SON LIONEL.

(4th S. x. 147.)

I had occasion some years ago to investigate all the dates relating to our one Irish Princess, and I beg to present A. H. with the result of my researches. Mrs. Everett Green made a mistake—a most unusual occurrence in her case—probably through supposing that "filia Comitiss Ulton" referred to Elizabeth instead of to her daughter Philippa. If your correspondent will peruse the extracts and references following, I think he will come to the conclusion that this is beyond question:—

Elizabeth de Burgh was born July 6, 1332. (Inq. Post Mort. Willi. Com. Ulvestr. 7 E. III. 39.) One membrane gives this date; another says "fm. Assump. be. Mar'." It was usual to give the nearest festival as an indication of the date of birth: and where this is done, it must not be taken as more than an indication in most cases. But when month and day are given, or some date not a festival—e.g. "the Tuesday after St. Mark"—these are generally exact.

Elizabeth and Lionel were married in the new chapel of the Tower of London between July 22 and Sept. 9, 1342. The age of the bride was ten years; the bridegroom was not yet four. It is possible that the wedding was earlier than July 22, but the language of the ensuing entry looks as if written before the event:—

"1342, Monday, 22 July. To Walter de Weston, by the hands of Hugh de Chaumbre, the King's varlet, super ordinat' et appjat' aul' et camge infra Turr' Lond' p sponsat' Leonelli fil' R. et filie et h'et' Com' Ulton nup defunct., £100." (Rot. Ex., Michs. 16 E. III.)

"1342, Monday, Sept. 9. Barth. de Bourgassh, p man' ppr' in allocacōem tot' denar' quos idem B. nup soluit diu'sis hoib' de London, p diu'sis iocalib' ab eis empt' ad opus Eliz' fil. W. nup Com' Ulton, p sponsat'

int3 Lionelli fil. Dñi R. et ipam Eliz. nuþ ad Turrin Lond' solempñ, viz. p una corona aurea munit' de lapid', p una zona munit' de perř, vno nouch et una tressur munit' de perř, et uno anulo cũ lapide de rubye, que quide localia eidem Eliz. de Dño R. libat' fuer' p bre' de pñato sigillo, int3 manũ de hoc t3mino: £360." (Ib.)

1343. Saturday, Dec. 21. "Witto de Edyndon, . . . p expñ circa sponsat Leonelli, 25s. 4d." (Ib., 17 E. III.)

Philippa of Clarence was born at Eltham Palace, Kent, Aug. 16, 1355, and baptized in the church there, her sponsors being her grandmother Queen Philippa, Elizabeth Countess of Clarence [qy. if not a mistake for her grandmother Elizabeth, Countess of Clare], and William de Edington, Bishop of Winchester and Lord Chancellor. (Prob. æt. dicta Philippa, 43 Ed. III., 91.)

Philippa of Clarence married Edmund Mortimer, Earl of March, about January, 1359, being then between three and four years old.

"1359. Friday, Feb. 15. In deñ solut' p solut' DXXVII li, vj s. viijd, p diujsis local' empt' de diujsis hoib3 Londn, p maritag' Margarete fil' R., et fil' Leonelli Comñ. Ulton, . . . £64." (Rot. Ex. Michs., 33 E. III.)

"1359. Tuesday, July 16. Thome de Thynham, Cljico capelle Phe Res' Angl', in denar' sibi lib' de dono R., p feod' suis in ead' capell de ib3 marit' que fuer' in ead. vidz, Margar' fil'. R., fil' Comñ Ulton, et Johis Comñ Richmond. . . . £10." (Ib., Pasc.)

Elizabeth de Burgh died in Ireland about January, and was buried in the monastery of Bruseyard, Suffolk, Mar. 11, 1364.

"1364. Jan. 31. Nicho de fladbury, et Johi de Nenbur', in deñ eis lib' sup expen' p ipos fact' circa corpus Elizabeth' nup Ducisse de Clarence de ptib3 hibi' vsq3 ad Abbiem de Caumpseye [where the body rested] £20." (Rot. Ex., Michs. 38 E. III.)

"1364, Feb. 20. Johi de Hilton et Henr' Palmer, cñcis, sup expñ facient' circa sepult'am corp'is Elizabeth' nup Ducisse Clar', £200." (Ib.)

"Particule computi Nichi de fladebury Chr., et Johnis de Neuborne officiar' Dñi Ducis Clarencie, assignator' sup expñ facient' circa sepulturam corporis dñe Elizabeth' nup Ducisse Clarencie, vidz, a primo die febr anno 38, usq3 xj diem marcij p'x sequem." (Wardrobe Roll.)

In the Wardrobe Roll is a most interesting account of the progress of the royal corpse from Great Neaton in Cheshire to Bruseyard. The resting-places were Chester, Coventry, and Campsey, in which last abbey Elizabeth's mother was a nun.

Philippa of Clarence, Countess of March, died in or about Dec. 1377, probably at Wigmore, aged twenty-two years.

"1378, Jan. 7. To Geoffrey Styuecla, arm, sent to Leicester with letters directed to John [of Gaunt], King of Castilla and Duke of Lancaster, advertising him of the death of the Countess of March, and excusing the Earl from going with him to the North, 53s. 4d." (Rot. Ex., Michs. 1 R. II.)

Some writers tell us that Lionel and Elizabeth were married on June 27; some, on July 27. This may be so; but I have found no confirmation of either date. Miss Strickland's assertion

that Elizabeth died at the birth of Philippa is certainly a mistake. That Philippa died in her confinement is not at all improbable; she left five children. HERMENTRUDE.

"LITTLE BILLIE" (4th S. x. 233.)—I knew both Thackeray and Samuel Bevan. Thackeray was very sensitive about his playful words being made public, and I well recollect his complaining to me of Bevan having published a song which was sung when they were supposed to be "close tiled." Samuel Bevan was not an American, as stated by your correspondent W. T. M. He was an Englishman, the son of a much respected member of the Society of Friends. CLARRY.

INDIGO = INIGO (4th S. ix. 535; x. 55, 117, 199.)—The name Inigo is the same as Enneco or Henneco (the saint that gave appellation to Enneco, one of the Sette Comuni), Old German forms of Hencke, Heinekey, Henekey (latinised Heineccius); diminutives of Hen, Hein, Heine, probably nurse names of Heinrich, or of Heinrich = Henry. R. S. CHARNOCK.

Gray's Inn.

WHITSUN TRYSTE FAIR (3rd S. xii. 187.)—This fair is still held annually on Whitsunbank Hill, situated within two miles to the south-east of Wooler (not Woolner) in Northumberland. It is not held by charter. Two traditions are all I have been able to gather as to its history. Your correspondent is welcome to a copy of a letter containing these traditions, which has been sent to me upon the subject. J. MANUEL.

Newcastle-on-Tyne.

"IMMENSE" (4th S. x. 105, 199.)—"Madame," inquired Liebnitz of Queen Sophia Charlotte of Prussia, "can your majesty conceive the *infinitely little*?" "Of course I can," was the royal repartee; "what a question to ask the wife of Frederic the First!" HERMENTRUDE.

"TRUE NOBILITY" (4th S. x. 148, 213.)—Both "Xptian" and "her self" are frequently found in ancient MSS. and print. The Welsh use the word *her* frequently for *he*, *him*, and *them*. I quite agree with MR. STANLEY LEIGH, that it is not a blunder of the engraver. T. H.

"LA BELLE SAUVAGE," LUDGATE (4th S. x. 27, 73, 154, 214.)—I always thought it very probable that this house was formerly the "inn" or residence, and the property of one of the Savages of Clifton, afterwards "Rock-Savage" in Cheshire, or of their kinsmen of Derbyshire. The Cheshire branch of that family certainly had a London residence as early as the days of Queen Elizabeth, and which, in the seventeenth century, was in Lincoln's Inn Fields; where one of the family, then Earl Rivers, died in the reign of William and Mary. Probably, in 1453, the Ludgate house

had become an hostelry of the sign of the "Bell in the Hoop," but would also be then, and for long afterwards, known by the name of "Savage's Inn"; and to distinguish it from other "Bells in the Hoop," it gradually got to be known as the "Bell-Savage."

Frodsham Castle, near Rock-Savage, was acquired in Queen Elizabeth's time by the Savages and in a history, or "Chronicle of Frodsham" parish, about to be written by a Society of Antiquaries in Manchester, or some member of it, and of which a prospectus has lately been issued, it is expected that considerable information relating to the Savage family, will for the first time be printed; Messrs. Minshull & Hughes of Chester being the chief publishers, whose subscription list is very flourishing.

T. H.

GUSTAVUS ADOLPHUS'S BRITISH OFFICERS (4th S. x. 147, 214.)—Was not the famous Leslie, general of the Scots army (*temp.* Charles I.) "trained in the school" of this Protestant hero, *i. e.* one of his many foreign volunteers? Is any reference to his contemporaries or friends to be found among the various memoirs of Leslie, which would supply the information asked by J. G. N.?

S. M. S.

THE REV. MR. TRUMON (4th S. x. 168.)—The Rev. Langton Freeman, sometime rector of Bilton, is buried in a summer-house at Wilton near Daventry, in a garden. The summer-house still stands overgrown with ivy, and somewhat dilapidated. Is this the real name of the strange character described in *Freeman's Journal* of 1783 as Mr. Trumon?

F. P.

MARIA DEL OCCIDENTE (4th S. x. 30, 116.)—She was a beautiful American woman, whose family was of Welsh origin. Her real name was Maria Gowen, and she was born in Medford, Massachusetts, not far from Boston, in 1795. Her father possessed a literary taste, which was delicately cultivated. He lost his property, and soon afterwards died; when Maria, then a brilliant girl of fourteen years, was affianced to Mr. Brooks, a Boston merchant, who provided for her education. When it was completed, they were married. Mercantile disaster overtook her husband, and in poverty and retirement the wife turned her attention to poetry. Her husband died in 1823, when she made her residence for a while in Cuba, where she wrote her remarkable poem entitled *Zophiel; or the Bride of the Sea*. Her uncle, a planter in Cuba, with whom she lived, died, and left her a settled income, when she returned to the United States and settled near Dartmouth College; where her son, afterwards an officer in the United States' navy, was educated. She visited England with her brother in 1830, where she became personally acquainted with Southey, with whom she had corresponded. Mrs. Brooks

printed for private circulation, in 1843, a prose romance entitled *Idomea, or the Vale of Yumari*, a sort of autobiography. She was then again living in Cuba. She planned and partly composed an epic called *Beatrice, the Beloved of Columbus*. One of her latest productions was an "Ode to the Departed." Two years later she died at Matanzas.

BENSON J. LOSSING.

The Ridge, Dover Plains, New York, U.S.

For notices of her writings see Griswold's *Female Poets of America*, and *The Southern Literary Messenger*, vol. viii. pp. 541.

H. K. GODDARD.

San Francisco, California.

THE EXPRESSION "FERNE HALVES" IN CHAUCER (4th S. x. 164, 236.)—Your correspondent F. C. H. contributes a Lancashire legend, in which a merchant is told to go to "Fernehalgh," a shrine which he had difficulty in finding. Hence, he suggests, comes Chaucer's expression, and he considers that "ferne halwes" means *Fernyhalgh*. I think he is very nearly right, but not quite. If "ferne halwes" were a proper name it would not have the plural ending. We do not talk of pilgrimages to *Canterburies*. The truth is that, as I once said in *The Athenæum*, the word *ferne* is not the Old English for *far*, for that would be *ferre*; but it is an Old English word meaning *ancient*, being in fact, merely the *Mæso-Gothic*, *fairneis*, old. Indeed Chaucer uses *ferne* in another passage, where "ferne yere" means the old year. Thus *Fernyhalgh* means simply "olden shrine," and the Lancashire legend is not Chaucer's original, but merely furnishes another example of the use of the word.

WALTER W. SKEAT.

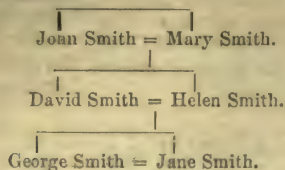
1, Cintra Terrace, Cambridge.

MARGARET HARVEY (4th S. ix. 469; x. 93.)—This lady, with her two sisters and aunt, Miss Ilderton (of the family of Ilderton of Ilderton, Northumberland), lived together in Mosley Street, Newcastle-upon-Tyne, and the sisters afterwards removed to a house at the White Cross after the decease of their aunt, about the year 1812, where Margaret Harvey wrote her first poem; she then would be about thirty-six years of age, her sisters Ann and Jane were younger. Some years afterwards they removed to Sunderland. Margaret Harvey was living there in 1842. Mr. Robert Pearson, fitter to Willington Colliery, Quayside, Newcastle-upon-Tyne, if living, could give some further account of this lady. Miss Margaret Harvey was a strong-minded woman, and not likely to faint. She was endowed with remarkable energy of character; she was slightly marked by smallpox. Her sister Jane painted miniatures on ivory. Mr. Andrew Morton, who some years ago painted the portrait of the Queen, was her pupil.

Worcester.

J. B. P.

GENEALOGICAL PUZZLE (4th S. x. 185.)—The relationships indicated in the lines quoted by Mr. BRITTEN appear to imply no fewer than three marriages between brothers and sisters, as in the annexed table:—



E. N.

AN "EDWARD CUP" (4th S. x. 166.)—I have two solutions to offer to this query. First: In the Order of the Coronation of King Richard II., A.D. 1377, it is directed as follows: "Cancellarius vero, si fuerit episcopus, tum *calice lapideo sancti Edwardi*, qui est de regalibus, pontificalibus inductus, regem immediate est præcessurus." A note to which says: "The grete solempne chales of seynt Edward, the which chales by Seynte Edwardis dayes was preyesed xxxi. marc." *Account of Coron. of Hen. VI.* (See Maskell's *Monumenta Rēalia*, etc. vol. iii. p. 69.) It is possible that cups made in imitation of this chalice of St. Edward were in use under the name of Edward cups. This, however, was the St. Edward, King and Confessor. But, secondly, I am much more inclined to believe that the cup alluded to in this will was a memorial of St. Edward, King and Martyr. This pious prince was murdered by order of his wicked step-mother Elfrida; being stabbed in the back as he was drinking a cup of wine, sitting on horseback; having, on a hunting excursion stopped at her residence at Corfe Castle, to see his young brother, but without dismounting, in the year 979. It is most likely that *stirrup-cups*, in memory of this event, and in honour of the martyred King, were in use under the name of "Edward cups"; especially in a place so near to Dorsetshire and Corfe Castle as Cannington. F. C. H.

CHRISTIAN NAMES (4th S. ix. *passim*; x. 14, 74, 153, 217.)—Is not Isobel the old Scottish spelling of Isabel?

HERMENTRUDE.

"HYMNS AND SPIRITUAL SONGS, 1682" (4th S. x. 166.)—"Unknown to bibliographers," says Offer: known and handled by me, but hitherto defying all attempts to identify the writer. In his remarkable preface the author alludes to a passage in No. 87 of *The Observer*, as if aggrieved thereby; and looking up this paper at the Museum, I find that L'Estrange thus characterises somebody:—

"Tory. Yes, yes, as the king and the public peace were against Ralpho's conscience t'other day.

Whig. I know nothing of that story.

Tory. His way is to dismiss his congregation after sermon with a hymn of his own composing, and this was part of it:—

'By Babel once confusion came,
Lord send it once again;
And in confusion raise thy name,
Let Nimrod end his reign.'

Now, viewing the sensitiveness of the hymnist upon this, with the fact that one Ralphson, a political dissenter, held forth at the period in Dyers' Hall and other puritanic localities, and was eventually, with Delaune, arrested and imprisoned for disaffection to the government, may I venture to suggest to J. C. J. that this Ralphson may have been the author of this rare hymn book? Holding this opinion, it naturally followed that I should examine the book. Certainly the passage quoted is not there, nor did I expect to find it; although there are perhaps others savouring of the revolutionary sentiments contained in it. The name of Ralphson, I should add, is, on the authority of Calamy, an assumed one of the Rev. Jeremiah Marsden, a nonconformist of the time, whose father's Christian name was Ralph; and being accused of complicity in the Yorkshire Plot, he escaped to London, and took that of Ralphson. Delaune, in the *Narrative* of his own sufferings, speaks of his "dear friend" Ralphson's death while his fellow prisoner, and remarks that Ralphson and he stood their trial together; the first charged with undermining the state, and the last with undermining the church; their books being at the same time condemned to be burnt by the hangman at the Royal Exchange. That by Delaune was, of course, his *Plea*. What was the title of the other's attack upon the church?

A. G.

MODELS OF SHIPS IN CHURCHES (4th S. x. 47, 178.)—When I was young I was under the care of a private tutor at Haarlem (who, by the way, was the grandson of George Steevens, the editor of Shakespeare). The ships hanging in the church were believed to be the models of those that carried the Haarlemers of those days to the Crusades, and the bells which jingled every evening to be those which they brought back from Damietta. As I should be very sorry to disturb the calm happiness of my old friends, I should not like to express my opinion about the matter.

R. N. J.

ÆOLIAN HARP (4th S. x. 127, 199.)—Moore also in three of his poems seems to allude to this instrument. In "The Farewell to my Harp" (*Irish Melodies*), the concluding lines are—

"If the pulse of the patriot, soldier, or lover,
Have throbb'd at our lay, 'tis thy glory alone,
It was but as the wind passing heedlessly over,
And all the wild sweetness I waked was thy own."

Again, in the lines "To Rosa"—

"Does the harp of Rosa slumber?
Once it breathed the sweetest number!
Never does a wilder song
Steal the breezy lyre along,
When the wind, in odours dying,
Wooes it with enamour'd sighing."

And in "The Tell-tale Lyre," all the verses of which seem to relate to the Æolian harp. Shakspeare, I imagine, alludes to it in *The Tempest*, Act II. Sc. 1. The line is—

"His word is more than the miraculous harp."

Ashford.

FREDERICK RULE.

Robert Bloomfield, the Farmer's Boy Poet, published a pamphlet entitled—

"Nature's Music, consisting of Extracts from Several Authors, with Practical Observations and Practical Testimonies in honour of the Harp of Æolus."

The original pamphlet I have not met with, but it is reprinted in the second volume of *Bloomfield's Remains*, which were printed in 2 vols. 12mo, for the benefit of the poet's family in 1824.

T. FLETCHER.

Rugby Chambers.

"IN WESTERN CADENCE LOW" (4th S. x. 68, 135.)—I am much obliged to H. H. W. for his answer, which I have only just seen. The object of my query was to find another instance of the word *western*, which, as far as I know, occurs only in Milton's *Lycidas* and in Chaucer's *Troilus and Creseide*. If H. H. W., or any other correspondent, can help me to any more references, I shall be very glad to have them.

C. S. JERRAM.

ST. CHAD (4th S. x. 187.)—Surely it is not wonderful that the name of St. Chad should be no where found but in England, seeing that he was a genuine Englishman. He was brother of St. Cedd, Bishop of London; and we should suppose that whoever wished to learn his history would go at once to the early church historian, Venerable Bede. Of course his name has not the most remote connexion with that of Thaddeus, which was another name for the apostle St. Jude.

F. C. H.

Saints Cedd and Chad were brothers, and natives of the kingdom of Northumbria. The former, Cedd, became Bishop of Repington, and died of the plague at Lestingau in 664. The latter, Chad, was Bishop of York and Lichfield, and died of pestilence, 667-673. I copy the foregoing from my own common-place book, with an humble apology for giving no authority. My note was made in my days of inquiry and inexperience, when I had not learned to be exact in quoting, as I hope I have now. I write therefore "under correction."

HERMENTRUDE.

St. Chad is a very different person from Thaddeus. He was a pupil of St. Aidan at Lindisfarne. In A.D. 666 he was consecrated to the see

of York, but soon ceded it in favour of Wilfrid. In 670 he was appointed Bishop of Lichfield, where he died of the plague in 673. March 2 is dedicated in our Prayer Book to "Cedde or Chad, Bishop of Lichfield." The same day is dedicated to him in the Sarum Calendar and the modern Roman. Some accounts give Cedd, Bishop of London, as the brother of Chad; others give Chad or Cedd as the name of one and the same person; which are correct? JOHNSON BAILY.
Sunderland.

"I KNOW A HAWK FROM A HANDSAW" (4th S. ix. *passim*; x. 57, 135, 195.)—MR. ADDIS, at pp. 57 and 195, distinctly states that "*heronsewe* = French *heronceau*, a young heron;" and for his authority quotes from the index to the *Babees Book*, E.E.T.S. On reference to the work itself I find the following—viz. (p. 143, note 5): "*I cannot find heronceau*. *Hernsew* is a common heron without distinction as to age." Cotgrave gives the same interpretation as I did. At p. 219 of *Babees Book*, it states, "This birde defendeth his younge," so that it could not be a young heron. At p. 278, mention is made of "*heron-sewes* and other bakemetes," which would appear as in contradistinction to roast heron, as *sew* is a contraction of *stew*.

Because I pointed out to MR. ADDIS how, by his own process (index ferreting) and in the work quoted by him, he might discover that in Early English, *sewe* = *stew*, and that *heron-sewe* might, therefore, be *heron-stew* in all cases, he endeavours to prove that I am indebted to his "index ferreting" for the conjecture. C. CHATTOCK.

Castle-Bromwich.

LONDON SWIMMING BATHS (4th S. x. 83, 139.) FILMA is in error. The Bagnio, or old Royal Baths, Bath Street, Newgate Street, are still in existence, not having yet been "removed to make way for the new Post Office buildings." On inquiring lately at the office, I was assured that the proprietor had not even received any "notice to quit." A. H.

INSCRIPTION AT EGLISTON ABBEY (4th S. x. 106, 159.)—The rhyme-words I would read as "seyr, heyr"—seyr, *quasi* sair for sore; heyr being a punning allusion to "T. Rokeby's" ignoble birth. See Galatians iv. 30; but this "heirship" was a favourite subject with St. Paul. A. H.

MARRIAGE AT THE CHURCH DOOR (4th S. x. 204.)—In the Anglo-Saxon ritual, the parties to be married, with their attendants, came to the porch of the church, where they were met by the priest, who first blessed the ring, and then gave it to the bridegroom, who placed it on the middle finger of the bride's left hand. Then he recited a form of blessing over the parties; after which he led them into the chancel, where they remained

during the mass; towards the end of which they received the solemn nuptial benediction, and afterwards the Pax and the Holy Communion. (See Lingard's *Anglo-Saxon Church*, ii. 9.)

In the old English rite, the *Ordo ad faciendum Sponsalia*, begins with this rubric: "In primis statuatur vir et mulier ante ostium ecclesiæ coram Deo, sacerdote, et populo," etc. After the essential part of the marriage ceremonial had been performed, the parties entered the church as far as the altar step, the priest reciting the psalm—*Beati omnes*; and finally, they were introduced into the chancel, where they remained for mass and the nuptial benediction. (See Maskell's *Monumenta Rituala*, etc., i. 42.) F. C. H.

NAMES OF STREETS IN SHREWSBURY (4th S. x. 226.)—Dogpole was formerly called Dokepoll, from *ducken*, to stoop or duck, and *poll*, the head or summit. The bank whereon it stands has a very steep descent to the river.

Wyle Cop was called in the reign of Henry III. by two names. The lower part, at the foot of the hill, which is very steep, *Terra sub Wila*; and it is to this day properly called "Under the Wyle." The hill itself, and the top of it, *Super Wilam*. Cop is, no doubt, from the Saxon *coppe*, the top of a hill; *wyle* being probably a corruption of the word *hill*.

Shoplatch, was at the time mentioned above, written Soteplace, or Soetplace; afterwards Shetepplace and Shetepatch, and, by corruption, Shoplatch. It is believed to derive its name from one Soto, who had his house or "place" there.

W. H.

Shrewsbury.

PONTEFRAC (4th S. x. 226.)—I was staying at Leeds in 1862, and always when the above town was mentioned heard its name pronounced as spelt. I was surprised at this, as until then I had always pronounced it as if written Pomfret.

W. R. TATE.

5, Denmark Row, Camberwell.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Songs of the Russian People, as illustrative of Slavonic Mythology and Russian Social Life. By W. B. S. Ralston, M.A., of the British Museum, Author of "Khilof and his Fables." Second Edition. (Ellis & Green.)

This interesting volume brings to mind the difficulty we experienced more years ago than we care to remember, when we endeavoured to satisfy our desire to know something of the popular antiquities and superstitions of the Russians through the medium of some German translations. The result was most unsatisfactory. The desire for information on the subject of Slavonic folk lore, which we then felt, is one obviously widely spread; and to which fact, though doubtless still more to the great merit of the book itself, we attribute its marked success,

as shown by the demand for a new edition within a few months of the appearance of the first. The materials of the present volume, which is devoted chiefly to the Popular Songs of the Russians, but which illustrates on many interesting points their folk lore, have been gathered partly during two visits made by the author to Russia in 1868 and 1870, and partly from the writings of Slavonic scholars. A second volume, which will we are sure be anxiously looked for by all readers of the present, will be mainly devoted to the Popular Tales, Metrical Romances, Riddles, and Proverbs current among the peasantry. After an introductory chapter, in which Mr. Ralston presents us with a rapid outline of the general aspect of Russian popular poetry—of the songs which are sung on ordinary occasions by the peasantry, and what manner of persons they are who sing them—he presents us with chapters on the Mythology, including the Old Gods, the Demigods, and Fairies and Story-land Beings. Mythic and Ritual Songs are next treated of; Marriage Songs follow; then Funeral Songs; and lastly, a chapter on Sorcery and Witchcraft. The book is then made complete by what will be greatly valued by would-be Slavonic scholars—a List of Russian authorities, to which Mr. Ralston has been indebted.

The Liftade of St. Juliana. From two Old English Manuscripts of 1230 A.D. With Renderings into Modern English by the Rev. O. Cockayne and Edmund Brock. Edited by the Rev. Oswald Cockayne, M.A. (Early English Text Society.)

The Select Works of Robert Crowley, Printer, Archdeacon of Hereford (1559-1567), Vicar of St. Lawrence Jewry, &c.—namely, his Epigrams, A.D. 1550; Voice of the Last Trumpet, A.D. 1550; Pleasure and Payne, A.D. 1551; Way to Wealth, A.D. 1550; An Informacion and Petition. Edited, with Introduction, Notes, and Glossary, by J. M. Cowper. (Early English Text Society, Extra Series.)

We have here two fresh proofs of the vitality of the Early English Text Society, and of the untiring energy of its ruling spirit, Mr. Furnivall. The *Life of St. Juliana* is the work of the author of the *Life of St. Margaret, Hali Maidenhod*, and of the *Ancren Riwle*, edited by the late Vicar of Holbeach for the Camden Society; and it is satisfactory to find that Mr. Morton's opinion that that author was Bishop Richard le Poor of Salisbury grows more acceptable to Mr. Cockayne the more he considers it. The second volume (which belongs to the Extra Series) contains five remarkable Tracts written by a remarkable man—that staunch old Puritan Robert Crowley, who, after carrying on the business of printing in Ely Rents, Holborn, where he had the honour to be the first to print and publish *Piers Plowman*, of which three different impressions were issued in 1550, was ordained by Ridley in 1551, became Archdeacon of Hereford, then Vicar of St. Lawrence Jewry, and at all times and in all conditions the most zealous of controversialists. The five Tracts which are here reprinted, several from unique copies, are replete with valuable illustration not only of the social condition of the people, but of the state of religious thought at the period when they were composed.

A List of the Lincolnshire Series of Tradesmen's Tokens and Town Pieces of the Seventeenth Century, with Biographical and Genealogical Notices. By Justin Simpson. (Bemrose.)

This *List*, which seems to have been compiled with great care, though chiefly of local interest, is not without value for the illustration which it furnishes of the great want of small coins in the seventeenth century—since

the industry of Mr. Simpson has enabled him to trace and describe no less than two hundred and thirty-two tokens struck in Lincolnshire alone.

Miscellanea Antiqua Anglicana: the Old Book Collector's Miscellany. Parts VII. IX. and XI. (Reeves and Turner.)

We do not know that we can better show the claims of this new serial to the favour of lovers of our Early English Literature than by giving the titles of the tracts (here reprinted and sold for fewer shillings than the originals would cost pounds) of the three parts which have just reached us:—Part VII. in addition to Decker's "Gull's Hornbook" (1609) contains "The Monstrous Serpent lately discovered in Sussex," 1614; "Work for Cutlers, a Dialogue," 1615; another Dialogue of the same date between Band, Cuffe, and Ruffe. Part IX. contains portions of the works of Taylor, the Water Poet, viz. "Pennilesse Pilgrimage"; "A Kicksey Winsey"; "Jack a Lent"; and "The Watermen's Suit concerning Players." And Part XI. Sir W. Raleigh's "Farewell"; "Complaint of Hop the Brewer and Kilcalf the Butcher"; "The Countryman's Care"; "Sion's Charity"; "Vinegar and Mustard, or Wormwood Lectures"; and "Jackson's Recantation."

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Notices to Correspondents.

A. B.—*The costume indicates that the portrait is of the time of George II.*

M. E. Z.—*The burial of Henry Trigg, of Stevenage, has been discussed in "N. & Q." 1st S. vi. 136; 3rd S. x. 119, 155.*

C. H.—*See errata last week.*

ERRATA.—4th S. x. p. 222, col. i. line 33, for "Croxton" read "Wroxton"; col. ii. line 24, for "nothing" read "actions."

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Poets.

A SECOND PORTRAIT OF THE EARL OF BATH
BY SIR JOSHUA REYNOLDS.

PAINTED FOR MRS. MONTAGU IN 1761.

The following memorandum of a hitherto undescribed, and very little known, portrait of William Pulteney, Earl of Bath, painted by Reynolds in his most powerful style, and representing the venerable statesman three years before his death, will doubtlessly prove acceptable to every one versed in the literature of Art, and more especially to those studying the works of our magnificent portrait-painter. It is now in the National Portrait Gallery. The portrait of Lord Bath by Sir Joshua, already known to the public through the medium of the engravings of McARDell and S. W. Reynolds, was painted at an earlier time, August, 1755, for Sir Joshua's old friend, Mr. Tolcher of Plymouth, and is described by Mr. Tom Taylor in Leslie's *Life of Sir Joshua*, vol. i. page 146, note. In this, as in the subsequent one painted in 1761 for Mrs. Montagu, the statesman is represented in peer's robes; but here the face is seen almost in profile turned towards the left. In both pictures the light is admitted from the right-hand side. This earlier portrait is so ruined from the disappearance of the upper layers of colours, as to cease to afford any evidence of the once masterly modelling and workmanship in transparent colours

which must have distinguished it. Nothing now remains beyond the dull leaden priming, the mere work of assistants or scholars. It was, however, the first Reynolds portrait which the Trustees of the National Portrait Gallery obtained. The picture recently acquired for the same institution had passed from Mrs. Montagu's possession to that of Lord Rokeby, who still retains many portraits of great interest from the same collection, besides various articles of personal interest and a vast amount of papers and literary correspondence. On quitting Montagu House, Portman Square, for a smaller residence, his Lordship afforded the Trustees of the Gallery the first opportunity of acquiring the portrait of Lord Bath, and of this, it need hardly be said, they readily availed themselves. Lord Rokeby, in order to complete all possible information on the subject, had the exemplary consideration to present to the Gallery the original letter written by Lord Bath to Mrs. Montagu relative to this picture, which letter will now be permanently exhibited to the public in connexion with the portrait. The name of Lord Bath as a sitter for this picture occurs in Sir Joshua's pocket-books, beginning August, 1761.—See Leslie and Taylor's *Life of Sir Joshua*, vol. i. p. 202.

Extract from the Earl of Bath's letter to Mrs. Montagu, dated "London, Thursday, Oct. 15th, 1761."—

"I was yesterday with Mr. Reynolds, and have fixed Fryday next at twelve, to finish the Picture. I have discovered a secret by being often at Mr. Reynolds, that I fancy, he is sorry I should know. I find that none of these great Painters finish any of their Pictures themselves. The same Person, (but who he is, I know not), works for Ramsey, Reynolds, and another called Hudson. My Picture will not come from that Person til thursday night, and on Fryday it will be totally finished, and ready to send home."

The picture is painted on a large oblong square canvas. The figure, in peer's robes, appears seated nearly facing the spectator, and is seen to below the knees. He holds a pen in his right hand, and rests the arm on a table covered with a green cloth, on which are placed a silver inkstand with some books, one of which, a folio volume, lettered *Lord Lyttelton's Life of Henry II.*, is placed upright. His keen brown eye is fixed directly upon the spectator, and his full, round, closely-shaven face affords deeply-worn indications of the seventy-ninth year at which he had arrived. The light, as before observed, is admitted from the right-hand side; the shadows are solid and disposed with extreme skill, many of them contrasting immediately with some of the brightest lights. The transparent or glazing colours—those most apt to fly, as so lamentably proved by the condition of the other portrait—are here admirably well preserved.

The picture, on being deposited in the Gallery, was without loss of time protected by a sheet of plate-glass, so as at least to defend it from the

constantly floating particles of dust and the ill effects of steam arising from many persons breathing in crowded rooms. The background consists of a rich full green curtain, with an Ionic pilaster and the curved wall of a recess, towards the left. These are painted with great freedom. His left hand, destitute of the large ring observable in the other picture, rests on the arm of the chair. The wig is full and cut square to the face, as then worn by bishops, and appears to be heavily laden with powder. No writing is perceptible on the sheet of paper lying on the table beneath his right hand. The ample extent of background tends to produce an effect of freedom and grandeur, and certainly contributes very considerably towards the dignity of the figure.

In reference to the letter of which an extract is here given, it may be noted that the unknown artist mentioned by Lord Bath as "finishing" pictures for the leading artists of the day was probably Peter Toms, R.A., who did a great deal of work in that line for his more successful brethren. Toms was the son of an engraver, and pupil and assistant to Hudson, who, although here mentioned with indifference as "another called Hudson," was a leading portrait-painter of his time, and the *master* of Sir Joshua himself. Hudson died in 1779, in possession of a large fortune. Poor Toms, although an original member of the Royal Academy and one of the officials in Heralds' College, as Portcullis Pursuivant, continued to serve as "Drapery-man" to Reynolds, Cotes, West, and others. He fell into habits of intemperance, and died by his own hand in 1776. His price for painting the draperies, hands, &c., of a whole-length portrait was twenty guineas; for a three-quarter, three guineas. It is, however, recorded by Edwards, from whose anecdotes (page 53) these particulars are taken, that Toms only received twelve guineas from Reynolds for painting the accessories to the magnificent picture, now at Woburn Abbey, of Lady Elizabeth Keppel, as one of the bridesmaids to Queen Charlotte on the occasion of her marriage in 1761, that being nearly the same time that Lord Bath's portrait was being completed. The skilful handling of Toms may also, I think, be recognized in the laces and ribbons of another portrait of Lady Elizabeth (when she had become Marchioness of Tavistock), also at Woburn Abbey.

Cotton, in his Catalogue of the portraits painted by Sir Joshua Reynolds, 1857, states that a repetition of the portrait of Lord Bath, 1755, engraved by McArdell, is in the possession of Admiral Woolcombe at Hemerdon. The portrait belonging to Lord Northwick, which is quoted on the same page, has no connexion with this picture. It is by Jervas, and represents Lord Bath at a much earlier age, as may be seen by the engraving from it in *Lodge's Portraits*, plate 203.

G. S.

FOLK LORE.

HERRING-FISHING AND BLOOD-SHEDDING.—At Peterhead, Sept., 1872, a herring-fisher was charged with brutally ill-using his wife, and cutting open her head. The wife stated that she had been frequently subjected to the like treatment, and that she was constantly in danger of her life. The husband acknowledged the truth of the accusations, but averred that his purpose in the ill-usage was, that he should not have a good take of herrings unless he had first drawn blood from his wife. Presuming that this was not the mere excuse of a brutish drunkard, but was a genuine piece of folk lore, it deserves to be recorded. And it is the more curious, if it be a real belief, because it is contrary to the general superstition concerning herring-fishing and the violent shedding of blood. Thus, Pennant says, "It is a general observation all Scotland over, that if a quarrel happen on the coast where herring is caught, and that blood be drawn violently, then the herring goes away from the coast without returning during that season. This, they say, has been observed in all past ages as well as at present; but this I relate only as a common tradition, and submit it to the judgment of the learned" (vol. i. *Introduction*, p. lv.). On the subject of quarrels among herring-fishers, Mr. Campbell has some remarks in his *Popular Tales of the West Highlands* (vol. i. p. cxxviii.).

CUTHBERT BEDE.

A SUNDAY MOON.—I was talking with a Rutland cottager whose garden had suffered from the very heavy rains and the flooding of a brook; but, said he, "I knew there'd be a flood before the month was out, because it was a Sunday moon." This was the new moon of Sunday, August 4, 1872.

CUTHBERT BEDE.

WEATHER SAYINGS.—In the North of Ireland, Down and Antrim, the 1st, 2nd, and 3rd of April are called the "Borrowing Days," March having once begged the use of them from April that he might finish killing an old woman's cow. He was angry with the cow or her mistress, I never heard which:—

"The first day was wind and weet;
The second day was hail and sleet;
The third day was birley banes,
And knocked the wee birds' nebs agin the stanes."

"A haw year
'S a brow year."

"An easterly wind's rain
Makes fools fain."

VEDOVA.

DEATH-BED CUSTOMS.—The Paris *Figaro* contains an account of the death of a gipsy belonging to a tribe encamped in the Rue Duhesme:—

"About 10-30 in the afternoon a young woman of twenty-two or twenty-three was brought out of one of

the tents, very pale, with black eyes, surrounded by circles, which burnt with a strange fire. The oldest members of the tribe ranged themselves round her, and one of them commenced, in an unknown language, a funeral chant, set to the air of a polka. Every now and then all the others struck themselves on the breast, while repeating the last words of the chant. Then they drew a circle round the dying woman and edged it with pieces of broken glass.

"The man who appeared the chief of the tribe entered into the circle, holding a bird in his hand, which he placed near the mouth of the young woman. After about a quarter of an hour the gipsy cried out and expired. Her companions carried back the body into the tent, and let loose the bird.

"According to the bystanders at this curious ceremony, it was with the view of introducing the soul of the young woman into the body of the bird."

CHARLES VIVIAN.

41, Eccleston Square, S.W.

OLD CUSTOMS AT TENBY.

Being at present from home, it is impossible to ascertain whether, among the very numerous notes which have from time to time appeared in "N. & Q." concerning old and bygone customs, those of Tenby have yet been noticed. For curious details of these, let me refer to a little volume, said to be fast "getting out of print": *Tales and Traditions of Tenby*, 1858 (Mason, Tenby).

Of course, many of those mentioned for Christmas Day, Twelfth Day, May Day, and "All Hallow E'en" resemble those we are familiar with in tales of olden time, and manners and customs in general. But with many I do not remember to have met before—e. g.,

"Holly beating" on St. Stephen's Day.

"New Year's Water," with the ancient and pretty song of the children who bring it to sprinkle.

The appeal for gifts at this season by "tooling," "sowling," and "the Cutty Wren," with its curious song in parts, and the Christmas procession of "the Lord Mayor of Pennyles Cove."

The football-match of Shrove Tuesday, and custom of walking barefoot to church on Good Friday; and about this season, also, the young people collected long reeds from the river "to make Christ's bed."

The rough sport of the hayfield; "giving a green gown" to a female on her first visit, or "stretching the back" of a male by rolling such in a haycock by haymakers of the opposite sex.

On St. Crispin's Day (Oct. 25) an effigy was carried round the town, with doggrel verses, till it was kicked to pieces; and on St. Clement's Day (Nov. 23) that of a carpenter.

We have three different ways of "sowing hempseed" on All Hallow E'en; and, with details of the Christmas "guisers," or mummers, is a long and curious ballad-dialogue between Father Christmas, St. George, Oliver Cromwell, and Beelzebub. In

this, St. George declares, amidst details of his adventures:—

"First, then, I fought in France ;

Second, I fought in Spain ;

Thirdly, I came to Tenby,

To fight the Turk again."

In one of the many valuable notes appended by Mr. T. Wright and others to these reminiscences of the olden time, it is explained that the idea of this last exploit is not so absurd as might be supposed. During the sixteenth and early part of the seventeenth centuries, the Barbary Corsairs, who were generally denominated Turks, were not unfrequent visitors in the Channel, and attacked defenceless villages, carrying off to slavery any inhabitants whom they could seize.

We have also various verses sung on different occasions, besides details of "corpse lights," funeral customs, of wedding "biddings," and of the "ceffyl pren" (i.e. wooden horse) punishment for unruly wives.

The superstitious preservation of "hot cross-buns" has been lately noticed in these pages. It is stated that these were eaten in Tenby after return from church,—and having tied a certain number in a bag, they hung them up in the kitchen, where they remained till next Good Friday, for medicinal purposes; the belief being that persons labouring under any disease had only to eat a portion of a bun to be cured. The buns so preserved were used also as a panacea for all the diseases domestic animals are liable to."

I will just add, that reference to many of these customs is made in an interesting series of papers, entitled "Some Passages in the Life of an Authoress," which has appeared in *Golden Hours** for this year (see pp. 324, &c., in the number for May). To any visitor at Tenby the local allusions have much interest, and especially so is the list of provisions at the time of the writer's visit (evidently before 1837) contrasted with those of the present time:—

"30 oysters . . .	2d.
12 whittings . . .	1d.
Couple of fowls (small) .	8d.
Shoulder of mutton .	1s. 0d.
A goose and three chicks	2s. 6d.
Potatoes for 'thank you.'	
Turnips for less."	

In these papers we find another illustration of the well-known fact, that curious and useful notes, well worthy of notice and preservation, may often be found among the papers of a magazine. The writer gives (p. 326) the testimony of an eye-witness, the late Sir C. Bullen, concerning the *instantaneous* disappearance of Sir T. Troubridge and his ship, the "Blenheim," near the isle of Rodriguez, East India, in 1807. S. M. S.

* A sixpenny periodical, issued by W. Macintosh, London.

PENDLETON NEW HALL AND THE HOLLANDS.

The following cutting may be worthy of a nook in your columns; it is from the *Salford Weekly News* of June 29, 1872.

YLLUT.

Broughton, Manchester.

"DEMOLITION OF A RELIC OF OLD PENDLETON.—In the neighbourhood of Manchester and Salford many interesting buildings have vanished. One that the hammer of the auctioneer has just knocked down stood on Brindle Heath, Pendleton, for more than two centuries, under the name of New Hall. It was an irregular, low range of brick building, with many rooms, dimly lighted by green lozenge-shaped panes, and oak stair-flights to nearly every room. It was not a mansion of much grandeur at any time, but the founder of it was of good family, and had his escutcheon carved and placed on the front in the spacious courtyard, so that all friends and guests could learn his ancestral dignity. Time wrought changes, and brought about necessities for more elbow-room than the old place could afford; and about the end of the last century a larger and more imposing mansion was added to the old one, and the escutcheon was removed to a much humbler position over the fireplace of one of the old rooms, where it remained until the building was swept away.

"The New Hall was probably rebuilt about 1640, which is the date on the escutcheon, when Brindle Heath was part of a manor in the possession of James Holland. In a MS. heraldic scroll of the date 1775 he is described as 'James Holland, of New Hall so called, originally in Pendleton, in the parish of Eccles, in the county of Lancaster, esquire, no doubt but allowed, approved, and confirmed by the King-at-Arms to him and his posterity.' The family name of Holland extends a long way back in association with old manors and historical events in Lancashire; and as the arms of the Hollands in this, as well as many counties at the present day, appear to have been derived from an ancestral Robertus de Holland of Hale, near Wigan (*tem.* John, 1216), it may be assumed that this James Holland was a descendant also. It is mentioned in Baines's *History of Lancashire* that Thomas Earl of Lancaster (*tem.* Edward III., 1319) granted lands and tenements in le Hope-juxta-Manchester, together with the bailiwick of Salfordshire, to Sir Robert de Holland and Matilda his wife. In 1595, Otho or Otho Holland, gent., occupied a house, probably the Old Hall (another building yet standing near to the one demolished) in Pendleton; and amongst the vestry orders of the Parish Church of Eccles, dated August 27, 1595, the churchwardens are empowered to appoint places in the church for the gentlemen in the parish, and amongst others 'one to Otho Holland of Pendleton.' In 1622 a house on the site of New Hall was the residence of his son, Thomas Holland, who married, at the Eccles Parish Church, Joan Irlam. This Thomas Holland, no doubt, lived on the site of New Hall; and his son, James Holland, already referred to, rebuilt and occupied it in 1640, as described in the MS. scroll.

"In the heraldic visitations of the King-at-Arms to Lancashire in 1567, the name of Holland of Denton occurs; and in that of 1664 the name occurs as Holland of Heaton and Denton. At Sir W. Dugdale's visitation in 1677 he warned divers persons residing within the hundred of Salford to make their respective appearances before him at the King's Head in Salford, to justify their titles of esquire and gentleman, as to their right to coats of arms and crests. In this list appear the names of James Holland of Pendleton, Thomas Holland of Prestwich, and Thomas Holland of Clifton; all of whom were challenged as bearing unregistered arms and crests. No doubt, as the MS. scroll suggests, the due authoriza-

tion of the King-at-Arms was obtained at this visitation. The emblazoned arms in the MS. scroll agree with those in the carved shield found in the old mansion at Brindle Heath. They are:—Per pale: Dexter, azure semée de lis a lion rampant gardant, argent, oppressed with a bend, gules. Sinister: Per pale, or, a fesse indented; vert, a bend, gules. Crest, an esquire's helmet bearing the wreath, and a foxhound, argent. The dexter half of the shield is that of the Holland family, the sinister half is probably derived from the wife's family—Irlam. Underneath the carved shield at the mansion the letters 'J. M. H.' occur, and the same initials are drawn under the emblazoned arms on the MS. scroll.

"Although probably not directly connected with the Pendleton branch of the Hollands, it is worth mentioning that three gentlemen of that name—Richard, William, and George—are recorded amongst the gentlemen of the best calling in the Salford hundred who were willing to find money for Queen Elizabeth to help to defray the expenses connected with the resistance offered to the invasion of the Spanish Armada. A James Holland was boroughreeve of Salford in 1782. The son of James Holland of New Hall, Otho, married Alice, daughter of Edward and Joan Stanley of Broughton Hall, near Manchester, of the ancient and honourable house of Stanley, Earls of Derby; and their eldest daughter, Alice Holland, married Robert Cooke of Worsley, 1699, and the New Hall passed into the family of the Cookes. Their son, Otho Cooke, of Half Street, Old Church, Manchester, married, in 1743, Elizabeth Kay, daughter of John Kay of Salford, gentleman, died 1748, and whose son John was treasurer to the Manchester Infirmary in 1772, and resided in Front Salford, now the Crescent. Through the families of the Cookes and the Kays, the descendants of Otho Cooke can claim alliance with Humphrey Chetham, the founder of Chetham College, as his brother, James Chetham, born 1565, married for his first wife Isabel Holland of Crumpsall; and their daughter Jane, born 1603, married John Kay of Thornham, near Middleton, the grandfather of John Kay of Salford, born 1676, father of Elizabeth, born 1712.

"James, the son of Otho Cooke, is described in the MS. scroll as residing in Norfolk Street, Manchester, gentleman, 1775, having married Ann Alderson of Lynn, Norfolk, the ancestress of Baron Alderson. The house in Norfolk Street is yet standing, and is occupied by the banking firm of James Sewell & Nephew. There were several children born to James Cooke—one, Thomas Alderson Cooke, married Judith Image, of an ancient family in Cornwall, and their son Otho, the present owner of the estate, born 1802, married Frances Ann Enys, of Enys, Cornwall, from whom of several children two sons are now living.

"The New Hall was vacated by the Cooke family in 1781, when Mr. Daniel Whittaker occupied it till 1788, when it was let to Mr. William Barrow; and he and his relatives continued to occupy it until 1841, when the Misses Barrow were succeeded by Mr. Aldcroft Phillips, who held it till 1858, and it passed into the hands of Thomas Harrison, a cattle-dealer and grazier.

"There is an incident related of a fright the Misses Barrow received upon one occasion, when Captain Fitzgerald, whose father held a lease of the coal-mines under the New Hall estate, was paying a visit to the benevolent maiden ladies in 1831. He was asked to inspect the old cellars for some purpose or other. He jokingly said, 'Why, I have been right under the old house and gardens a hundred yards below, and seen the cellars through the cracks in the mines.' The ladies became so alarmed, as there had been a crack in the stone staircase a short time before, that they left the house until a strong support was placed under the stairs, which were a cause of

anxiety for years afterwards, and yet remained intact to the last day of the old mansion.

"The arms of the Cooke family are:—Per pale: Dexter, the Holland arms. Sinister: Sable, a chevron, gules, between three bales of cotton, argent. Crest, an ostrich holding a horse-shoe in the mouth, argent."

HORATIO NELSON A HUNDRED YEARS AGO.

A hundred years ago, this very month of October, there was a delicate young lad, named Horatio Nelson, who had in his mind to be "at the top of the tree" in the naval profession, but did not well know how to turn his fixed idea into reality. He was then, A.D. 1772, fourteen years of age. Two years previously, the ague-stricken boy had read in a country paper that his uncle, Captain Maurice Suckling, was appointed to the "Raisable." The poor Norfolk parson's delicate son, one of eleven children, entreated that he might be allowed to go to sea in his uncle's ship. "Let him come," was Captain Suckling's reply; "and the first time we go into action a cannon-ball may knock off his head, and provide for him at once."

Before October, 1772, young Horatio had served, as midshipman, five months in the "Raisable." On that ship being laid up, his uncle sent him to see service in a merchant-ship to the West Indies. The merchantman was commanded by Mr. John Rathbone (whose maiden daughters live in the memory of old Kensingtonians, among whom they lived, mistresses of a boarding-school where the pupils were mostly connected with the Indies, East and West). Captain Rathbone had been an officer under Suckling in the "Dreadnought"; but he had left the Royal Navy, in disgust at some slight. Rathbone not only hated the royal service himself, but made his pale young friend, Horatio, have a horror of it. Nelson left the West Indiaman a practical seaman, but he brought away with him the maxim, applied to the king's ships: "Aft, the most honour; forward, the better man."

This prejudice soon wore off. In Captain Suckling's ship, the "Triumph," guard-ship in the Medway, Nelson served first as 'captain's servant,' next as midshipman for some little time. In his expeditions from the North Foreland to the Tower, he gained a knowledge of pilotage, which was, as he called it, a "comfort" to him then, and valuable on many an after-occasion. Horatio next passed to the "Carcass," and was very shortly after removed thence to the "Seahorse," Captain Farmer.

In connexion with this last appointment, the note printed below (by kind permission of the lady in whose possession it now is) has great interest, and it was by no means unimportant when it was written a hundred years ago. It runs as follows:—"Mr. Bentham's compliments to Mr. Kee, he understands he is agent to Mr. Surridge, the Master of the 'Seahorse'; should be obliged to him for a recommendation in favour of

Horatio Nelson, a young lad (nephew to Captain Suckling) who is going in that ship. The Master is a necessary Man for a young lad to be introduced to. Therefore, Mr. Bentham will be obliged to Mr. Kee for a Letter. The ships wait only for the Com^{ds} dispatches.—Navy Office, 28 Oct., 1772."

The Master, in old days, was a most responsible officer. The navigation of the ship was in his hands, and it is truly said of him that he was a necessary Man for a young lad, and especially such an aspiring lad as Horatio Nelson, "to be introduced to." JOHN DORAN.

A GENERAL LITERARY INDEX: INDEX OF AUTHORS: VENERABLE BEDE.*

Ecclesiastical History, b. i. chap. iv. Lucius, King of Britain, writing to Pope Eleutherus, desires to be made a Christian.

"As far as I can judge," writes the learned Stillingfleet, "Bede followed the old British tradition, only leaving out the names of the persons sent, and the establishment of the British Churches after the baptism of King Lucius. For Bede saith as little as he well could that tended to the honour of the British Churches. So that according to this, which seems the truest account of this embassy, Elvanus and Medwinus were British Christians themselves, and therefore sent to Eleutherus, having been probably the persons employed to convince King Lucius; but he knowing the great fame of Rome, and it being told him, not only that there were Christians there, but a bishop in that city, the twelfth from the Apostles, had a desire to understand how far the British Christians and those of Rome agreed; and he might reasonably then presume, that the Christian doctrine was there truly taught, at so little distance from the Apostles, and in a place whither, as Irenæus argues in this case, 'a resort was made from all places, because of its being the imperial city.' These were reasonable considerations, which might move King Lucius to send this embassy to Rome, and not any opinion of St. Peter's having been appointed the head of the Church there, of which there was no imagination then, nor a long time after in the British Churches, as appears by the contest of the British bishops with Augustine the monk."—*Origines Britannicæ*, ch. ii.

There is a remarkable proof that the Irish bishops in the seventh century rejected the authority of the Pope in Bede, lib. iii. c. 29. On this subject see Ussher's *Discourse on the Religion of the Ancient Irish*, c. viii. (*Works*, iv.), and Stuart's *Historical Memoirs of the City of Armagh*, p. 622.

Ch. xxvii. St. Augustine, being made Bishop, sends to acquaint Pope Gregory with what had been done, and receives his answer to the doubts he had proposed. This chapter is illustrated in Smith's *Appendix*, num. vi. pp. 675-688. St. Augustine, being made bishop, sends to acquaint Pope Gregory with what had been done, and receives his answer to the doubts he had proposed to him. 1st Quest. concerning Bishops and Church property. On the former, consult *Quesnellus ad*

* Continued from p. 531.

Leonis Magni Opp. ii. 446, ed. 1675, 4to.; *Monumenta Historica Britannica*, p. 132, n.; Collier, p. 158 sqq.; Prichard's *Life of Hincmar*, quoted in "N. & Q." 4th S. vi. 24; Cfr. *Chetham Tracts on Popery*, i. 210. On the Papal confirmation granted to an Archbishop by the delivery of the Pallium, the badge of the metropolitan dignity, see Fuller. Dr. Lingard refers to Bede, i. c. 29, and ii. c. 17, 18. This subject is exhausted in Garnerii Appendix to *Liber Diurnus Rom. Pontif.*, 193 sqq.

On Church property, compare Warner's *Ecclesiastical History of England*, Inett's *Hist. of the English Church*, and Selden's *Hist. of Tithes*. "Tertii Tomi Elenchus," continued. *Epitome Historiæ*, 203. [Dr. Giles also gives an Index, vol. iii.] "Vita D. Cuthberti," 210. "St. Cuthbert, according to Bede, must have been the veriest *ἰαντρον τιμωρομένης* of the Romish Church. So constantly was he upon his knees in prayer, that a long callosity extended from his knees to the neighbourhood of his feet."—Raine. "After the cure of a swelling in his knee, which no physician had been able to heal, St. Cuthbert perceived that it was an angel who had given him the advice, and sent by Him who formerly deigned to send his archangel Raphael to restore the eyesight of Tobit. If any one think it incredible that an angel should appear on horseback, let him read the history of the Maccabees, in which angels are said to have come on horseback to the assistance of Judas Maccabeus, and to defend God's own Temple."—Bede. An extended life of the same saint is given elsewhere, vol. iv. A life of him will be found in Raine's *History and Antiquities of North Durham*. "He was present at the Council of Cloveshoo in 747, at which the proposal of Boniface to bring the Church of England under subjugation to the see of Rome was very quietly evaded."—Dr. Hook's *Lives of the Archbishops of Canterbury*, i. 230, where authorities are enumerated. There was an interesting discussion of the disinterment of his remains in "N. & Q.," 1st S. xi.; cfr. Dr. Lingard's *Anglo-Saxon Church*, ii. 73-81.

"Vita de Felicii," 256. "The blessed triumph of St. Felix, which with God's aid he achieved in Nola, a city of Campania, has been described by Paulinus, bishop of that city, most beautifully and most amply in hexameter verse, but as this is adapted rather to poetical than to plain readers, it has seemed good to me for the benefit of many to explain the history of the holy confessor in prose, and thus to imitate the industry of that man who translated the Martyrdom of the blessed Cassianus, from the metrical work of Prudentius into simple and common language." A close translation of the account given of St. Felix by the French translators of the Letters of Paulinus, p. 78, will be found in Dr. Gilly's *Vigilantius*. Butler, in his *Lives of the Saints*, Jan. 14, refers to the poems of Paulinus on his life, confirmed by

other authentic ancient records quoted by Tillemont, t. iv. p. 226, and Ruinart, *Acta Sincera*, p. 256, Muratori, *Anecd. Lat.* In *Acta Sanctorum*, i. pp. 943-46, is the life of St. Felix, with notes.

"Vita D. Vedasti," 263. See Butler's *Lives of the Saints*, St. Vedast, *alias* Foster, "N. & Q.," 2nd S. ii. 509. "Vita D. Columbani," 275.

"The life of St. Columbanus [not the same as Columba]," observes Mr. Wright, "was printed by Mabillon in the *Acta Sanctorum Ord. Benedict.* Sæc. ii. It had previously been published under the name of Bede in the Cologne edition of his works, iii. 199." V. *Histoire Littéraire de France*, iii. 505-23. Butler, Nov. 21.

"Vita D. Attalæ," 306.

"The writers and doctors," observes Mr. Ffoulkes, "of the present and subsequent ages in the Western Church were, almost to a man, monks; as the names of the Venerable Bede, Aldhelmus, Mennius, Albinus, Usuardus, Haymon, Rabanus, and others, abundantly testify. To be sure trifles were occasionally discussed by them with undue warmth. For instance, the question of the tonsure differing however from the modern rasure, in which the Westerns followed St. Peter, and shaved the head, after the pattern of the crown of thorns; while the Orientals, pleading the example of SS. Paul and James, shaved off the whole of the hair." *Vide* Bede, iv. l. v. 22. *Smith's Appendix* to Bede, 705-15.

"Vita D. Patricii," libri duo, 211. Compar Colgani and Bollandi, *Acta Sanctorum*, March 17. "It is remarkable that in the writings of Bede we find no mention of St. Patrick or of Armagh." Dr. Todd, *St. Patrick, Apostle, of Ireland: a Memoir of his Life and Mission. Historical Memoirs of the City of Armagh for a period of 1373 years, comprising a considerable portion of the General History of Ireland; a Refutation of the opinions of Dr. Ledwich respecting the Non-Existence of St. Patrick, &c.* By James Stuart, A.B. I have also before me *The Life and Acts of St. Patrick, the Archbishop, Primate and Apostle of Ireland: now first translated from the original Latin of Jocelin, the Cistercian Monk of Furnes, who flourished in the early part of the Twelfth Century.* By Edmund L. Swift, Esq., Dublin, 1809.

"Vita D. Eustasii," 335. Succeeded his master, St. Columbanus, in 611. See Butler, March 29. "Vita St. Bertolfi," 342. "Vita D. Arnolfi," 349. "Vita D. Burgondofore," 356. "Justini Martyrium, carmine," 367. Martyrologium.

380. "In the catalogue of his works which Bede has appended to his *Ecclesiastical History*, he thus describes his Martyrology:—Martyrologium de natalibus Sanctorum Martyrum diebus, in quo omnes, quos invenire potui, non solum quia die, verum etiam quo genere certaminis, vel sub quo iudice mundum vicerint diligenter annotare studui."

It would seem from this statement of its contents that this work is calculated to throw light upon the early ecclesiastical history of our nation; but the work itself does not realize the anticipation. The numerous MSS. which contain it need not, therefore, be particularly pointed out. It has

been printed in B.'s works, iii. 380, edit. Basil; separately, Antvpr. 1564; and p. 387, ed. Smith, ed. Giles, iv. 16.

Concerning this treatise and the various MSS. which had come under the notice of the Bollandist, see "Vite Sanct." vol. i., Mens. Januar. Prefat. General, § vi. p. xlviii., and the "Martyrologium Usuardi," ed. Antw. 1714, Prefat. Art. ii. p. 113. Hardy, *ut supra*.

"Eusebius was the first to make a catalogue of the different martyrs, and his precedent it was which, in a much later age, gave rise to the martyrologies in the Western Church, to which the venerable Bede, Florus, Usuardus, and others, contributed, as well as to the Menologies in the Eastern Church."—*Foulkes's Ecclesiastical History*.

"De situ urbis Hierusalem (De Locis Sanctis)," 487. Adamnan's account of the holy places in Judea, from the relation of Arculph, a French bishop, and which he presented to King Alfred, was abridged by Bede. See "N. & Q." 3rd S. iv. 163. "Interpretatio nominum Hebraicorum et Græcorum in sacris Bibliis," 498. "*Excerptiones et Collectanea quædam," 647.

BIBLIOTHECAR. CHETHAM.

HISTORICAL PARALLELS.—The following parallel has not, I think, been noticed in the journals, and it is perhaps worthy of a few lines of space:—

1556. Defeat of the French at Poitiers.
King John of France taken prisoner.

Paris armed by a government formed of the prévôt and échevins of Paris—deputies of Paris in the States General.

The milices bourgeoises organized.

Peace made with England, but Paris remaining armed and defiant—the French army marches against it. The Parisians seize all the artillery in Paris. They offer to treat and are refused. They appeal to the other towns of France, which will not rise. The States General meet at Compiègne. Two nobles are murdered by the Paris mob. Sorties resulting in failure are made from Paris.

Paris taken by the army owing to dissensions in the Parisian ranks.

Executions continue for several months.

1870. Defeat of the French at Sedan.

The Emperor of the French taken prisoner.

Paris armed by a government formed of the deputies of Paris in the Corps Législatif.

The National Guard organized.

Peace made with Prussia, but Paris remaining armed and defiant—the French army marches against it. The Parisians seize all the artillery in Paris. They offer to treat and are refused. They appeal to the other towns of France, which will not rise. The Assembly meets at Versailles. Two generals are murdered by the Paris mob. Sorties resulting in failure are made from Paris.

Paris taken, as many believe, chiefly for the same reason.

Executions continue for a year.

D.

BROUGHTON LANE.—Rather more than a century ago, a man named Broughton stopped a mail-coach near Sheffield. He was taken, tried, convicted, and

hung in chains at a short distance from that town. The chains in which he hung and a part of the gibbet were removed to, and long shown to curious visitors at, a little roadside "public," which soon (I believe from people asking for the place where the Broughton relics were to be seen) came to be called the Broughton Public-house. Next, the lane in which it stood was called the Broughton Lane; and now there is a Broughton Lane Station; and probably soon there will be, if there is not already, a very considerable district, and a large number of houses, deriving their appellation from a malefactor executed on the spot!

FILMA.

"**BURIAL IN THE CHURCH-WAY.**"—The following extract, that I recently made from the parish register of Sparsholt, Berks, may be of sufficient interest to merit insertion in "N. & Q."—

"Memorandum.

"The corps of John Mathews of Fawler was stopt on the Churchway for debt Augt. 27th 1689. And having lain there fower days, was by a Justice's warrant buried in the place to prevent annoyances—but about six weeks after it was by an Order of Sessions taken up and buried in the Churchyard by the wife of the deceased."

J. CHARLES COX.

Hazelwood, Belper.

SELLING A WIFE.—I send you (cut from a newspaper of July 6th, 1872) an instance of this very strange custom.

H. J. FENNELL.

6, Havelock Square, Dublin.

"**SELLING A WIFE FOR FIFTY POUNDS!**—At the Exeter police-court, a smartly-dressed woman applied for a summons against her husband for refusing to maintain his children, he having that morning turned them out of doors. Complainant and her husband separated some time since, he selling her to another man for 50*l.*, and agreeing to take two of the children and she the rest. Since, however, he had sold her he had followed her about and annoyed her in various ways, and now he had turned the children he promised to support out of doors, and told her to keep the lot. In answer to the Bench as to how she supported herself, she said she received money from the man to whom she was sold. The Bench thought it was a most disgraceful case, and that she did not deserve any protection. If her husband threatened her violently or assaulted her, then they would grant her a summons."

Queries.

RECOLLECTIONS AND REFLECTIONS. BY J. R. PLANCHÉ. 2 vols. (London, 1872.)

I read these volumes hoping to get some information about Mr. Planché's works, especially to see what he has written anonymously. I believe Mr. Planché throughout does not give a single title, even of his most important works. I wish your aid with regard to a few moot points. Vol. I. p. 116. "The publication of a little Oriental tale, in verse, entitled 'Shere Afkun, a Legend of Hindostan,' in 1823." Is this in some magazine? I have been unable to find it in the British Museum

Catalogue. Mr. Andrews, the bookseller of Bond Street, "now projected a monthly serial, to be called 'The Album,' of which Mr. Robert Sullivan "was appointed editor." I cannot find any mention of this work; how many numbers were published, and was Mr. R. Sullivan's name to them? [The magazine is described as only projected.—Ed.] Vol. II. p. 77. What was the title of Mrs. Gore's play which obtained the £500 prize given by Mr. Webster (in 184)? Mr. Planché mentions no date. [The comedy was named *The School for Coquettes*.—Ed.] P. 102. After quoting some letters from "the author of *Richelieu*," he speculates on the sex of the author, and says he "heard no more from his mysterious correspondent, whose motive for remaining unknown has never to my knowledge transpired. The refusal to license the piece caused an excitement in literary and dramatic circles, and the author was said to be a mathematical instrument maker, a bookseller, and a bookseller's daughter, which latter might be the fact." [Mr. Planché evidently has an idea about the authoress.] "Some thirty years have elapsed since the 'Cadet at Woolwich' sent *Richelieu* to Covent Garden, and the mystification is at this time not worth unravelling." I believe the mystery is already unravelled. At pp. 146-7 of *The Handbook of Fictitious Names of Authors* (1868), we find that Miss Robinson (a "bookseller's daughter") is author of the prohibited comedy, *Richelieu in Love*, by the author of *Whitefriars*, 1852. This is, no doubt, a second edition, as the lady writing to Mr. Planché, on the 21st March, 1844, says: "and no one who reads a newspaper can pretend to be ignorant that *Richelieu* is published;" and in Rev. F. J. Stainforth's sale catalogue (Sotheby, 1867), lot 2,337, the 1844 edition was sold, and correctly attributed to "Emma Robinson." *Richelieu in Love* was performed at the Haymarket, 30th Oct., 1852.

OLPHAR HAMST.

9, Henry Road, New Barnet.

JOHAN HVID.—Is anything known about the author bearing this strange name? He compiled

"The Storie of Stories; or, the Life of Christ according to the Four Holy Evangelists, with a Harmonie of them. Collected by Johan Hvid." 8vo, London, Miles Flesher, 1632 [with the imprimatur of Guil. Haywood, 1631, and dedicated to Lady Ann Twisden].

Lee Wilson speaks highly of it, and, in allusion to the oddness of the name, thinks it should be *Judd*, and that it was really printed at Amsterdam.

The paper may have suggested a foreign origin, but there is nothing in type or style to support this. To me (if any mistake) the name looks rather like Hind or Hird, but as it is found in the dedication as in the title, and again in the initials I. H., and is not in the errata, we must

accept it until shown to be a printer's error. The author claims intimate literary relation with the "late Sir Wm. Twisden," and ought to be known. Perhaps some one possessing the book has had his attention drawn to this point, and can solve it.

A. G.

LANDSEER'S ENGRAVING OF "THE SANGUARY."—Who is the author of the lines appended to the above engraving, commencing:—

"See where the startled wild-fowl screaming rise,
And seek in marshalled flight those golden skies," &c.?

CARTHUSIAN.

QUOTATION WANTED.—

"It may be glorious to write
Thoughts which shall glad the two or three
High souls, like those far stars that come in sight
Once in a century.
But better far to speak
Some simple word, which now or then
Shall waken a new nature in the weak
And sinful sons of men."

HERMENTRUDE.

ANTS.—I cannot assist Mr. BOUCHIER to get rid of his crickets, but I can remind him that he is trying to do a very unlucky thing. I write to offer my sincere gratitude to any one who can tell me how to get rid of ants—not the black ants, but little red creatures only just perceptible. No ant-hill can be found in the soil, but there are thousands of ants in the house (my brother's); they sleep in the coffee-pot, and give "at homes" in the sugar. What I ask is, not something to kill them, but to drive them away. They are easily killed, but (to quote my sister's cook) "for every one that we kill, three come to the funeral." The remedy requested should be such as will not injure an inquisitive terrier. Unless some means of preventing the amiable attentions of these gentry can be discovered, I suspect that they will ere long empty the house of all but themselves, for our patience is well-nigh exhausted. Will "N. & Q." come to the rescue before we are completely devoured?

HERMENTRUDE.

SMOTHERING FOR HYDROPHOBIA.—Can any of your readers give the origin of the vulgar idea that persons seized with hydrophobia are smothered under a feather-bed, or any alleged cases of this being done which are recorded? In *The Maid of Sker*, Mr. R. D. Blackmore disposes of his villain by this summary process, and so accurate a writer would scarcely venture to do this without some authority for the possibility of the incident he has so vigorously described. The only recorded case I have met with is in Sir Jonah Barrington, and Sir Jonah certainly is not always accurate. It is odd, however, that he—a lawyer—should relate such a story as if there was nothing very extraordinary in it.

T. L. W.

23, Old Square, Lincoln's Inn.

TWYFORD ABBEY.—What is the history of the little ivy-covered church or chapel known by the name of Twyford Abbey, lying between Acton and Harrow? The situation is a strange one for a church, remote from village or hamlet, and even from the high-road. A modern residence, which goes by the same name, is hard by, but no ruins exist to account for the name it bears. The architecture would seem to belong to the latter part of the sixteenth century, and so subsequent to the dissolution of monasteries. It contains some curious tombs of the early part of the seventeenth century. Service is held there on Sundays.

F. W. CRAWFORD, B.A.

[Lysons's *Environs of London* furnishes full information on the above subject; but even he could not tell when the parish became depopulated.]

GALLEY: GALLIPOT AND GALLEY-TILES.—Galley halfpence were described "N. & Q.," 2nd S. iv. 252; but I apprehend that the explanation of that use of the word will not apply. What is the meaning and derivation of the word as applied to *pots and tiles*?

U. O.—N.

BEAVERS IN BRITAIN.—What traces of them are on record? Of course I know the interesting passage on them in Giraldus Cambrensis.

PELAGIUS.

"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW."—These well-known lines are usually attributed to Bishop Ken, as they form the last verse of his Morning, Evening, and Midnight Hymns. Are they to be found in any earlier composition?

S. M. S.

"LUMBER STREET LOW."—In a deed in my possession, dated 1675, "John Colville, citizen (of London) and goldsmith, deceased," is described as "late of Lumber Street Low." No doubt this street formed part of the Lombard Street of the present day, for Pepys, in his *Diary*, speaking of the same John Colville, says:—"11 March, 1668. Meeting Mr Colvill I walked with him to his building, where he formerly lived in *Lumbard St.*"—so showing John Colville lived there before and after the Fire. I ask for information with reference to the situation of "Lumber Street Low" to assist in finding John Colville's burial-place; but it may raise the interesting question, if Lombard Street took its name from the Lombard merchants, or had some other derivation.

C. R. C.

27, Eccleston Square, S.W.

CHARLES BONAR.—To whom was the late Charles Bonar, author of *Chamois Hunting in Bavaria*, &c., married? He makes no allusion to his having been married in any of his works, and from a considerable portion of his correspondence, which I have seen, it appears as if he resided with a sister in Germany. At the same time, Herr

Horschelt, an artist of note in Munich, was said to have been his son-in-law.

CYWRM.

Porth yr Aur, Carnarvon.

ROBERT BURNS AND NATHANIEL HAWTHORNE.—In the course of a series of papers, entitled "Nathaniel Hawthorne," contributed to the *Cornhill Magazine* in 1871, the writer says, "I remember to have heard, in literary circles of London, that, since Burns, no author had appeared there with so fine a face as Hawthorne."

As Burns died in 1796, the literary circles which could compare his face with that of Hawthorne must have been tolerably mature. But have we any reason to suppose that Burns ever visited England? If he had done so, would not his intercourse with "literary circles" have been duly recorded by his biographers?

JOHN WATSON DALBY.

Richmond, S.W.

SWIMMING FEATS.—So much interest was aroused a few weeks ago by the attempt of Mr. J. B. Johnson to swim across the Channel that the following extract from the *Courier*, under the date of July, 1839, may not be thought unworthy of a place in "N. & Q."—

"SWIMMING FEAT OF THE DUKE OF BORDEAUX.—A correspondent of the *Gazette de France* at Presburg, in mentioning the recent visit of the Duke of Bordeaux, states that his Royal Highness performed a remarkable feat in swimming while stopping there. The Duke had told some of his friends of his intention to swim from the Margaret Island in the Danube to the swimming school, and, this having got rumoured abroad, a great number of young Hungarian gentlemen went to wait for His Royal Highness in the island in swimming costume of brilliant colours. As soon as the Prince appeared on the shore, a military band struck up some lively airs, and the gentlemen advanced to pay their respects. The Duke appeared flattered with this unexpected reception, and shortly after, at the head of his *cortège*, plunged into the stream. A boat preceded him with the Hungarian colours flying, and several others followed the party with bands of music. On account of the length of the trajet, a boat had been stationed half-way for the Prince to rest himself in if he pleased, but he declined doing so, and swam on with the greatest ease to the end of his appointed course."

Can any of your correspondents inform me of the distance which the Duke of Bordeaux is here said to have swum?

SANDALIUM.

Walham Green.

DRUMLANRIG BARONY.—Is it known at what time and by what king this barony was first erected? In the Drumlannrig muniment room the first legal document referring to this barony is a charter of David II. (13th Nov., 1357), in which he makes a new grant and confirms to "William Lord Douglas, knight, all Lands, Revenues, and Possessions, belonging to him at that time in his own right or in right of his uncle James, Lord Douglas, or of his father Archibald de Douglas, knight, particularly his lands of the Barony of

Drumlanrig with all the liberties and appurtenances, as granted to him and to his wife Margerite, the King's cousin, by (the Lady's brother) Thomas Earl of Marr."

This charter was granted immediately after the return of David from England. He summoned a Parliament, which was held at Scone, 6th Nov., 1357 (Hailes, *Annals*), and this charter is dated a few days after.

There is a doubt at what time David II. bestowed the title of *Earl* on Lord Douglas, whether it was before the fatal expedition of Durham, 17th Oct., 1346, or at a much later period. In this charter of 1357 he is called "William Lord Douglas."

C. T. RAMAGE.

SEMPLÉ FAMILY.—1. Can any of your correspondents give me any information respecting the ancient and once distinguished family of Semplé, but more especially touching the fate of its minor or collateral branches? 2. I presume that the Baroness Semplé, who is or was living a few years since, is the direct lineal representative of the main stock. Who is the heir-presumptive to the title? I am aware that the race was long warmly attached to the House of Stuart (not having basked in the royal sunshine resultlessly), and suffered for its adherence, and that one of its noble members aided Queen Mary in her escape from Lochleven Castle, and that more than one other achieved distinction in the field of poetry, as is attested by the still popular Scottish ballad of "Maggie Lauder"; but for nearly two centuries past the family seems to have been under eclipse. 3. The name is frequently met with in the western parts of Scotland, chiefly, I believe, in Lanarkshire; do these cognomens (forgive the phrase) count "kith and kin" with this family? 4. At what period did Castle Semplé and the neighbouring Loch in Renfrewshire receive their present appellation?

J. S. DK.

Wiesbaden.

WHITELOCKE'S MEMORIALS.—This work, well described by D'Israeli as one of our most valuable volumes of secret history, was first published by the Earl of Annesley, in 1682, who took considerable liberty with the text. It was reprinted in 1732, with the restoration of the omitted passages; and then again was reprinted in 4 vols. 8vo. at the Clarendon Press in 1853. Is the original MS. still in existence? and if so, where may it be consulted?

WILLIAM J. THOMS.

GAULTIER AND MALAHER, OR MALAHERRE, FAMILIES.—Where can I meet with a pedigree and arms of these families? They are both, I apprehend, of French origin, and a Malcheire is, I think, to be found on the Roll of Battle Abbey. W. H. R.

Replies.

"SAINT" AS AN ADJECTIVE: DEDICATION OF CHURCHES.

(4th S. x. 167, 230.)

Whatever the dictionaries may say about it, can any one deny that *saint* is an adjective, and nothing else? The Latin *sanctus*, of which it is the pure derivative, is always used *adjectively*, except when it stands for a Roman cognomen, as in *Tacit. Hist.* iv. 62—"Dux Claudius Sanctus." And, strange to say, though Mr. Presley says the contrary, Wedgwood gives it as an adjective, or, at all events, as a participle. His explanation is "devoted or dedicated, thence holy, a saint." That the word often stands alone affords no earthly reason for regarding it as a substantive, any more than it does for such words as good, happy, blessed, and a hundred more besides. Mr. Presley needs not to be informed that there is such a figure in grammar as ellipsis, and that this means the dropping or leaving out a word really necessary to the sense, and, though not expressed, yet present to the mind of the writer or the reader. So that when we speak of a saint, or the saints, we mean, although we do not say it, a holy man, or the holy men, and so with reference to other subjects to which the qualifying word is appended.

But this is merely by the way. The portion of the query I wish especially to reply to, as it may be of interest to other of your readers as well as Mr. Presley, is, "What was the origin of the dedication of buildings intended for the worship of God to saints and angels and sacred things?" &c.

1. First, then, I would remark, which I shall be able, I think, to show conclusively by-and-by, that "buildings intended for the worship of God" never are, nor ever have been, dedicated to "saints and angels and sacred things," but "always," as Bingham asserts, "to God and not to saints." Now, of the dedication of Christian churches we have no authentic or reliable accounts till the early part of the fourth century, when, in "the peaceable reign of Constantine, churches were rebuilt over all the world and dedicated with great solemnity." Eusebius says, lib. x. c. iii. (Reading)—

"Ἐπὶ τούτοις, τὸ πᾶν εὐκαίριον ἡμῖν καὶ ποθεινόν συνεκροτεῖτο θέαμα, εγκαίνιων ἑορταὶ κατὰ πόλεις, καὶ τῶν ἀρτινοσηπῶν προσευκτηρίων ἀφιερώσεις ἐπισκόπων τε ἐπὶ ταὐτὸ συνέλθουσιν."

"Then it was a desirable sight to behold how the consecration of the new-built churches and the feasts of the dedications were solemnized in every city, and how the bishops congregated to them." Of the first, and perhaps most august, of these consecrations we have any detailed account of, was that of the Church of Jerusalem, built by Constantine, over the Holy Sepulchre, in the year 335 (*vide Euseb. lib. iv. de Vita Constant. c. xliii.* Reading.) About six years afterwards, A.D. 341,

according to Socrates (lib. i. c. xxviii), the Council of Antioch was summoned for the express purpose of dedicating the church there, called *Dominicum Aureum*, begun by Constantine and finished by Constantius. And so, from age to age, the custom has continued to the present day.

2. But as churches never are now, so were they never in the primitive times, dedicated to saints or angels or any being or thing, but to God alone. Whatever name they bear, be it other than that of the Supreme Being, is to be understood in no higher sense than that of a memorial. St. Augustine writes (*contra Maximin.* lib. i. tom. vi. p. 288, Paris), "Nonne si templum, alicui sancto angelo excellentissimo, de lignis et lapidibus faceremus, anathematizaremur a veritate Christi et ab Ecclesia Dei, quoniam creaturæ exhiberemus eam servitutem, quæ uni tantum deberetur Deo? Si ergo sacrilegi essemus faciendū templum cui-cunque creaturæ, quomodo non est Deus verus, cui non templum facimus, sed nos ipsi templum sumus?" "By building a temple of wood or stone to any angel, even the most exalted, should we not be accused by the truth of Christ and the Church of God for rendering that homage to the creature which is due only to the Creator? If, therefore, we be chargeable with sacrilege in building a temple to any creature, how can He be other than the true God, to whom we not only build temples but are His temples ourselves?" And so again (*Cont. Faust.* lib. xx. c. xxi., *Bened.* vol. viii. p. 347, C.), he says, "Nulli martyrum, sed ipsi Deo martyrum, quamvis in memoriis martyrum, constituamus altaria." "They never offered sacrifice to martyrs, but to the God of martyrs, though they raised altars in memorial of martyrs." Of this kind was the church at Carthage, built on the spot where Cyprian suffered martyrdom, and upon this account called *Mensa Cypriani*—"Cyprian's Altar," of which Augustine also says, "*Mensa Deo constructa est, tamen mensa dicitur Cypriani . . . quia ibi est immolatus, et quia ipse immolatione sua paravit hanc mensam, non in qua pascat, sive pascatur, sed in qua sacrificium Dei, cui ipse oblatus est, offeratur.*" "The altar was raised to God, although it is called the Altar of Cyprian . . . and it is so called because in that place he was put to death, and because by his martyrdom an altar was erected, not that he should grant or take benefits therefrom, but on which offerings should be made to God, to whom he had offered up himself."

3. The name, therefore, of a church has nothing whatever to do with worship. It is, at most, but a designation of commemoration, of honour, or of some circumstance connected with the site on which it is erected. Of the first, the Church of Cyprian will suffice as an example. With regard to the second, Sozomen tells us (lib. vii., c. xv.) :—

"Τὸ μὲν δὴ Σεράπιον ὦδε ἦλω, καὶ μετ' οὐ πολὺ εἰς

ἑκκλησίαν μετεσκευάσθη Ἀρκαδίου τοῦ βασιλέως ἐπώνυμον."

"Thus the temple of Serapis was taken, and not long after was turned into a church, and named *Arcadius* after the Emperor."

And lastly, as Bingham tells, churches "had their names from a particular circumstance of time, or place, or other accident in the building of them. The Church of Jerusalem was called *Anastasis* and *Crux*, not because it was dedicated to any St. *Anastasis* or *Cross*, but because it was by Constantine built in the place of our Saviour's crucifixion and resurrection. So the Church of *Anastasia* at Constantinople was so termed, not from any saint of the same name, but because it was the church where Gregory Nazianzen, by his preaching, gave a sort of new life or resurrection to the Catholic doctrine of the Trinity, after it had been oppressed by the Arian faction." (*Naz. Orat.* xxxii. *ad cl. Episcop.*) There was also a church in Alexandria called *Cæsareum*, which Valesius, in his note on Evagrius (lib. ii. c. viii.), says was because the place had before been called *Cæsareum*, or "the temple of the Cæsars." And thus St. Peter's at Rome was formerly called *Triumphalis*, because it was situated in the *Via Triumphalis*; and if St. Jerome is to be trusted, the Church of the Lateran took its name from Lateranus, whose palace it had formerly been, and who was put to death by the Emperor Nero. "Ut ante diem Paschæ in *Basilica* quondam Laterani, qui Cæsariano truncatus est gladio, staret in ordine poenitentium." (*Hieron. Epist.* xxx. *Epitaph. Fabiolæ*.) To Mr. Presley's query, therefore, "did it (this dedication) mean that in each case some particular saint or angel or thing was to be specially honoured or worshipped there?" it may safely be replied, that in the case of saint or angel, honoured certainly; in the others, not; in none was any thought of worship intended. And thus, when we hear or speak of a church as St. John's, or St. Anne's, or any other of the saints enumerated, we do not, or ought not, to imply that any of these churches were dedicated to any one of these respective saints, as to persons to whom worship or adoration is due. We, at least, of the Anglo-Catholic Church do not, nor did, as we have seen, the Church up to the days of St. Jerome or St. Augustine. How the matter stood in mediæval or less purer times, or how it may stand now in communions differing from our own, I will not take upon myself to say; but of our own, I will say what Bingham says of the Early Church, "that it was no argument of churches being dedicated to saints because they bore the name of saints; it being otherwise apparent that they were dedicated to God, and not to any creature." (*Origines Ecclesiasticæ*, vol. ii. p. 544, 8vo. 1843.)

EDMUND TEW, M.A., F.R.H.S.

Patching Rectory, Arundel.

TOILET ARTICLES OF THE SEVENTEENTH CENTURY.

(4th S. x. 47, 118, 177.)

I am now in a position to take up one part of O. B. B.'s query, for I must beg to deal with it piecemeal. As respects the item of paint, to which my investigations have hitherto been limited, this turns out, as I expected, to be of very ancient use. Mr. Eugene Rimmel, in his *Book of Perfumes* (to which I would refer O. B. B. for further information), says:—

"Assyrian ladies used white and red paint for the face, and they rubbed their skin with pumice-stone to keep it smooth." (P. 69.) "Egyptian beauties, beside scented oils and unguents, used red and white paint for their faces." (P. 28.) "Cyrus found Astyages, his grandfather, adorned with paint round the eyes, colour on his face, and a magnificent wig of flowing ringlets." (Xenop. Cyrop., b. i. c. 3, quoted p. 71.) "Greek women painted their faces with white lead, and their cheeks and lips with vermilion, or a root called *poderos*." (P. 90.)

To this I need only add a mention of the Hebrew queen who "tired her head, and painted her face, and looked out at a window"; but as her material was probably kohl, it should perhaps scarcely be reckoned a paint. So much for the ancients.

As regards the (comparatively) modern use of this abomination, I may confine myself to extracts from one book, kindly lent to me through the Editor by an entire stranger to me—one of the many instances of interchange of courtesies and aids due to "N. & Q." This volume is entitled *I Secreti della Signora Isabella Cortese*, printed at Venice, 1588. It contains a quantity of recipes to colour the lips, improve the complexion, make the face "rossa e lustra," whiten the hands, and so on. I copy a few of these, since it would appear that other ladies learned these arts from the Venetians, and we may therefore regard them as the fountain-head. I beg not to be misunderstood: I do not recommend any trying of the recipes by anybody—quite the contrary.

"Piglia una gallina grassa impastata, e pelata, ed asciutta, e cavali gli interiori, ed asciugata da sangue con una pezza, e tagliala menuti cō tutti gli ossi, di modo che entri nel lambicco prima pestata con essa gomma baleni, carabe, armoniaco, mirrha, bdello, uernice incenso, borace ana. on. i. polueriza, e poni nel lambicco, e poi che sarà distillato, ponigli due o tre grani di muschio, ed una ottava di canfora, e di quest' acqua se ne laui la faccia, ma prima sia lauata con acqua piouana, e ben asciutta." (P. 159.)

"Piglia la chiara d' otto oua fresche, e sbattile tanto che si conuertano in acqua chiara, e la colerai, poi piglia argeto sollimato acconcio on. i. lume scaiola, borace, canfora ana. on. v. poluere zucarina, on. i. aceto forte, on. viij. acqua di fiori di faua, o. ij. polueriza le cose da poluerizare, poi ogni cosa metti in una caraffa grande, lassando al sole per quindeci giorni squassandola due o tre volte al giorno, poi lassala riposare per un di, e nuotala in un' altra caraffa a conservare, con la quale laui il uolto, e lassa asciugare da se, e lassa posare così per un pezzo, poi fregati cō un pezzo di scarlatto la faccia,

e fara i detti effetti, e se fosse una donna uecchia di sessanta anni in poco spatio di tempo gli fara la pelle del uolto che parà giouene di q'ndeci ani." (P. 163.)

"A far rosso per il uiso.—Piglia sandalo rosso pestato sottilmente e metti lo in aceto forte stillato due uolte fa bollir leggermète, e agiongueui un poco di lume di rocca, e farai un rosso perfettissimo il quale hauerà buono odore mescolandoui alquãto muschio, o zibetto, o altro odore che ti durerà." (P. 200.)

I quote verbatim. I could add much more—concerning paste spread over the face at night, which is to stay on for thirty days (!), and various other frightful details; but I content myself with observing that the signora and her disciples are expected, from these pages, to be utterly devoid of the faintest show of fastidiousness, in respect to either cruelty with regard to some of their materials or taste with regard to others. Englishwomen do permit innocent little birds to be slaughtered as ornaments to their head-dresses; but they have not yet fallen so low as to wash their faces in blood.

To O. B. B.'s last communication I can find only one reply. I never was a man; therefore I am ignorant of the feelings of men as distinguished from those of women. His exposition of them on p. 177 is not very flattering to the lords of the creation.

HERMENTRUDE.

ENCLOSURE OF MALVERN CHASE.

(4th S. ix. 298, 435.)

I venture to give MR. LEES some information, although, I think, he has no right to imply, as he does, that a landowner, whose name he mentions, has improperly enclosed public land, and spoil the natural beauties of the locality. He says also, "having written a history of Malvern Chase for the Malvern Naturalists' Club, I am desirous to know if any record or plan exists of the third part of the Chase," where it lies, and how it is designated? Would it not have been as well, before editing his work, to have made application to those likely to have information and possess original documents? As it is, he is entirely in error. The photographer referred to has leased a piece of the hill from Mr. Hornyold, in order to erect a small observatory, and from which telescopes can also be hired, which have now to be carried up the steep hill. That this was desirable is shown by most of the neighbouring proprietors and leading inhabitants of Malvern having pecuniarily aided him. The building is not visible on the Worcestershire side, and will be planted out on the Herefordshire. The site is a portion of the king's thirds of the chase. MR. LEES says, "it was always supposed that the greatest portion of these noble hills could not be enclosed, being included in Malvern Chase." Those who suppose so simply know nothing of the facts. By far the greatest part of the hills is strictly private property,

and the different boundaries are carefully marked and preserved, and persons damaging the trees or gorse, or removing stones, are prosecuted. The most valuable parts (such as the Whyche) have been enclosed, and, regard being paid to public paths, other portions might be which are now sheep-walks. The landowner referred to, however,—other motives put aside, being largely interested in the prosperity of Malvern,—has, I think, no intention of doing what would so much take away from its attractiveness. Malvern Chase has not existed since 6 Charles I., when by decree in Council he enclosed and granted one-third to Sir Cornelius Vermuyden and Sir Robert Heath, Attorney-General, and by the decree 8 Charles II., Nov. 18, to confirm the former, it was disafforested, and the Crown rights abrogated. (Confirmed by Act of Parliament 16 Charles II.) The remaining two-thirds continued common until the Hanley Castle and Welland Enclosure Act passed, at the commencement of this century, when all waste lands, including the hills lying in these parishes, were allotted. Great Malvern, Little Malvern, and Castle Morton, not being included, still have small portions of hill common. The king's thirds were taken from different parts of the Chase, and were of mixed qualities of land, "because their lordships think it just to preserve to every man his former true rights." The extent of the Chase temp. Charles II. was 7,837 acres, of which 7,116 were in Worcestershire. Sir C. Vermuyden and Sir R. Heath sold the whole third to Sir Nicholas Strode, whose son, on succeeding to the Knebworth estate, assumed the name of Lytton. His heir, William Robinson Strode Lytton, Esq., directing its sale at his decease for the benefit of his daughter, Mrs. Warburton, it was purchased in one lot by Thomas Hornoyld, Esq., of Blackmore Park, 1732. Messrs. Birche and Thackwell could not have been the freeholders of the Herefordshire portion temp. Charles II. A splendid map and survey of the king's thirds lying in Hanley, Great Malvern, Little Malvern, Upton, Berrow, Castlemorton, Broomsborough, Mathon, and Colwall, was drawn by Thomas Brown, Blanch Lion Pursuivant of Arms, and is now in possession of Mr. Hornoyld. The North Hill, summit of Worcestershire beacon, the Whyche, Gold Pit, Well Hill, Wintercome Hill, the Herefordshire beacon, &c., are parts of the third. The Earls of Warwick, and their predecessors the Earls of Gloucester, were, strictly speaking, never lords of the Chase, but they were lords of the manor of Hanley Castle, and as such first lords of Malvern Chase; and the Lords of Madresfield, Byrtesmorton, Broomsborough, the Lords Clifford (for their manor of Stoke-on-Severn), the Abbots of Westminster and Pershore, the Priors of Great and Little Malvern (for their respective manors), were free suitors to the Courts of Hanley, and entitled to bring cases connected with the Chase and touching their rights before it. MR.

LEES said in his letter, "*When the Earls of Warwick were lords of the Chase, the Abbots of Westminster and Pershore and the Priors of Great and Little Malvern were free suitors to his Court.*" There are records of these courts from the 2nd King John until the commencement of this century; Queen Elizabeth having granted to the succeeding lords of Hanley "every right, liberty, and privilege ever enjoyed by the Earls of Warwick." The statement, "that lords of manors (if any) are treated as simple commoners" in the enclosure proceedings, is not correct. What rights they had remained to them. In Dr. Thomas's *Antiq. Prior. Maj. Malv.*, the thirds are placed near Blackmore Park, but the greater part of them lies under the hills. C. G. H.

SWIFT'S "POLITE CONVERSATION" (4th S. x. 163, 230.)—I hope MR. BOUCHIER will not think me disrespectful if I say that at present he does not thoroughly appreciate Swift. He confesses he has only lately read the *Polite Conversation* for the first time, and I may therefore assume that he is not familiar with Swift's style. LAYCAUMA, (p. 230) rightly observes that the introduction to the *Polite Conversation* is "ironical"; and indeed there is a perpetual flow of irony and banter, and what in modern slang is termed *chaff*, underneath much of Swift's seemingly gravest writing. He was a master of the art of giving to a fictitious narrative all the appearance of truth. Who, reading for the first time, and without a previous knowledge of his character, the *Narrative concerning the Frenzy of John Dennis; Memoirs of P. P.; Poisoning, &c., of Edmund Curll; the Account of the Death of Mr. Partridge*; could suppose that these narratives were from beginning to end utterly untrue? To search, as MR. BOUCHIER suggests, among the writers of Queen Elizabeth's time for the slang of the *Polite Conversation* would indeed be to labour in vain.

JAYDEE.

FOX BITES (4th S. x. 226.)—In the school where I was educated, these sores were simply called *Foxes*. They were not produced by a boy upon his own hand, but by the friction of another boy's rubbing the skin off, and always on the first joint from the knuckles. We had many boys from Lancashire, who may have introduced this truly barbarous custom; but I could never learn whence it came, what it meant, or why it was called giving a *Fox*. F. C. H.

"HALL," A COUNTY SEAT (4th S. x. 226.)—The word "hall" in the sense of the residence of the chief proprietor is of great antiquity. Blount observes, *Law Dict. Lond. 1691, in voc.*—

"Hall (Halla, Sax. Healle) was anciently taken for a mansion house or habitation. *Domesday, tit. 'Chent': Tera Hugonis de Mountfort. In Newcerct Hundred*

ipse Hugo tenet unam terram quam Azor Rot tenuit de R. E. sine Halla, i. sine domo."

Under "Halmote or Halimote," it is said, by the same authority :—

"Halmote or Halimote (from the Sax. Heale, i. aula, and gemot, i. conventus, is that we now call a court baron; and the etymology is the meeting of the tenants of one hall or manor."

The relation of the church to the hall is thus noticed in Staveley's *History of Churches in England*, p. 82, Lond. 1712 :—

"... Very remarkable is a notable piece of antiquity extant in some old copies of the Saxon laws, and exemplified in the Saxon tongue by Mr. Lambard (*Peramb.* in Mepham.), in Latin by Sir Henry Spelman, (*Concil.* tom. 1, fol. 406), and in English, thus : 'It was sometimes in the English laws, that the people and the laws were in reputation; and then were the wisest of the people worship worthy, every one after his degree, earl, thein, and churl, and if a churl thrived so that he had five hides of his own land, a church, a kitchen, a gate, a bell house, a seat, and several offices in the king's-hall, then was he henceforth the thein's right worthy.'

We may observe that this our record points out the founding of many or most of our rural churches; for if the churl thrived by his calling or industry, so as to arrive to the character and reputation of a thein, then we must suppose him to have gained some considerable quantities of land and acres, where he seated himself, and there designed to fix his posterity; and then, in the first place, he would be sure to have a church or oratory, and a priest for celebration of divine service for the honour of God and prosperity of himself and his family; in the next place, a kitchen for provisions for his house, and so on for a bell-house, gate, &c., and all other accommodations, and then he became a right compleat thein. And from this usage we may observe, that there is scarce any village, town, or hamlet, but it still retains, or anciently had, some church or chapel there anciently built by some chief proprietor, or lord, in that place or circuit."

The date of the passage cited is thus stated by Professor Stubbs : "A.D. cir. 920. *Wessex. Edward*; cap. 4;" who translates "bell-house and burh-gate-seat," and "of thegn-right worthy." *Select Charters*, p. 64, Oxf. 1870.

ED. MARSHALL.

The reason why the hall, or mansion, of the principal proprietor is usually found near the parish church seems very obvious. The proximity saved the squire the inconvenience of a long walk to church in all weathers. F. C. H.

PICTURE OF SHAKESPEARE'S MARRIAGE (4th S. x. 143).—Sir, on my return from London I received the enclosed letter relative to my picture representing "Shakespeare's marriage with Anne Hathaway," and which I now forward to you for insertion.

JOHN MALAM.

"Sir,—I am not at all surprised that the Editor does not receive as fact the supposition that the picture is genuine; 'once bitten, twice shy,' is an old proverb, and the public have often been imposed upon with spurious pictures relative to Shakespeare, that I do not wonder the picture now in your possession is doubted as to genuineness.

"The Editor of 'N. & Q.' so far, has only received your plain account of the picture, and how you became possessor of it. He has had a very poor and hastily painted-up photograph from the picture sent to him. This is not much evidence after all, but I have no doubt some person who is a judge of old paintings, and interested in any Shakespearean relic, will be reading the account and pay you a visit.

"As far as I am concerned in the picture, I can only say that, having had thirty years' experience in cleaning and restoring damaged paintings, and during that period having had, at least, two thousand old pictures on my easel, I ought to have a pretty good idea of a copy, an original, and a spurious work of art; I believe the picture in question to be genuine, and as old as the time of Shakespeare.

"When I purchased it, I had not the least idea of its real subject, but thought it was two misers weighing out their gold. I paid little or no attention to the small figures in the background. I bought four pictures of Mr. Albert, the 'Shakespeare's Marriage' being one of them, and cared the least for the picture in question, my wish being to purchase only one of the four, which was a large landscape by Verboom, but Mr. Albert would not separate the four; in fact, I doubted if it would ever pay me to line, clean, restore, and frame it, so little did I care for it.

"The picture had been torn in several places, and had been badly lined. I happened one day to sponge over the picture with water, and was so much pleased with the harmony of colour in it, that I decided to reline and clean it. In taking off the old lining, I found that the picture was painted on a fine kind of canvas, or linen, unlike any picture canvas which has been in use for many years. While cleaning the picture I saw the name 'Shakespeare' on the top of the left side of the picture. I also saw some other words, but could not make any sense of them, so put the picture aside. My idea was, that the writing was some quotation from Shakespeare, referring to the subject of the picture at that time. The next day, a friend called in whom I knew to be well up in Shakespeare, and I asked him if he could make out the writing, and in less than half a minute he read thus :—

'Rare Lymninge with us dothe make appere
The marriage of Anne Hathaway with William Shakespeare. 15—'

"Until that moment I had no idea of the subject, but no sooner had my friend made out the words than I saw at a glance the likeness to Shakespeare in the figure being married, represented in the background.

"The next day you saw the picture, before I had touched it by way of restoring the damaged places in it. So you know that nothing has been added, and nothing altered in the picture.

"I do not know who the picture is painted by; the style is uncommon, between Holbein and Quintin Matsys. The paint is hard as ivory.

"The striped border round the picture is a feature of early date.

"The canvas is not prepared picture canvas, but I think it is English.

"The style of painting is quaint, free in handling, too free for a copy, and very harmonious in colour.

"The chair, ornaments, or casts on the top of the cabinet, the black and gold frames round the pictures, and the costumes, are all in keeping with the time.

"The marriage ceremony being represented as a minor portion of the picture, the style of lettering and spelling of the legend, and the indefinite date, all go to prove the picture a genuine production.

"I shall be most happy to meet a company of judges,

and strip the picture of all work done to it, in their presence, if you think proper, as I am anxious to prove that the picture has not been altered in any way by me.

"I can only add that, had you not been one of my best patrons, I should not have sold you the picture so easily."

Yours truly,
"H. W. HOLDER."

SIR JOHN LUBBOCK ON "FELIS CATUS" (4th S. ix. 532; x. 56, 92, 158, 212).—When I sent my former communication on this subject (*ante* p. 158), in which I stated that there was an "utter absence of any allusion to the cat as a home pet in all the writings of antiquity that have come down to us," I had forgotten a passage in Theokritos (may I so write his name?) which, had I remembered it at the time, would have much modified my opinion. It occurs in that most dramatic 15th Idyll (which, by the way, has nothing *idyllic* about it in our usual sense of the word). The old gossips, Gorgo and Praxinöe, are preparing to go to the feast of Adonis, and the last-mentioned lady, in a hurry to depart, thus addresses her slave:—

Ἐννόα, αἶρε τὸ νᾶμα, καὶ ἐς μῆσον, αἰνόθρουπτε,
θῆς πάλιν. αἱ γαλαῖαι μαλακῶς χρῆσθοντι καθένδεν.
vv. 27-8.

Thus rendered by Mr. Chapman:—

"Eunöa! my cloak, you wanton! quickly raise,
And place it near me—cats would softly sleep;"

—not, perhaps, very felicitously (no pun intended).

Νᾶμα for νῆμα seems to mean a towel. Praxinöe is about to wash before going out, and she calls to her slave to bring her the towel, which she then sees the cats are snugly sleeping on:—

"Give me the towel, Eunöa—dunderhead!
The cats must needs sleep on a cozy bed."

This passage certainly proves that cats—for γαλαῖαι here cannot mean weasles—were domesticated about B.C. 280.

CCCXI.

O. B. B.'s MS. VOLUME (ix. 531; x. 14, 47, 86.)—The MS. volume of poems which O. B. B. has made the subject of several notes and queries contains several well known printed pieces. Is O. B. B. quite satisfied that the Mac Flecnöe of his volume is not Dryden's own? The "Essay on Satyr" is, I presume, the famous poem of Lord Mulgrave, which was ascribed to Dryden, and got him the broken head, about which O. B. B. has also inquired (x. 47.) Several of the poems in the list are probably well-known pieces of Lord Rochester. The "Familiar Epistle to Julia" is printed in the well-known collection of State poems (iii. 156). This I can identify by the extract given by O. B. B. "Ross's Ghost" is probably the same as "The Ghost of Honest Tom Ross to his pupil the Duke of Monmouth," in the same volume of same collection (p. 153.) So also of "A Letter from the Duke of Monmouth to the King" (p. 151). O. B. B. may at once dismiss the notion that the

poems are all the work of one author, and written in one year. They are a collection of copies in one hand of poems of various authors, circulated in MS., as was the custom of that day. Dryden was waylaid and assaulted through the circulation in MS. of the "Essay on Satire." If O. B. B. will send you the first two lines of his Mac Flecnöe, we shall soon see if it is Dryden's or not. Anyhow, I already decline to accept his suggestion that "Dryden was assisted to poetical pre-eminence by one of his poetical contemporaries,"—viz., the imagined one author of O. B. B.'s volume. Some of the pieces may never have been printed. I do not remember hearing of "Utile Dulce." But any one familiar with the subject, looking through all the quartos and folios of literary rubbish of Charles II.'s reign on the shelves of the British Museum, would probably find in print other pieces of O. B. B.'s list than those which I have identified.

W. D. CHRISTIE.

RUSSELL OF STRENSHAM : COKESEY (4th S. viii. ix. *passim*; x. 129, 190).—I have read with much interest C. G. H.'s communication on page 190, and I entirely agree in his very sensible remarks. Permit me, however, to correct an error into which he has fallen. He states that Mr. John Russell Cookes is descended from a sister of Sir William Russell of Strensham. This is not the fact; he is descended from a daughter of Sir William Russell the Alderman. Anne Russell of Strensham was the first wife of John Cocks of Crowle, and she died without issue.

With regard to the American Russells, I do not quite think that a coat of arms upon a seal is, in all cases, "no evidence at all." But in the case to which (I presume) your correspondent alludes, the seal which Richard Russell affixed to his will, dated 1670, exhibited not the arms of Russell of Strensham, but those of the Russells of Little Malvern *exactly* as recorded at the Worcestershire Visitation taken in 1634. (See MS. C. 30, in *Coll. Arm.*, fo. 77 b.) This seal, therefore, suggests a descent from the Russells of Little Malvern—a family whose precise connexion with that of Strensham has never yet been ascertained.

The Heralds (Heard and Naylor) adopted this view; for the arms assigned by them in 1820 to James Russell of Clifton, co. Gloucester (Richard's descendant), are placed within an engrailed bordure semée of roundels, and the crest is charged with a blue saltire, evidently derived from the arms of Alderford, which were quartered by the Russells of Little Malvern. H. S. G.

P.S.—I notice that Bourke attributes to Russell of Stubbers the coat of the Strensham family, differenced only by an escallop on the chevron. When and to whom was this coat granted?

THORNEY ABBEY (4th S. x. 207).—Dugdale's *Monasticon Anglicanum* contains, at p. 597 of

Vol. II., a reference to the missing draught and to a Register of the Abbey that was with it in possession of Mr. Maurice Johnson of Spalding, and gives the particulars of a letter of the year 1749 referring to the Register. This letter, now preserved in the British Museum, might serve as a clue to the discovery of the lost drawing.

JOSIAH MILLER.

Newark.

"DEFENDE" (4th S. ix. 178, 266, 349).—In Richardson's *Dictionary* other instances are given of *defend* and *defence* being used in the sense of *prohibition* by old writers, e. g., *Piers Plowman* and *Chaucer*. The same use is, I think, to be found as late as *Milton*. It is one of the modern meanings of the French *défendre*. But it may be doubted if it is quite correct to say that the word "has undergone an almost entire change of meaning," as there are frequent examples of "writers of the fourteenth and fifteenth centuries" using the word in its modern sense.

CCCXI.

WILLIAM FROST OF BENSTEAD (4th S. x. 106) emigrated to New England as early as 1654-5. He was one of the first proprietors of Cromwell Bay (Setauket), on Long Island, in 1655; subsequently removed to Matinecock in Oyster Bay, on the same island, where he married and had two children, sons, from whom have sprung a numerous progeny. He is not known to have left any descendants in England. The writer, being his descendant in the maternal line, would be glad of any information about the ancestry of this William Frost. Can L. D. furnish any? And where does he find the authority for his statement that he "emigrated to America in 1667"?

J. J. LATTING.

New York, U.S.A.

CROMLECHS (4th S. x. 225).—CONOVIVM will find much information about Cromlechs, Dolmens, or Menhirs (in addition to the references already given), with numerous illustrations, in *Rude Stone Monuments*, by Fergusson, 1872, who argues against their supposed great antiquity; *Grave Mounds and their Contents*, by Jewitt, 1870; *Primeval Antiquities of Denmark*, by Worsaae and Thoms, 1849; *The Land's End District*, by Edmonds, 1862; and Borlase's *Antiquities of Cornwall*, 1769, who ascribes nearly everything to the Druids—a theory now considered "not proven." Also *Antiquités du Finistère*, 2de partie (being the account of La Bretagne), by De Freminville, 1853; and *La Bretagne*, by L. F. Jehan (De Saint-Clavien), 1863.

WM. SANDYS

ETHEL (4th S. x. 164, 237).—I expected that my suggestion on this subject would be opposed by the votaries of "Ethel." Tastes vary, and the name will undoubtedly be retained, and its use increased, by its admirers. I have no more to say

on the matter, except to confess that I merited the rebuke of "J. F. S.," I ought to have written Etheldred, not Etheldreda. I know little German beyond the few words and phrases which travellers in Germany almost necessarily acquire; and I must therefore apologize on that score for not having remembered that Ethel might be derived from that language as well as the Anglo-Saxon. Mr. PROWETT's suggestion of Adela, I venture to think, is rather on my side. Why invent Ethel when we have Adela and Adeline already? But it is plain that in this, as in many other respects, I am outside the fashion.

HERMENTRUDE.

THE MISERERE OF A STALL (4th S. ix. *passim*; x. 15, 98, 157, 232).—In a note to a paper on the "Carvings of the Stalls in Cathedral and Collegiate Churches," in the *Journal of the Brit. Archaeolog. Association* (iv. 203-16), it is stated that "Messrs. Wright and Fairholt are gradually preparing a detailed essay on the sculptures of the *Misericordes* in the English churches, to be illustrated by a large number of engravings from various examples in England," so that these gentlemen would probably be able to give Mr. Boutell considerable assistance in the matter.

JOHN PIGGOT, JUN.

THE LIVERY COLLAR OF ESSES (4th S. ix. 527; x. 93).—The following passage from Dr. Rock's Essay on the Golden Altar-frontal at S. Ambrogio, Milan, in *Essays on Religion and Literature*, edited by Dr. Manning, p. 68, is interesting:—

"To the lover of mediæval Art, S. Eustorgio's will furnish many an object of noteworthy attention; and the English archaeologist will not overlook the effigy of Stefano Visconti, wearing about his neck that well-known badge of the house of Lancaster, borne by its followers through many a hard-fought field during the Wars of the Roses, the collar of SS. or Sanctus, Sanctus, Sanctus—the name of God, as John of Gaunt's mother said of it—written upon each one of its links; an ornament which Henry VII. had wrought as a border round those twenty-four magnificent copes of cloth of gold which he got made for his chapel in Westminster Abbey, one of which, belonging to Stonyhurst, was lately exhibited in London. This badge, coming down from Catholic times and speaking of the Catholic liturgy, is yet worn by the Lord Chief Justice of England on saints' days and solemn occasions. This same English collar of Esses may be found upon another sepulchral effigy in the Church of S. Ambrose."

JOHN PIGGOT, JUN.

THOMAS FRYE (4th S. x. 206) was a painter in oil and miniature, but better known as the designer and engraver of twenty-eight admirably executed mezzotints, portraits, and heads, many of which are nearly the size of life, and among them are those of George III. and Queen Charlotte, as well as of the artist and his family. He is erroneously stated to have been born in England in 1724, but he was really a native of Ireland, and

born in 1710. He died at his house in Hatton Garden, 3rd April, 1762. In the *Gentleman's Magazine* for 1760, p. 201, is the following notice:—

"The curious will be glad to be informed that Mr. Fry is now employed at his house in Hatton Garden in perfecting 12 mezzotinto prints from drawings in the manner of Paragetta (! *Piazzetta*) of Rome, a specimen of which is exhibited at the exhibition room in the Strand. They are calculated to be complete and elegant furniture for one room; and if we may judge of the whole by the specimen, they will do honour to himself and his country. The subscription price is 2 guineas."

The exhibition of 1760 was the first that took place in England, and the specimen is thus described: "A head as large as life, mezzotinto."

W. S.

"PHILISTINISM": "CHAUVINISM" (4th S. x. 226.)—Chauvinism means; primarily, blind adoration of the Napoleons, and, by extension, any exaggerated or unreasoning sentiments with respect to war, patriotism, politics, and so forth. The particular Chauvin with whom the term originated is said to have had for surname Nicolas, and to have been a native of Rochefort. He was famous for his wounds and worship of the first Emperor. I learn, from one of my authorities, that he is the principal character in Scribe's play of *Le Soldat Laboureur*. Concerning the German, French, and English (or "Matthew Arnold") acceptance of Philistinism, MR. BLENKINSOPP will find sufficient information in Latham's English and Littré's French Dictionaries. AUSTIN DOBSON.

10, Redcliffe Street.

LORNA DOONE (4th S. x. 206.)—It is of course for Mr. Blackmore to explain whence he got the tradition of which he has made such clever use. But, in answer to MR. BARKLEY, I may say that Doone is not a Devonshire surname. Downe is a common one, and it was a great one in the neighbourhood of Exmoor in the Plantagenet times; two parishes, East and West Down, are named from the family of De Doune which held them, or gave name to that family. And it is possible the legend (of which I myself never heard) may have reference to that race.

SCANUS.

THE FATHERS (4th S. x. 206.)—Jer. Taylor has several remarks on this subject. In vol. ii. p. 114, Eden's edition:—

"It is good to keep a reserve of our liberty, and to restrain ourselves within bounds narrower than the largest sense of the commandment, that when our affections wander and enlarge themselves (as some time or other they will do), then they may enlarge beyond the ordinary, and yet be within the bounds of lawfulness."

There are other similar remarks in this place. The subject is also considered in vol. vii. p. 483, and vol. viii. p. 261, where he cites from Salvian the sentence—

"Pavidus quippe et formidolosus est Christianus

atque in tantum peccare metuens, ut interdum et non timenda formidat."

But the place where it occurs is not stated.

ED. MARSHALL.

P.S.—Cornelius à Lapide, in his *Commentary* on 1 Cor. x. 23, supplies another reference relating to the subject of inquiry:—

"Vere dixit Clemens, lib. iii. *Strom.*, post principium: 'Qui faciunt quiddam licet, facile dilabuntur ut faciant quod non licet.'"—Corn. à Lap., *Comment. in SS.* Par. 1866, tom. xviii. p. 318.

Dr. Johnson probably had in his mind the following sentence of St. Gregory the Great—

"Habent sancti viri hoc proprium, ut quo semper ab illicitis longè sint, a se plerumque etiam licita abscindant."—(*Dialog.* l. 4.)

F. C. H.

SYMBOLUM MARIE (4th S. x. 4, 74, 155, 199.)—By the courtesy of Messrs. Hall, Virtue & Co., I have before me a copy of Dr. Cumming's translation of the *Psalter of St. Bonaventure*, London, 1852. This appears to be a translation, through the French, of the curious work to which I called attention. The *Psalter* of St. Jerome and certain leonine verses in praise of the Virgin Mary are however omitted. The *Symbolum* occurs in this translation, and was no doubt included in the edition mentioned by F. C. H. as published early in the seventeenth century. It is stated by the modern translator, that the psalterium is to be found in the Vatican edition of St. Bonaventure's works, but that will not help much in fixing its authorship.

Your readers will judge for themselves whether F. C. H.'s words, though intended by him to convey the sense he assigns to them, did not naturally bear the interpretation which I put upon them.

J. ELIOT HODGKIN.

ALLITERATION (4th S. x. 126, 208.)—This is nothing more than a reproduction, or rather imitation, of the old Greek *sigmatismus*, which Hedrich explains as "literæ Σ crebrior usurpatio," a too frequent use of the letter Σ. It is a mere conceit, examples of which, in plenty, are to be met with in the poets. Thus in the *Medea*, line 476—

ἔσωσά σ', ὡς ἴσασιν Ἑλλήνων ὄσοι.

and *Œdip. Tyr.*, line 1481—

ὡς τὰς ἀδελφὰς τὰςδε τὰς ἐμὰς χεῖρας.

For the English usage I commend your correspondents to the *Alliterative Poems* published by the Early English Text Society, and would take the liberty to bespeak their patronage and help, as we want subscribers, but, more than all, money.

EDMUND TEW, M.A.

KEELIVINE (4th S. x. 238.)—Jamieson, as quoted by me, is wrong, to my thinking, in connecting the first part of this word with *quille*. Keel =

ruddle, the Gaelic *cil*. Burns writes of Captain Grose,—

“— He has an unco sleight
O cauk and keel.”

J. H. I. OAKLEY.

KISSING THE BOOK (4th S. x. 186, 238.)—In swearing the witnesses at a court-martial, the practice is to swear Protestants on the Bible or Gospels simply; but to place a cross on the cover of the Bible or Testament which Roman Catholics kiss on being sworn. Is there any reason for this distinction, *i. e.* do Roman Catholics believe that an oath taken on a book with a cross on it is more binding than on one without a cross, and is there any authority for such belief? What is the meaning of kissing the book at all? It must, I suppose, be of comparatively modern origin. How were oaths administered in courts of justice before there were books to swear on? E. FR. D. C.

HENRY DURCY, OR DARCY, 1338 (4th S. x. 147, 215.)—The Tofts of Toft, co. Chester, interesting bore—Argent, three text *ſ*'s, sable. T. H.

“FAIR SCIENCE FROWN'D NOT” (4th S. ix. 339, 396.)—This line is not so easy as MR. YARDLEY thinks. I was asked the meaning of it by one of H.M.'s Inspectors of Schools, and owned myself ignorant. MR. YARDLEY's explanation seems too prosaic. Gray never would have written in such a polished poem so plain and unadorned a sentiment. Had he not rather some mental reference to the Muse smiling over the poet at his birth? Hence the epithet “Fair,” which MR. YARDLEY rather shirks. Epithets are not merely ornamental with Gray. MR. YARDLEY will remember Virgil's lines at the end of *Ecl.* iv.—

“Cui non risere parentes,
Nec deus hunc mensa, dea nec dignata cubili est.”

PELAGIOS.

SIR FRANCIS HARVEY (4th S. ii. 159.)—I have just noticed at the above reference a query as to the family of Sir Francis Harvey. If not too late, I may mention that he was the son of Stephen Harvey of Coles Grange, co. Northampton, and that his pedigree and the descendants of his brother are given in *Visitation of Suffolk*, edited by Mr. J. J. Howard. His arms are on a window in the hall of the Middle Temple, and are engraved in Dugdale's *Origines Judiciales*, and also in *Family of Hervey*, by Lord Arthur Hervey.

S. H. A. H.

Bridgwater.

OLD EEDY (4th S. x. 166.)—His real name was Simon Eedy, and he was a notorious beggar in London. His death is thus recorded in the *Gentleman's Magazine* for 1788, p. 467:—

“25th April (1788), in Bridewell, where he was confined a second time as a vagrant, the man well known by

the name of Old Simon, who for many years has gone about the city covered with rags, clouted shoes, three old hats upon his head, and his fingers full of brass rings. On the following day the Coroner's inquest sat on his body, and brought in their verdict, ‘died by the visitation of God.’”

There is a whole-length print of him, representing him as above described.

Seago was by no means a popular publisher, but a printseller in a rather humble way of business. I have a curious etching of him sitting opposite his wife, and holding the print of Old Simon in his hand. It was etched by J. N(ixon), and has this inscription beneath: *As Ego het tripu Serell dan shi fiew*. Sutgwa, 1801. Seago, the printseller and his wife, August, 1801. I believe he died about 1810. W. S.

SIR JOHN DENHAM (4th S. ix. 504; x. 13, 73, 164, 249.)—MR. B. NICHOLSON, who inquires what is the authority for ascribing an illness of Sir J. Denham to his second wife's conduct, may be glad to see the following extract from Aubrey's *Lives* (Bliss's *Letters from the Bodleian Series*, ii. 319):

“A.D. 1666 he married his second wife—Brookes, a very beautiful young lady. Sir John was ancient and limping. The Duke of York fell deeply in love with her. . . . This occasioned Sir John's distemper of madness in 166-. . . . It pleased God that he was cured of this distemper, and writ excellent verses, particularly on the death of Mr. Abraham Cowley, and afterwards.”

W. D. C.

P.S.—As to the second Lady Denham's being poisoned, John Aubrey says that she “was poisoned by the hands of the Countess of Rochester with chocolate.” MR. COOKES, in your last number (p. 250) goes back to the error of putting Sir J. Denham's death in March, 1668. It was 1668-9, as other correspondents have pointed out, and we should say 1669.

THOR DRINKING UP ESYL (4th S. x. 108, 150, 229.)—The quarto of 1603 reads:—

“Wilt fight, wilt fast, wilt pray,
Wilt drinke up vessels, eate a crocadile? Ile doot.”
The quarto of 1604 reads:—

“Woo't drinke up Esill,” . . .

The first folio reads:—

“Woo't drinke up Esile.”

I wish to call attention to a passage in Fletcher's *A Wife for a Month*, Act iv. Sc. 4, which bears out the earliest reading (the quarto of 1603) and does away with the necessity for explaining the meaning of “drinke up Esill.”

Alphonso says:—

“I'll lie upon my back, and swallow vessels,
Have rivers made of cooling wine run through me,
Nor stay for this man's health, or this great prince's,
But take an ocean, and begin to all.”

A Wife for a Month was written by Fletcher, and was licensed in 1624. Fletcher is supposed to have been assisted in *The Two Noble Kinsmen*

by Shakspeare, and therefore is likely to have been well acquainted with all his plays. The dramatists of this period constantly borrowed ideas from each other, dressing them up according to their own tastes and abilities. What more probable, therefore, than that Fletcher's "swallow vessels" had origin in Shakspeare's "drinke up vessels"? I think an explanation of a passage as it first stood far preferable to twisting a word in order to obtain some deep meaning, which possibly Shakspeare never dreamt of, much less wrote.

A little more care taken by your correspondents in giving "chapter and verse" would save your readers much trouble; in your issue of 14th Sept., No. 246, p. 215, R. P. refers to Shakspeare's *Tempest*, Act i. Sc. 2; this should be Act iii. Sc. 2.

JOHN KERSHAW.

Park House, Willesden Lane, N.W.

EDGEHILL BATTLE: KNIGHTS BANNERET (4th S. x. 47, 99, 139, 196, 236.)—The following announcement appears in the *Gentleman's Magazine*:

"On Thursday, June 24, 1773, His Majesty (George III.) being at Portsmouth to review the fleet, 'was most graciously pleased to confer the honour of KNIGHTS BANNERET on the following flag officers and commanders, under the Royal Standard, who kneeling kissed hands upon the occasion—Admirals Pye and Spry, Captains Knight, Bickerton, and Vernon.'"—*Gent. Mag.*, xliii. 299.

E. V.

Permit me to add the following from Whitelocke (*Memorials*, p. 64) to the authorities given in my former paper (p. 196), tending to show that *John Smith* was the last person who was created a Knight-Banneret. Whitelocke—whom I overlooked—is no mean authority, having lived close upon the times of which he wrote; his father, moreover, having been one of the king's judges, from whom, doubtless, he would get much interesting and authentic information on various matters connected with the reign of Charles I. Whitelocke says—

"General Lindsay being far engaged, was taken prisoner, and died presently after of his wounds; with him was taken Lord Willoughby of Eresby, his son, Sir Edmund Verney, the Standard-bearer, was slain, and the Standard taken, and rescued again by Mr. *John Smith*, who was knighted for it, and made Standard-bearer."

Not a word in Whitelocke, as far as I can find, either of William Huddleston or Robert Welch.

EDMUND TEW, M.A., F.R.H.S.

Patching Rectory, Arundel.

If SENEX refers to the *Gentleman's Magazine*, vol. xliii. page 299, he will there find "in what manner and under what circumstances" the gallant naval officers named by him were styled "Bannerets." The bestowal of this particular title appears to have been "evidently a mistake, because the Royal Standard was neither displayed in an 'Army Royal' nor in 'open war'; nor were

Banners delivered to these officers." George III. afterwards made them "Baronets."

J. W. FLEMING.

Brighton.

KILLOGGY (4th S. x. 226.)—This is, no doubt, the same word as *collogue*, which is in use as a verb in several English counties, especially Norfolk, Suffolk, and Somerset. Jamieson says it is a warm place by the side of a kiln—a meaning apparently constructed to suit the passage that he quotes from a Scottish poet, and for which he gives no satisfactory etymological explanation. He even suggests "lodge" as its origin. There is, however, little doubt of its Norman descent; though the word as French does not appear (see Littré) earlier than the sixteenth century. How and when it got into the English language it is not easy to show; but its use in patois, as a verb, suggests a much earlier date. I find it as a noun in the fifteenth century, employed in *The Revelation to the Monk of Evesham* (Arber's reprint), where mention is made of "the *colloke*, the which ys a place where they may speke to geder." The French *collogue* changes into *collogue*, as *proloquium* changes into *prologue*; and the Scottish *kil* for *col* is an instance of vowel mutation affecting the atonic syllable, such as we see in *kever*, *kiver*, from the French *couverir*.

J. PAYNE.

Kildare Gardens.

A *killogie*, or *logie*, is the vacuity in front of the fire-place in a kiln, for drawing air. In Craven this is called the "kill-hole, the hole of or hovel adjoining the *kill*." In the small edition of Jamieson it is derived from Belg. *log*, a hole. Mr. Carr (see *Dialect of Craven*) gives "Kill, a kill, as a lime kill, a maut [malt] kill." This he identifies with Belgic *kuyl*, a cave, so that *kill* or *kiln*, the thing itself, and *logie*, that which pertains to it; if these derivations be correct, it will be seen to have an originally cognate significance—*kuyl* and *log*, in this view, being apparently a choice between two expressions denoting the same idea.

J. CK. R.

VAIRÉ IN HERALDRY (4th S. x. 88, 158.)—Painters are not the only artists who commit blunders in the representation of this heraldic device. Carvers take even greater liberties, and are guilty of most fanciful alterations, converting the cups into bells. The coat of Chichester has a chief vairé, which I have seen changed into eight bells—four with their mouths upwards, and four downwards!

The church of Crowcombe, Som., contains richly-carved bench ends, dated 1534. The book-board end of the upper seat has a shield, on which is carved a cross between four birds, the coat of Richard Byckom of Crowcombe. On the seat end, the same coat is impaled with the arms

of Jane, daughter of — Beamont of Devon, who bore barry of six vairé; but the carver has represented them as twelve unmistakable bells.

In the Speke Chantry, at the east end of the north choir isle of Exeter Cathedral, several shields of arms of family alliances are represented. One coat is barry of four between ten church bells—4, 3, 2, 1. No doubt this is the blundering work of some gone-by restorer who knew nothing of heraldry. The coat is intended for the arms of Beauchamp—Sir John Speke, Knt., having married Alice, daughter of John, cousin and heir of Thomas Beauchamp of White Lackington, Knt., whose coat was vairé, &c. (See Visitation of Somerset, 1531, and Pole's *Devon*, p. 236.

H. T. ELLACOMBE.

HAHA (4th S. x. 37, 95, 158, 216.)—I have no opinion of my own to give, but certainly W. P. does not give his without authority. Old Bailey says, in explanation of the word, "HAHA (*from the expression of surprise at the sight of it*), a canal of water, a wall or some other fence at the end of a walk, sunk deep between two slopes, so as to be concealed till you are just come to it."

If this derivation be "laughable," that of Mr. OAKLEY is undoubtedly *far-fetched*, and can be classed under no other etymological category than that of the "*lucus a non lucendo*."

EDMUND TEW, M.A.

Miscellaneous.

NOTES ON BOOKS, ETC.

Shakspearean Bouquet. The Flowers and Plants of Shakspeare, with their Scientific Names and Quotations from his Works wherein allusion is made to them. By William Elder. (Paisley, Watson.)

To gather flowers from Shakspeare is not uncommon. Mr. Elder, however, collected them for a particular purpose. Mr. Lamb of Paisley offered prizes for such a collection, connecting this stimulus, to look into the national poet for fair primroses and daffodils that come before the swallow dares, with the Paisley Horticultural Society's Show, held last July. Mr. Elder obtained the first prize. There could scarcely have been a thing of the field at that show for which he has not found a quotation from "the Bard of Avon." Some of the passages are very happy, others are not so satisfactory. All that Mr. Elder could apply to the potato is, as he puts it:—

"My doe! Let thy sky rain potatoes!"

—in which the quotation is incorrect, and the reference, "Act V. Scene 3," is inaccurate. Other shortcomings of the same sort might be pointed out. They are probably misprints, overlooked. Pope has told us how perilous it is even to hint that a weed can grow on Avon's flowery bank, yet we venture to point to one in the passage,

"—wholesome berries thrive and ripen best
Neighbour'd by fruit of baser quality."

We do not think a scientific gardener would endorse this as universally true. Mr. Elder gives 108 quotations, with a prologue and epilogue, the latter especially, of unusual length.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

HEYWOOD'S PROVERBS AND EPIGRAMS. (Spenser Society.)
FOUR OLD PLAYS. Edited by F. J. C. Cambridge, U.S. 1848.
THE SHAKESPEARE SOCIETY'S PAPERS. 4 Vols.

Wanted by Julian Sharman, Esq., 20, Palace Gardens Terrace, Kensington.

BAMFORD'S EARLY DAYS. (Published at Manchester.)

Wanted by William Andrews, 26, Wilberforce Street, Hull.

Notices to Correspondents.

OUR CORRESPONDENTS *will, we trust, excuse our suggesting to them, both for their sakes as well as our own—*

I. *That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.*

II. *That Quotations should be verified by precise references to edition, chapter, and page; and references to "N. & Q." by series, volume, and page.*

III. *Correspondents who reply to Queries would add to their obligation by precise reference to volume and page where such Queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omission.*

MR. EDMUND LENTHALL SWIFTE is very sincerely thanked for his courteous letter. His paper on Alliteration shall be inserted at the earliest opportunity.

Will J. B. P. and Mr. J. BOUCHIER kindly forward to us their addresses? We have a letter for each correspondent.

"A FRY" will readily obtain from his pork-butcher the information he requires.

J. R. will, no doubt, find the Catalogue of the sale of Lord Courtney's pictures in the British Museum.

F. M. S. is referred to the London Directory, or to the South Kensington Museum, for information regarding Mr. Kitchener, the seal-engraver.

P. A. L. is requested to accept our cordial acknowledgments.

SEBASTIAN.—

"My Lord, Sebastian,
The truth you speak doth lack some gentleness,
And time to speak it in."

WALTER C. WAITMAN.—

"Victrix causa Deis placuit, sed victa Catoni."

Vide Lucan, lib. 1, line 128.

ERRATA.—Page 256, line 18 of article on "Oriel," &c., for "since, I believe, disclaimed by him," read "never, I believe," &c., and line 33 of same article, for "internal construction" read "external construction."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, OCTOBER 12, 1872.

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Notes.

WILLIAM TELL A SCOTSMAN.

William Tell is very hard to kill. German writers in the last century demolished him, over and over again, but to little purpose. He remained the Swiss hero, and, what is far worse, those hideous statues at Altorf continue to assert their undying ugliness, and pretend to *prove*, by their presence there, the truth of the story.

The giant has been recently slain once more as an impostor. Once more? Half a dozen times; and each slayer takes himself for the sole and original champion. Swiss professors even have been at the work of demolition. Three or four years ago, Mr. Baring-Gould, in his *Curious Myths of the Middle Ages*, set up a dozen of those myths, and bowled them all down at one bowl; he proved, as others had done, that the legend of William Tell was "as fabulous as any other historical event." Mr. Baring-Gould, however, does more than some others have done. He traces the story as far back as it can be traced. This is the order of the tradition.

1st. In the tenth century, a tippling, boasting Danish soldier, named Toki, swore he could drive an arrow through an apple placed on the point of a stick at a great distance. King Harald Blue-tooth told the boaster that the apple should be placed on his son's head, and if Toki did not send

an arrow through it at the first attempt, his own head should pay the penalty. Toki performed the feat with perfect success; but Harald, perceiving he had brought other arrows, demanded the reason thereof, and Toki replied, that if he had injured his son, he would have driven those other arrows into the king's body.

This story was first related by Saxo Grammaticus in the twelfth century.

2nd. But in the eleventh century the above prototype of Tell had successors or imitators. King Olaf, the Saint, of Norway, challenged Eindridi, among other things, to shoot with an arrow at a writing tablet, on the head of Eindridi's son. Each was to have one shot. Olaf grazed the boy's head; whereupon the boy's mother interfered, and Eindridi was withdrawn from the contest. Olaf remarked that his competitor had a second arrow, which Eindridi confessed that he intended for His Majesty if anything very unpleasant had happened to the boy.

3rd. A year or two later in this eleventh century, another Norse archer, Hemingr, had a match with a King Harold. Harold set a spear shaft for a mark in the ground: He then fired in the air; the arrow turned in its descent and pierced the spear shaft. Hemingr followed suit, and split the king's arrow, which was perpendicularly fixed in the spear shaft. Then the king stuck a knife in an oak. His arrow went into the haft. Hemingr shot, and his arrow cleft the haft and went into the socket of the blade. The enraged king next fired at a tender twig, which his arrow pierced, but Hemingr's split a hazel-nut growing upon it. "You shall put the nut on your brother Bjorn's head," said Harold, "and if you do not pierce it with your spear at the first attempt, your life shall be forfeit." Of course, the thing was done. Hemingr is supposed to have had his revenge by sending an arrow through Harold's trachea at the battle of Stamford Bridge, where he fought on the English side.

4th. In the Faroe Isles, the above Harold is said to have had a swimming match with a certain Geyti, who not only beat him, but gave him a ducking. Harold condemned him to shoot a hazel-nut off his brother's head, under the usual penalty, and with the usual result.

5th. The same story is told of one Puncher (suggestive name), with this difference, that the object aimed at was a coin.

6th. In Finland, it is a son who shoots an apple off his father's head, for which feat some robbers who had captured his sire gave him up to the son.

7th. In a Persian poem of the twelfth century, a king in sport shoots an arrow at an apple on the head of his favourite page, who, though not hurt, died of the fright.

8th. The story, with a difference, is told [of

Egil, in the Saga of Thidrik, of no particular date.

9th. It is familiar to us in the English ballad of William of Cloudesley, chronological date of event uncertain.

10th. Enter William Tell, in the first decade of the fourteenth century. We need not tell his well-known tale again. It is only necessary to remark, by way of comment, that the Tell and Gesler legend was not set up till many years afterwards, and that in no contemporary record is any mention made of either Tell, Gesler, or the apple incident. No Vogt named Gesler ever exercised authority for the Emperor in Switzerland; no family bearing the name of Tell can be traced in any part of that country.

11th, and lastly. The hero's name was not Tell at all, but M'Leod, and he came from Braemar! Mr. Baring-Gould has quite overlooked him. Therefore is the new claimant's story here subjoined, in order to make the roll of legends complete. It is taken from *The Braemar Highlands: their Tales, Traditions, and History*, by Elizabeth Taylor. The king referred to is Malcolm Canmore.—

"A young man named M'Leod had been hunting one day in the royal forest. A favourite hound of the king's having attacked M'Leod, was killed by him. The king soon heard of the slaughter of his favourite, and was exceedingly angry—so much so, that M'Leod was condemned to death.

"The gibbet was erected on *Craig Choinnich*, i.e. Kenneth's Craig. As there was less of justice than revenge in the sentence, little time was permitted ere it was carried into execution. The prisoner was led out by the north gate of the castle. The king, in great state, surrounded by a crowd of his nobles, followed in procession. Sorrowing crowds of the people came after, in wondering amazement. As they moved slowly on, an incident occurred which arrested universal attention. A young woman with a child in her arms came rushing through the crowd, and, throwing herself before the king, pleaded with him to spare her husband's life, though it should be at the expense of all they possessed.

"Her impassioned entreaties were met with silence. Malcolm was not to be moved from his purpose of death. Seeing that her efforts to move the king were useless, she made her way to her husband, and throwing her arms round him, declared that she would not leave him—she would go and die with him.

"Malcolm was somewhat moved by the touching scene. Allen Durward, noticing the favourable moment, ventured to put in the suggestion that it was a pity to hang such a splendid archer.

"A splendid archer, is he?" replied the king; "then he shall have his skill tried."

"So he ordered that M'Leod's wife and child should be placed on the opposite side of the river; something to serve as a mark was to be placed on the child's head. If M'Leod succeeded in hitting the mark, without injuring his wife or child, his life was to be spared, otherwise the sentence was to be carried into immediate execution. Accordingly (so the legend goes) the young wife and her child were put across the river, and placed on *Tom-glainmheine*; according to some, a little farther down the river, near where a boat-house once stood. The width of the *Dee* was to be the distance separating M'Leod from his mark.

"He asked for a bow and two arrows; and having examined each with the greatest care, he took his position. The eventful moment came, the people gathered round him, and stood in profound silence. On the opposite side of the river his wife stood, the central figure of a crowd of eager bystanders, tears glistening on her cheeks as she gazed alternately at her husband and child in dumb emotion.

"M'Leod took aim; but his body shook like an aspen leaf in the evening breeze. This was a trial for him far harder than death. Again he placed himself in position; but he trembled to such a degree that he could not shoot, and, turning to the king, who stood near, he said in a voice scarcely articulate in its suppressed agony, 'This is hard.'

"But the king relented not: so the third time he fell into the attitude; and as he did so, almost roared, 'This is hard!' Then, as if all his nervousness and unsteadiness had escaped through the cry, he let the arrow fly. It struck the mark. The mother seized her child, and in a transport of joy seemed to devour it with kisses; while the pent-up emotion of the crowd found vent through a loud cry of wonder and triumph, which repeated itself again and again as the echoes rolled slowly away among the neighbouring hills.

"The king now approached M'Leod, and, after confirming his pardon, inquired why he, so sure of hand and keen of sight, had asked two arrows?

"Because," replied M'Leod, "had I missed the mark, or hurt my wife or child, I was determined not to miss you."

"The king grew pale, and turned away as if undecided what to do. His better nature prevailed; so he again approached M'Leod, and with kindly voice and manner told him that he would receive him into his body-guard, and that he would be well provided for.

"Never!" answered the undaunted Celt. "After the painful proof to which you have just put my heart, I could never love you enough to serve you faithfully."

"The king in amazement cried out, 'Thou art a Hardy! and as Hardy thou art, so Hardy thou shalt be.' From that time M'Leod went under the appellation of Hardy, while his descendants were termed the M'Hardys Mac being the Gaelic word for son."

The date of the above is the eleventh century, when the legend burst forth in several parts of the world. Here we have it in Scotland. Like many other legends, it probably came originally from India.

JOHN DORAN.

THE LAST LOAD: HARVEST HOME.

A RUTLAND CUSTOM.

On Wednesday evening, Sept. 18, 1872, I was at a farm-house in the county of Rutland, and saw "the last load" brought in. As marking the conclusion of harvest, and, as they termed it, "harvest home," the load (of beans) was decorated with green boughs; and on the top of the load were several children, who were lustily cheering as the waggon came lumbering along the road. It was eight o'clock, and a resplendent harvest-moon was just rising over the trees that girdled the old church hard by the farmer's stackyard. A company of us stood at his gate to watch the scene. Near to us, but concealed by the hedge, were the female and other servants, ready prepared with

buckets of water and pitchers, and also with baskets of apples. As the last load passed us, with its drivers and occupants shouting "Harvest home!" and cheering, the liars-in-wait behind the hedge suddenly rose up to view and pelted the waggon-load with a shower of apples, and also dashed pitchers-full of water over men, horses, children, and beans. This had to be done quickly, while the waggon was moving by; so they who ran the gauntlet were not much damaged, and the children on the top of the load got more apples than water, and were, proportionately, thankful and applaudive.

But the waggon had to go to the bean-stack in the well-filled stackyard, whither it was followed by those who had already received it with the salute of apples and water, and where also all the labourers on the farm were waiting for it. A liberal supply of buckets of water was there at hand for the reception of the last load and its attendants; and we followed to see the fun. As the waggon drew up at the appointed spot, and the ladder was reared against its side to assist the children from the top of the load, the signal was given for a species of free fight with buckets and pails of water. The children evidently did not relish their *douche* bath, and were helped down from the top of the bean-load, sobbing bitterly, and bewailing their soaked condition. Friend and foe seemed to be treated with equal impartiality, and the water was scooped out of the buckets and dashed indiscriminately over male and female. A reverend gentleman, who was making off round the stack, was not recognized (let us hope!) in the semi-darkness, and, falling between two fires, received a ducking. I had just left him, in order to follow the sobbing children and administer to them pecuniary comfort; so I escaped with dry clothes, being, I think, the only one on the spot who did so.

I have thought this harvest-home custom—common, I find, in Rutland—to be worth recording in "N. & Q." on account of the throwing of the apples and water. I have looked into many books, but cannot find anything precisely similar to this. It is true that in Chambers's *Book of Days* it is stated that it used to be a custom in Buckinghamshire to lay an ambuscade for "the hock cart," and to drench with water the party attending it. Brand also mentions a north-country custom, where the man who ran with the "neck" of corn to the farmhouse, and managed to get in without being seen, was privileged to kiss the girl who, otherwise, would have soused him with water. The same authority further says, that at Hitchin, Herts, each farmer drove furiously home with his last load of corn, while the people ran after him with bowls full of water to throw on it. But these customs refer to the past, and they are somewhat different to that which I have here recorded as

existing at the present. The water-throwing must have had more significance than mere mischief. What was its original meaning?

CUTHBERT BEDE.

THE BATTLE-FIELD OF CANNÆ.

The position of the battle-field of Cannæ has never been settled with that precision which its importance deserves; and though I have formed an opinion on the subject, which is satisfactory to my own mind, I am quite prepared to be told that my idea is not a whit more worthy of attention than that which has hitherto prevailed. I approached Cannæ from the direction of Barletta along the great post road leading from Foggia to Brindisi, and reaching the bridge which spans the Aufidus, now Ofanto, passed by a by-road up the right bank of the river towards this celebrated spot. To the south lay the wide and fertile plains of Apulia; as far as the eye could reach, and on my right, I looked down on the Aufidus, flowing at this period of the year not at all resembling the description of Horace, who speaks of it as a violent and turbulent stream (*Carm. iv. 14, 25*):—

"Sic tauriformis volvitur Aufidus,
Qui regna Dauni præluit Appuli,
Cum sævit, horrendamque cultis
Diluvium meditatur agris."

The banks were without trees and the river contained a scanty supply of water, though in the winter season I could perceive that it would present a different appearance, when it was swollen by the torrents brought down from the Apennines of the interior. The ground along the river banks rises to no great height, and on both sides the land then assumes a level appearance. It will be recollected that all this part of the province is known to the inhabitants as *Puglia Piana*. I do not think that there would be any difficulty from the nature of the ground on either side for an army to manœuvre, and I draw attention to this as I am prepared to show that the battle took place in this direction.

About three miles from the bridge over the Aufidus I reached the site of the village of Cannæ, and here I was fortunate enough to meet a gentleman who addressed me in French, and who turned out to be the proprietor of the ground. From him I derived a knowledge of the traditions of the place. The ruins of the ancient village which was occupied by Hannibal before the battle are distinctly visible on a small hill about four hundred yards from the right bank of the river, and you can trace the foundations of what seems to have been a fortress. My guide told me that excavations had been made, and that Roman coins and small images of terra-cotta had been discovered. There is a tradition that Æmilius Paulus, one of the Roman Consuls, died near a spring, and

of course the inhabitants have fixed on the very spot where that melancholy event took place; and stooping down, I took a refreshing draught from the Pozzo d' Emilio—"Well of Æmilius"—as they still call it. Immediately at the foot of this hill, in an angle formed by the curvature of the Aufidus, there is a piece of ground called Pezzo di Sangue, "the field of blood"; and here it is usual to consider that the crisis of the battle took place. This angle of ground of which I speak is united to the land on the left, yet has all the appearance of being traversed—as all low-lying lands on the sides of rivers are—in various directions according as the water excavates its course. It is, therefore, impossible to say how the river flowed in the year B.C. 216, when the battle was fought, nor do I think that with the data before us we can decide authoritatively the point. The battle is said to have been fought on a *plain*, and this is the chief reason why that spot on the river is fixed on. Yet though the character of the ground a mile down the river cannot be called a plain, such as this is, yet neither is it hilly; there are merely slight eminences sloping gently down, and they could not, in my opinion, have proved any great obstacle to the movements of an army. It is there that I would propose to place the battle-field; and the reasons why I have adopted this theory I shall proceed to state as briefly as I am able.

The first question that arises in respect to the battle is in what direction the Romans advanced towards the Carthaginians. Was it from the direction of Canusium, which lies about six miles from Cannæ on the same side of the river,—that is, on the south side,—or did they approach from the north, and reach the neighbourhood of Cannæ with the river Aufidus lying between them and Cannæ? The Romans and Carthaginians, according to Polybius (iii. 107), during the winter and early spring of B.C. 216, lay, the Romans at Larinum, and the Carthaginians at Gerunium. This was between forty and fifty miles north of Cannæ, at a spot where the Apennines are beginning to slope somewhat down towards the plains of Apulia. The Romans were acting on the defensive, knowing that time was in their favour, and Hannibal was aware that every day he put off bringing matters to a point was lessening his chances of success. The harvest drew to an end in Apulia. I found that in this part of Italy it is pretty well over towards the second week of June. Hannibal broke up his camp at Gerunium, and knowing that the Romans had collected at Cannæ large stores from the district of Canusium, which was particularly friendly, he pounced suddenly upon Cannæ, and secured the citadel, which was an important point, as it commanded the plains of Apulia. The city, or rather village, of Cannæ had been, we are told by Polybius, destroyed some time before. The Romans lying at Larinum did

not immediately follow, as the generals sent several despatches to Rome to state what had happened, and requested to know whether they were to pursue Hannibal to what they knew was the comparatively level ground of Apulia, which enabled him to bring his cavalry into full play. The armies in the field were under the command of the consuls of the former year, Cn. Servilius and M. Regulus, while the Consuls Æmilius Paulus and Terentius Varro remained at Rome to deliberate on the measures to be pursued, and to raise new levies. Servilius continued to act cautiously; and there is no reason to suppose that the army descended into the plains till the arrival of the consuls. I follow the account given by Polybius, though Livy appears to state that the consuls followed Hannibal as soon as he started for Cannæ.

Though Lucera is not mentioned in immediate connexion with these events, except as firmly attached to Roman interests, I should expect that the Roman army leaving Larinum would be encamped on these heights, the last slopes of the Apennines, before descending into the treeless flat of the Tavoliere, which they had to cross in pursuit of Hannibal.

What period of time it required to communicate with Rome and receive an answer we cannot say; but pretty nearly six weeks seem to have elapsed before the Roman troops—80,000 infantry and 6,000 cavalry—came up with the Carthaginians. From the time the Romans began their march under the command of the consuls, they took two full days before they reached the vicinity of Hannibal at Cannæ; and this is about the time the army might take in marching across the Tavoliere—fifteen miles to the neighbourhood of where Foggia now stands, and about the same number of miles to the vicinity of the lower part of the river Aufidus, towards the spot where the bridge spans the river, which I left on my right as I approached Cannæ.

Another point to be considered is, whether Hannibal had his troops occupying the ground round the citadel of Cannæ, which he had taken in the beginning of June, or whether he was on the opposite side of the river. Livy says that some of the fugitive Romans took refuge in the ruined city of Cannæ, and were obliged to surrender. If Hannibal's troops were in occupation of the citadel, it seems strange that the fugitives should have thought of taking refuge in the village in its immediate vicinity. This slight fact shows, in my opinion, that the battle must have been fought lower down the river than Cannæ, else the fugitives could not have come in contact with Cannæ at all, as their natural place of refuge was Canusium, six miles up the river. In none of the accounts is there any allusion made to Canusium till after the battle, nor of the army crossing the Aufidus, which

they must have done if they advanced from the side of Canusium.

Besides this, an army of 90,000 men and upwards would be sadly cramped in the narrow ground between Canusium and Cannæ, and were cut off in a great measure from its natural granary, the fertile plains of Apulia, and the towns along the coast of the Adriatic, which were still friendly to the Roman cause.

I find the question of too interesting a character to be discussed in one paper without trespassing on your good nature more than is just to your other correspondents, and therefore, with your permission, I shall return to the subject in a future note.

CRAUFURD TAIT RAMAGE.

PRINCE CONSTANTINE RHODOCANAKIS.

The following reference to this personage, living temp. Charles II., is made in Mr. W. H. Ainsworth's *Old St. Paul's*, Book the Third, chapter vi. :

" 'Miss Amabel will make her appearance in a few minutes,' he said to Leonard. 'Our master is with her, and is getting all ready for her departure. I have not come unprovided with medicine,' he added to Dr. Hodges. 'I have got a bottle of plague-water in one pocket, and a phial of vinegar in the other. Besides these, I have a small pot of Mayerne's electuary in my bag, another of the great anti-pestilential confection, and a fourth of the infallible antidote which I bought of the celebrated Greek physician, Doctor Constantine Rhodocanaceis, at his shop, near the Three Kings' Inn, in Southampton Buildings. I dare say you have heard of him?'—'I have heard of the quack,' replied Hodges. 'His end was a just retribution for the tricks he practised on his dupes. In spite of his infallible antidote, he was carried off by the scourge.' . . . "

I am anxious to learn further particulars of this Doctor Rhodocanakis, and also whether he really died of the plague, as Mr. Ainsworth asserts, or if the statement made by the novelist is merely a romance like the remainder of his work. Mr. John Yarker, jun., a member of an ancient Westmoreland family, in his *Notes on the Scientific and Religious Mysteries of Antiquity; the Gnosis and Secret Schools of the Middle Ages; Modern Rosicrucianism; and the Various Rites and Degrees of Free and Accepted Masonry*, thus notices Doctor Constantine Rhodocanakis:—

"An honorary physician of H.M. King Charles II. of England, a native of the Island of Scio (b. 1636, d. 1689), Prince Constantine Rhodocanakis wrote, with several other works, two on alchemy, entitled *Alexiacus, Spirit of Salt of the World*, which vulgarly prepared is called the spirit of salt, or the transcendent virtue of the true spirit of salt, long looked for, and now philosophically prepared, &c., by Constantine Rhodocanaces, Grecian of the Isle of Chios, &c.; by His Majesty's special direction and allowance, London, 1662, 1664, and 1670, in 4to. A *Discourse in the Praise of Antimonie and the Virtue thereof*, written and published at the request of a person of quality, by Constantine Rhodocanaces, London, 1664."

Mr. Yarker refers his readers to *The Imperial*

Constantinian Order of St. George, and Reply to a Criticism in the Saturday Review, by His Imperial Highness the Prince Rhodocanakis, London, 1870, 4to.; in these I find, corroborative of Mr. Yarker's statements, a list of nine different volumes written by Prince Constantine Rhodocanakis; also to his MSS., all of which, I conceive, point not merely to his knowledge of medicine, the practice of which was in those days, as now, a most honourable profession, but also to his great literary abilities. The grandfather of Constantine Rhodocanakis was Prince Francis Rhodocanakis, "whose name is mentioned in connexion with the French Court in 1600-1640," and who was the author of *Histoire des Anciens Ducs et autres Souverains de l'Archipel, avec une Description de l'Isle de Chio ou Scio*. Par Monseigneur le Prince François Rhodocanaki, fils du Seigneur Démétrius, l'un des Seigneurs de la dite Isle, et d'Hélène Palæologue, descendante des Empereurs de Constantinople, &c. (p. 340), à Paris, 1600, in 8vo.; and *Les Hommes Nobles et Illustres de l'Isle de Chio*; écrit par Son Altesse Monseigneur le Prince François D. Rhodocanakis, Seigneur de la dite Isle, &c., et adressé à S.A. le très-illustre Prince Gaston, Duc d'Anjou, etc. (p. 594), à Paris, 1620, in 4to.

CHARLES SOTHERAN.

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FIRST LAND DISCOVERED BY COLUMBUS.

It is generally believed that the first land upon which the great Columbus set his foot in the New World was the small island in the Bahama group now known as San Salvador. This opinion has not, however, been entirely unquestioned. Some time ago I resided for three years in the Turks and Caicos Islands, formerly included in the Bahamas, but in 1848 separated therefrom and erected into a distinct Presidency; and there I found that many persons of education entertain the belief that the chief island of the group, Grand Turk or Grand Cay, was really the first land discovered by the illustrious navigator. The arguments by which this view is supported (depending chiefly upon considerations of nautical science, and upon a comparison between the early descriptions given by the Spanish chroniclers of the island Guanahani and the actual geographical conformation of San Salvador and Grand Turk respectively) I am sorry I did not give sufficient attention to at the time to be able to recount them here.

The only allusion to the heterodox opinion which I can find in the literature of the subject is the following note to the article "Columbus" in the *Penny Cyclopædia*:—

"Navarrete contends that it must have been Turk Island, another of the same cluster, although this supposition is at variance with all the particulars of San Salvador, which are accurately described in the journal of Columbus."

Perhaps some correspondent who has access to the work of Navarrete (*Colección de Viajes y Descubrimientos que hicieron por Mar los Españoles desde Fines del Siglo XV.*, &c., vol. i.) would kindly give a *résumé* of what he says on the matter.

One gentleman resident in Turks Islands, Mr. William Gibbs, *quondam* Member of the Legislative Council, I believe, has given considerable attention to the subject. He paid a visit to England some ten or eleven years ago, and it was then understood that he intended to publish in London a small work giving a complete view of the whole case; but as I left the colony about the same time, the subject slipped from my observation, and I cannot say whether his *brochure* appeared or not.

If "N. & Q." ever reaches a place so little known in the literary world as these little islands, some reader may, let us hope, be induced to furbish up his knowledge of a subject of really great interest and communicate the result to your pages.

JAMES T. PRESLEY.

Cheltenham Library.

THE HERALDRY OF SMITH IN SCOTLAND.

A SUPPLEMENT TO MR. S. GRAZEBROOK'S "HERALDRY OF SMITH."

A recent perusal of Mr. Sydney Grazebrook's very tasteful little volume led me to look over my "Collections" respecting the Smiths north of the Tweed. These "Collections" are the fruit of twenty years' research. I found in them notices of many coats not recorded in Mr. Grazebrook's volume, and a goodly amount of genealogical jottings respecting the grantees or bearers of the coats in question. Having compiled as correct a chronological list as I could, and supplemented it with such genealogical particulars as my MSS. furnished, I forwarded it to one of the gentlemen of the Lyon Office, whose extensive knowledge of heraldry is equalled by the kindness and readiness he manifests to assist all who are interested in such matters. He has revised the list with great care, and has, moreover, taken the additional trouble to search the whole of the heraldic MSS. preserved in the Lyon Office and in the Advocates' Library to make sure that no Smith coats have escaped our notice.

I venture to think that after such a revision the list possesses some interest and value in a heraldic and genealogical point of view, and I submit it therefore to the readers of "N. & Q."

A word first of all as to the sources from which the information has been drawn. They comprise the following MSS.:-

1. The Records of the Lyon Office, embracing both the Lyon Register, the vols. of Funeral Escutcheons, and other MSS.

2. Sir David Lindsay's MS. (dated 1542, but with later additions).

3. Workman's MS. (date c. 1567, but has interpolations and additions down to about 1605).

4. A Booke of Scottish Armes, 1603 (MS. in Advocates' Library).

5. Sir R. Forman's Roll of Arms, c. 1562, copied by Sir J. Balfour (MS. in Advocates' Library).

6. "Gentlemen's Arms" (MS. of close of 17th century).

7. Sir James Balfour's MS. (c. 1640).

8. R. Porteous's MS. (He was Snowdown Herald, 1661-65.)

9. Mr. Thos. Crawford's MS. (He died 1660.)

10. Sir Pat. Home's MS. (c. 1680. He was afterwards Earl of Marchmont.)

11. W. Hamilton's MS. (W. Hamilton of Wishaw, died at a very advanced age, in 1724.)

12. Stacie's MS.

13. Pont's MS. (dated 1624, but has additions down to 1712).

14. E. Martyn's MS. (Herald painter in 1794; of small value.)

15. Deuchar's MS. (This is a collection formed by the late A. Deuchar, a seal-engraver in Edinburgh at the close of last century. He can scarcely be called an authority, for he honestly records that he occasionally "invented" coats for his clients.) And

16. (*Sed longo intervallo*) my own collections.

Mr. Grazebrook's volume, no doubt, contains all the coats that have been blazoned in print.

The following list contains in all thirty-four coats, arranged in three divisions:-

The first part contains those which are registered in the Books of the Lyon Court, and which therefore can alone be legally borne in Scotland: twenty-one in number; the second, four coats borne by ascertained families or individuals, but not so registered; and the third, nine coats attributed to the *surname* by the various heraldic writers:-

PART I.

1. Smith of Grothill and King's Cramond.

Azure, a saltire couped between four flames of fire; a bordure argent.

Borne by Sir John Smith of Grothill, Lord Provost of Edinburgh in 1642 and 1643, and "a personage of no small consequence in his days" (Wood's *History of the Parish of Cramond*, p. 56). The coat does not appear in the Lyon Register, but in an old volume of Funeral Escutcheons in the Office. It is cut in stone (impaled with the coat of Sir W. Gray of Pittendrum, who married Egidia, Sir John's sister) over the entrance to Lady Stair's close in the old town of Edinburgh; but the stone is now much worn. Sir John Smith had a numerous family of children and grandchildren, but was ruined in his latter years and compelled to sell his estates. His eldest son was Mr. Robert Smith of Southfield; another son, John, sold Grothill in 1683. In 1693 Alexander Smith, only son of Master Robert Smith of Southfield, was retoured heir of Mr. John Smith, advocate, his uncle.

2. Smyth (now Smythe) of Methven Castle, in Perthshire.

Azure, a burning cup between two chess rooks in fess, or.

Crest. A dolphin haurient proper.

Motto. *Mediis tranquilus in undis.*

Granted 1673 to Patrick Smyth of Braco, who was seventh in descent from the founder of the family, one

Thomas Smyth, who in a charter under the Great Seal of date 29th January, 1477 (Jac. III.), is termed "*apothecarius regis*," and whose son acquired the lands of Braco in the reign of James IV. Patrick, the grantee, acquired the estate of Methven about the end of the seventeenth century. A tolerably exact pedigree of the family will be found in Douglas's *Baronage*, and additional particulars in Anderson's *Scottish Nation* and in the *Herald and Genealogist*.

3. William Smith, merchant in Edinburgh, son to the deceased Mr. James Smith, minister of Ettleston Kirk.

Azure, a book expanded proper between three flames of fire, or; all within a bordure engrailed argent, charged with mullets and cross-crosslets of the first.

Crest. A flame between two twigs of palm, all proper.

Motto. *Luceo non oro.*

Granted 1675.

The Rev. James Smith, born 1613, was minister of the parish of Innerleithen, and afterwards of Eddlestone, both in Peeblesshire. He married, in 1643, Euphemia Somervall (Somerville), of the parish of Newton, near Edinburgh, and left the following sons:—

1. William, the grantee, who married Jean Todrig, of the parish of Newbattle, and left a son, James, and three daughters. 2. James. 3. George, afterwards minister of Dawick, who married Agnes Smith, of the parish of Manor, and left issue. 4. Charles, merchant in Edinburgh, died 1685, æt. 32. 5. Alexander, merchant in Edinburgh, died unmarried.

[See the Article "Stansfield: Smyth," "N. & Q." 3rd S. xii. p. 27.]

4. Master James Smith, overseer to His Majesty's Wark in Scotland.

Azure, three flames of fire, two and one, proper; on a chief argent a thistle vert.

Crest. Minerva's head, proper.

Motto. *Non invicta.*

Granted c. 1689.

Mr. James owned several portions of land in the parish of Inveresk, and latterly purchased the estate of Whitehill in that parish from the Prestons. He married, first, Janet Mylne, daughter of Robert Mylne of Balfarg, King's Master Mason, by whom he left two daughters; secondly, Anna Smith, sister of Gilbert Smith, mason burgess of Edinburgh, by whom he left two sons.

Another old family of Smith in this parish, descended from John Smyth and Mariota Mackene, his spouse (in whose favour there is an instrument of sasine dated 1563), still flourishes.

5. Mr. John Smyth.

Argent, a St. Andrew's cross betwixt three crescents in chief and fess, and a dolphin haurient in base, azure.

Crest. A sword and pen disposed saltireways, all proper.

Motto. *Marte et ingenio.*

Granted c. 1689.

I have never been able to trace this Mr. John Smyth.

6. Robert Smyth, of Giblistoun, Lyon Clerk.

Argent, a saltire azure betwixt two crescents in chief and base gules, and two garbs in fess of the second, banded, or.

Crest. A pen and ear of wheat saltireways.

Motto. *His Deus dat.*

Granted 1672.

The crescents in the coat were afterwards taken away and a new crest and motto granted, viz:—

Crest. A crescent.

Motto. *Cum plenâ magis.*

The Smyths of Gibliston, in Fifeshire, were descended from George Smyth, burgess of Anstruther, who died before 1614, and was (probably) father of Robert, clerk-

burgess of Pittenweem, who was father of Robert the grantee. He (the grantee) was Lyon Clerk from 1663 to 1707, and purchased the estate of Gibliston from Sir David Sibbald. The family is extinct in the male line.

7. John Smith, portioner, of Dirleton.

Argent, on a saltire azure, betwixt three crescents in chief and fess gules, and a garb of the second in base, a chess rook, or.

Crest. A hand holding a pen.

Motto. *Ex usu commodum.*

Granted 15th July, 1693.

The grantee was Burgh Clerk of Haddington, and was dead in 1701. He was son of James Smith, who was also Burgh Clerk, and who was seized in the Templelands of Dirleton in 1644. James, another son, also held the Clerkship, but both he and the grantee appear to have died without male issue, as Lillias, daughter of James, was served heir-portioner-general of the Templelands of Dirleton c. 1700.

8. James Smith of Athernie, Esquire, surgeon in Perth, son of Mr. William Smith, who was youngest brother of Patrick Smith of Braco, afterwards of Methven.

Azure, a burning cup between two chess rooks in fess, or; within a bordure of the last for difference.

Crest. A dexter-hand holding a lancet ready for action, all proper.

Motto. *Arte et labora.*

Granted 24th March, 1760. [See also Nos. 2, 9, and 18.]

Mr. William Smith, the grantee's father, was Episcopal incumbent of Moneydie, in Perthshire, and married one of the daughters and co-heiresses of James Aitkin, Bishop of Galloway. Douglas, in his *Baronage*, confuses this prelate with Arthur (Rose), who held the See of Galloway for a month before his promotion to the Archbishopric of Glasgow. This may, however, be a printer's error. Douglas has also omitted to state that William Smith was twice married; for in the General Register of Deeds at Edinburgh, under date 11th April, 1716, is recorded an "assignment and disposition by Mr. William Smith, late minister at Moneydie, to Janet, his youngest daughter, with consent of Mary Erskine, his spouse."

(To be continued.)

SHAKSPEARIANA.

"THE OUTWARD AND THE INWARD EYE."—

Shakspeare speaks of the outward eye and the eye of reason—

"BASTARD. This bawd, this broker, this all-changing word,
Clapp'd on the outward eye of fickle change."

King John, Act ii. Sc. 2.

"WORCESTER. The eye of reason may pry in upon us."
1 *Henry IV.*, Act iv. Sc. 1.

This eye of reason, of which Spenser also speaks, is the inward eye—

"The eye of reason was with rage yblent."

The Faerie Queene, Book I., Canto ii. v.

"So full their eyes are of that glorious sight,
And senses fraught with such satietie,
That in nought else on earth they can delight,
But in the aspect of that felicitie,

Which they have written in their inward eye."

The Faerie Queene, Book I., Canto ii. v.

Shakspeare's use of the outward eye and the eye of reason may be well illustrated by an extract from an author who wrote long before his time—

"When the first Adam was created, he received of

God a double eye, that is to say, an *outward eye*, whereby he might see visible things, and know his bodily enemies, and eschew them, and an *inward eye*, that is the *eye of reason*, whereby he might see his spiritual enemies that fight against his soul, and beware of them."

Doctor and Student.

"HEART CANNOT CONCEIVE."

"MACDUFF. O horror, horror, horror! Tongue nor heart
Cannot conceive nor name thee."

Macbeth, Act ii., Sc. 3.

Here Shakspeare may refer to the following passage in the *Euphues* of Lyly:—

"What my good minde is to you all, my tongue cannot utter; what my true meaning is, your *heartes* cannot conceive."

"BOTTOM. The eye of man hath not heard, the ear of man hath not seen, man's hand is not able to taste, his tongue to conceive, nor his heart to report, what my dream was."—*Midsummer Night's Dream*, Act ii. Sc. 1.

Bottom confuses terms.

W. L. RUSHTON.

"IMPERIOUS."—

"Imperious Cæsar, dead, and turned to clay."

Hamlet, Act v. Sc. 1.

Such is the reading of the Quartos; whereas the Folios give "*Imperial Cæsar*," as do Collier and Knight. Which is considered the correct reading? I find in *Cymbeline*, Act v. Sc. 5, Shakspeare has used the identical phrase, "*Imperial Cæsar*." And those editions which in the text give "*imperious*" explain, in a glossary, its meaning to be "*imperial*."

FREDK. RULE.

Ashford.

I wonder whether our good and true friend, Mr. THOMS, when he is a centenarian, will have witnessed the close of the controversy as to "*drinking up Eysell*," or *Eysl*, or *Ysl*, or *Isle*, or whatsoever it may be; or whether he will be, at that advanced period of his life, still suffering from *handsaw*, or *crnshaw*, or *heronshaw*, or *crnshaw* on the brain. I fear he will, for the one has been cropping up on the *tapis* of "N. & Q." periodically from the remote ages of vol. ii., and the other is fast getting into years and making folks who deal with it angry. Why not let it be "*handsaw*"? Every fool "*knows a hawk from a handsaw*," and Hamlet was playing the fool when he said so.

But if our learned friends will not let it be so, why do they not try to fit "*hawk*" to "*handsaw*" with quite as much propriety as working the other way round. Should it be of any service to them, they are quite welcome to my note that I have hundreds of times heard the hawkbill, hatchet, or billhook used by woodmen in the New Forest and elsewhere called a "*hawk*," I presume for brevity's sake.

This would be an elucidation of the Shakspearean text with a vengeance; but to my heathenish ideas on the subject, it seems to be far less "*twisty*" than much which has been said re-

specting it. If dabblers, too, in "*Eisyll*" could only bring that to *Ile*, what a blessing it would be; our American cousins would soon set them right then as to its meaning, and then, I think, we should "*all live happy ever afterwards*."

R. W. HACKWOOD.

AN ANCIENT GARMENT.—When visiting an uncle in Cheshire a few years ago, he gave me some old "*Pocket-books*" of my grandfather's to look over, in one of which I found an entry of the money paid for "*half a coat and breeches*." While wondering what kind of garment that could possibly be, my uncle, a very aged man, came in. I asked if he could explain what was meant. After a few minutes' thought, he exclaimed, "*Ay, ay, it was a spencer—a spencer!*"

VEDOVA.

PEDESTRIANISM.—The *Daily News* of Sept. 27 contained an account of a gentleman walking from London to Brighton, fifty-two miles, in eleven hours. This is wonderful; and Mr. Burt, the hero of the tale, is entitled to all honour for his vigour and resolution. Anderson, the Cumberland poet, however, tells, in his autobiography, of a more wonderful pedestrian feat—to wit, that his father, at the age of seventy-five, walked from Carlisle to London, 301 miles, in six days. I am not quoting Anderson from memory; I have just seen it in his autobiographical sketch; so there is no mistake. I am rather inclined to think that the Andersons were perhaps descendants of an old English archer family, and that they still kept up amongst them the tradition of the *long bow*.

JONATHAN BOUCHIER.

[These feats are not unparalleled. In 1761, an ass, for a wager, was made to go 100 miles in twenty-one hours, over the course at Newmarket.]

NELSON MEMORIAL RING.—I have before me a gold ring which seems to possess considerable interest. On the bezel, a broad oblong with rounded corners, is a black enamelled field, surrounded by a white border. Then, in coloured enamel, on the field, appear two coronets, one that of a viscount, with the velvet cap, but showing, however, only seven pearls, the letter N, in old English character, appearing underneath. The second coronet is a British ducal one, without the cap, and has under it the letter B in old English. Beneath the above runs, in Roman capitals, the word "*Trafalgar*." Round the broad hoop of the ring is incised, in Roman capitals, "*Palmarum qui meruit ferat*," the hero's motto, and inside the bezel, in English cursive characters, "*Lost to his Country*, 21 Oct^r 1805 Aged 47."

Of course the coronets and letters N and B refer to the titles Nelson and Bronte; but the heraldic insignia were evidently not executed by an adept.

The case in which the ring is lodged appears to

be the original one, and has, on a printed oval label, "Sa" (the rest wanting, probably ms), "Jew" (rest, of course, ells), "Silversmith & Outleer, 35 Strand."

The lady who possesses this memorial informs me that her husband's father's aunt married Earl Nelson (a clergyman), and that her husband inherited the ring.

I would like to inquire whether many of these memorial rings are in existence, and whether any were made for officers who served immediately under Nelson, as well as for relations?—the owner of the ring described having an idea that a similar memento was in the possession of the late Sir Thomas Hardy.

Wimbledon.

CRESCENT.

DIALECT POEMS.—There exists in Lancashire, Yorkshire, Durham, and other of our English counties, a large number of songs and poems which, though popular in their several localities, are quite unknown to the general public. I am desirous of making a bibliography of these dialect ballads and poems, and beg to solicit, through your columns, such information, in the way of biographical notes, illustrative specimens, &c., as will enable me to make a fairly correct list of names and titles. The Scotch have long ago done justice to their local poets; and it strikes me that suggestion only is needed to collect such a goodly number of our English dialect poems as would form a real and valuable contribution to the history of English literature.

GEORGE FREDERICK PARDON.

9, Prince's Terrace, Victoria Park.

MNEMONIC LINES ON THE NEW TESTAMENT.—There have been occasionally inserted in "N. & Q." versified aids to memory on various subjects, to which I would add the following (which I have never seen in print), giving the order of the books in the New Testament:—

"Matthew, Mark, Luke, and John,
The Book of Acts then think upon,
Romans, Cor., remember ye,
Gal., Eph., Phil., Col., three T.s. P.,
Hebrews, James, Peter, and John,
Jude and Revelation."

Some of your readers, perhaps, may not disdain to teach these lines to their children, who will find them as useful in referring to the New Testament as is a knowledge of the order of the letters in the alphabet in consulting a dictionary.

JAMES T. PRESLEY.

[Cruelty to children.]

KILLING NO MURDER.—"He who kills one man is accounted a murderer; he who kills a thousand a hero," is a saying so common as almost to have become a proverb; but, as in most cases of this kind, it is not original. St. Cyprian says the same, almost word for word:—"Homicidium cum admittunt singuli crimen est, virtus vocatur cum publice geritur."—*Epist. Donato. lib. ii. ep. ii.*

EDMUND TEW, M.A.

"SWEETNESS AND LIGHT."—This phrase seems so entirely to belong to the era of Mr. Matthew Arnold and Mr. Ruskin, that it is rather striking to meet with it in a work written upwards of a century and a half ago, Swift's *Battle of the Books*. Æsop, speaking in behalf of the *ancients*, says:—

"For the rest, whatever we have got has been by infinite labour and search, and ranging through every corner of nature; the difference is, that, instead of dirt and poison, we have rather chosen to fill our hives with honey and wax: thus furnishing mankind with the two noblest of things, which are sweetness and light."—*Swift's Works*, 1870, vol. i. p. 128.

JONATHAN BOUCHIER.

Queries.

COIN.—Can any one assist me to identify a copper coin found at Great Grimsby? The lettering is, most of it, too indistinct to make out, but on the obverse to it is a bust with a name of eight or nine letters on its left (right side defaced). The reverse is remarkable. A tall naked warrior drags to it a kneeling captive by the hair of his head. In the warrior's right hand is a curious floriated staff (?), with B on one side of it and II (apparently) on the other. Round the whole reverse runs an illegible inscription. I am in hopes that it can be identified by the warrior and captive, which are like nothing that I can find in the series of Roman coins up to Justinian. PELAGIUS.

THE METRE OF "IN MEMORIAM."—Mr. Tennyson has been forestalled in the use of the stanza of *In Memoriam* by a bard who is, I believe, little known to fame beyond his native dales, Anderson, the author of the *Cumberland Ballads*. I have just met with a short poem (not in dialect), entitled *The Poor Prude*, which is in the exact stanza of Tennyson's noble work. (Robert Anderson's *Poems*, Carlisle, 1820, vol. ii, p. 86.) I believe this metre, the first and fourth and the second and third lines rhyming, is very uncommon in English poetry. Ben Jonson has a little poem (*Underwoods*, xxxix.) in this stanza. Can any one point out other instances in præ-Tennysonian poets?

JONATHAN BOUCHIER.

NAMES OF AUTHORS WANTED.—

"God bless the king! God bless the 'faith's defender'!
God bless—No harm in blessing the Pretender!
Who that Pretender is, and who that king—
God bless us all!—is quite another thing."

Is it known who is the author of these lines? They are twice quoted in Dr. Brewer's *Dictionary of Phrase and Fable*. Under the head "Defender of the Faith," the compiler's remark is, "*Rejected Addresses*," but ascribed by Sir Walter Scott to Byron"; under "Pretender" the reference to the *Rejected Addresses* alone is given. I have compared my copy of the 1812 edition with the new edition (1865), but in neither do the lines occur.

The concluding lines of the "Fitzgerald" may have been in Dr. Brewer's recollection :—

"God bless the army, bless their coats of scarlet,
God bless the navy, bless the Princess Charlotte,
God bless the guards, though worsted Gallia scoff,
God bless their pigtails, tho' they're now cut off;
And oh, in Downing Street should Old Nick revel,
England's prime minister, then bless the Devil!"

SPARKS H. WILLIAMS, F.R.H.S.

Who is the author of *Poems and Fugitive Pieces*,
by Eliza, London, 1796?

JONATHAN BOUCHIER.

"Nescio quod, certe est quod me tibi temporet astrum."

WALTER C. WAITMAN, JUN.

Norfolk Va., U.S.

"Half house of God, half castle 'gainst the Scot."

(Said of Durham.) JONATHAN BOUCHIER.

POEMS.—Whose is a poem that appeared without name, a few years ago, in a *Dublin Juvenile Magazine*, "The Echo on Earth of a Voice in Heaven"? but that is an improved intitling :—

The First Stanza.

"I shine in the light of God :
His stamp is on my brow :
For my feet the Valley of Death have trod :
And I reign in glory now."

The Last Stanza.

"Then why should your tears run down,
And your hearts be sorely riven.
For another gem in the Saviour's crown,
And another soul in Heaven?"

Who wrote these touching verses?—

"If thou art sore beset
With sorrows that thou wouldst forget—
If thou wouldst read a lesson that will keep
Thine eyes from weeping and thy soul from sleep,
Go to the woods and hills. No tears
Dim the sweet look that Nature wears."

UNDER THE ASH.

"JOHN BON AND MAST PERSON."—Can you give me any information respecting the authorship and probable date of this curious little satirical poem? I have a reprint without any date, but the printer's name and address, "J. Smeeton, 148, St. Martin's Lane," and the following explanatory notice: "The above Manuscript Note was written by the late Richard Forster, Esq., and is in the original copy from which this is reprinted."

H. H. S. C.

NELSON.—I shall be obliged to any one who tells me where I may find the following lines; or to any one who supplies the remainder, if the lines are not the whole :—

"Of Alexander some may boast,
Of Bonaparte too,
Of Julius Caesar's mighty host,
Who made the Gauls to rue.

But Nelson! gallant Nelson's name,
It far exceeds them all:

Britain still shall rule the main,
And weep her hero's fall."

THOS. RATCLIFFE.

[The first verse seems to be adapted from the opening verse of a well-known song of the last century, *The British Grenadiers*.—

"Some talk of Alexander and some of Hercules,
Of Hector and Lysander, and such great names as these," &c.]

"WHERE YONDER RADIANT HOSTS ADORN," &c.
—Can any of the readers of "N. & Q." inform me who is the author of the following lines?—

"Where yonder radiant hosts adorn
The northern evening sky,
Seven stars, a splendid glorious train,
First fix the wand'ring eye.
To deck great Urza's shaggy form,
Those brilliant orbs combine;
And where the first and second point,
There see *Polaris* shine."

These lines are quoted in the late Admiral Smyth's *Celestial Cycle* (London, 1844). I have had occasion to use them myself in a popular work of mine. Lately, I have been informed that they were seen a few years since in a book, of duodecimo size, about forty or fifty years old. My informant, however, forgets the title, but he believes that the lines were written by the author of that book. I have some impression on my mind that the lines were written at an earlier date; and I have some faint recollection of seeing these and other astronomical verses extracted from a celestial ballad, and inserted most probably in an old volume of *The Gentleman's Magazine*. EDWIN DUNKIN.

Kidbrooke, Blackheath.

THE STAMFORD MERCURY.—There is a common assertion in works on or connected with newspaper history that this weekly paper was the earliest provincial newspaper. There was a discussion of it in vol. ii. pp. 179, 236, 356 of the present series, but it did not settle the question, which is of some interest, nor establish the earliest issue of the paper in question. No one professed to be certain of an earlier existing copy than one of 1715-6, which only made the issue 1713; but the claimed date of commencement was 1695, and it is so stated in the compilations of Andrews, Mitchell, &c.

The only copy to which I have access is dated 1728, and contains two half volumes, numbered xxxi. and xxxii. At the rate of two volumes a year, the paper would commence in 1713, as the former calculation made it. This coincidence gives us strong reason to believe that 1713 is the proper date of commencement, and not 1695, when the newspaper press hardly existed.

Norwich, Worcester, Exeter, Nottingham, and Hereford appear to have possessed papers (one or two of them still in existence) at an earlier date, but none before the beginning of the century. Are we not entitled to demand that some evidence should be produced before such an important fact

is assumed? Even the earliest London weeklies only date from Queen Anne's reign. The earliest provincial paper which I have traced is the *Norwich Gazette*, 1706. E. C.

"HUMANITY."—How did the term "Humanity" come to be applied to the "Latin language"? and, when understood in that sense, has it the same meaning with that word as it is used in our common parlance? CHRYSARION.

8, West Crof Street, Paisley.

[We are not aware that the word was ever applied as our correspondent states. "Humanities" in the plural was applied, formerly, to Grammar, Rhetoric, and Poetry, as "literæ humaniores." In Scottish Universities, the professors of those subjects used to be called "Humanists."]'

EPHING FOREST EARTHWORKS.—Is any account extant of ancient earthworks in Epping Forest? I recently visited the forest from Loughton, and after traversing some distance along a wooded valley ascended a hill bearing to the right. At the top my attention was attracted by what seemed like a circular ditch, the earth from which had been thrown up to form an embankment enclosing a broad, platform-like space. The ditch is now a mere wide groove, and the adjacent bank is no doubt reduced in height. Both the ditch and the embankment, as well as the plateau, are covered with trees and the ordinary growth of the forest, showing that the works, if artificial, are of considerable antiquity. I did not go entirely round the enclosure, but I went a considerable distance, and explored a portion of the interior. What I saw persuaded me that this was one of those ancient earthworks of which so many examples are known, and of which I have myself examined not a few. The last I went over is the one on Seaford Cliff, which bears a near resemblance to what I saw in the forest. B. H. C.

AN "END."—Can any of your readers tell me the meaning of the word *End* in the following extract from a Sermon in 1665?—

"Are we not brought very low, w^h any dare meddle wth y^e mysteries of religion? w^h any botching (*sic*) fingers, fitter for an *End** and an Aul, dare venture to distribute the sacramentall bread and wine."

R. S. HASSARD.

Stockton Forest Rectory.

THE SEA SERPENT.—An account of our old friend, the Sea Serpent, went the round of the papers a short time ago. A gentleman who had seen it from a boat gave a detailed description of it. Would any correspondent give me the date of one of the leading papers in which that account appeared, or, still better, put the whole on record in "N. & Q."? JOHN PIGGOT, JUN.

* ? A wax end.

"MAS."—Does *mas* signify *feast* in the word Christmas? Why is there one *s* in the word? *Mess* means food; *mast* signifies food porcine. Is the word *mas* totally distinct from *mass*? Lam-mas is said to be Loaf-Mas, *i.e.* bread-feast. Does *mass* mean a feast upon a sacrifice?

R. A. TAYLOR.

Bristol.

MEASUREMENT OF ENGLISH AND FRENCH CATHEDRALS.—Will some of your readers help me to refer to *original* measurements of the dimensions of French and of English cathedrals? Among the various statistics to which I have access at present I find few that are authoritative and few that are not discordant. T. M. COAN.

Park Place, New York.

A STUART TRADITION.—

"At Underhill in this parish (Cheriton), the Duke of Richmond lay as he passed to and from Charles II. while in exile, during the day concealing himself in the wood, still called Richmond's Shave, whose owner, at that period, named Writtle, was, at the Restoration, rewarded with the governorship of Upnor Castle."—*Ireland's Hist. Kent*, vol. ii. p. 181.

I am anxious to have historical references to substantiate this tradition, to learn the Christian name of Writtle, and where he was buried.

HARDRIC MORPHYN.

COL. JOHN CROMWELL, third son of Sir Oliver and Elizabeth (Bromley) Cromwell, and cousin to Oliver Cromwell, the Protector, married Abigail Cleere, sole daughter and heir of Sir Henry Cleere of Ormesby, Norfolk, by whom he had a daughter, Joan, baptized at Upwood, Sept. 28, 1634. Had he any other children? John Cromwell, said to have emigrated from Holland to New Netherland, date not ascertained, but probably prior to 1680, is reputed and claimed to have been his son. What proofs of this exist? Col. Cromwell's military services seem to have been mostly performed in Holland. A lawsuit between him and his wife had been pending in the Court of Wards in London some time prior to 1646, the exact nature of which is not apparent from any published account which I have seen. On the 30th October of that year, on the petitions of the parties, all matters in difference between them were, by order of the House of Commons, referred to the hearing and determination of the Court of Chancery (*Common's Journal*, vol. iv. pp. 532, 709, 710), where, in 1649-50, a decree was made in the husband's favour. (See Noble's *Memoirs of House of Cromwell*, vol. i. pp. 58, 318.) Possibly it may appear from the pleadings and proceedings in this suit, either in the Court of Wards or the Court of Chancery, whether or not they had other children, their names, &c. Will not some correspondent of "N. & Q." having access to these records examine them, and give the result of such examination? J. C.

New York, U.S.A.

ROBERT HARDING.—

"Robert Harding—citizen and alderman of London, and at date hereof [Aug. 30, 1568] sheriff-elect of the said city: son of John Harding, who was son of John Harding of Newport Pagnel in the county of Bucks."—*Guillim*.

Can any of the readers of "N. & Q." give information as to the descendants of this Robert Harding? There was settled in the neighbourhood of Nenagh, co. Tipperary, early in the last century, a family who wrote their name "Harden." They and their descendants bore the same arms as those granted to Robert Harding; viz., Or, on a bend az. three martlets arg., a sinister canton az., charged with a rose of the first between two fleurs-de-lis of the third. Querist would be glad to know if any of Robert Harding's descendants settled in Ireland, and when? Were these Hardings of Newport Pagnel akin to Thomas Harding of Chesham, Bucks, who was burned there as a Lollard in 1502, by order of Bishop Longland? GULIELMUS.

JOHN HEATHEN (?).—About seventy-two years ago a gentleman of this name went from Belper, in Derbyshire, to Demerara, where he acquired considerable property as a sugar-planter. He died about 1836. I shall be obliged for any information about his death, and for particulars as to the disposal of his property. THOS. RATCLIFFE.

CAREW OF IRELAND.—Some years ago I endeavoured, but in vain, to trace the paternal ancestry of Lord Carew. Sir B. Burke commences his account with Robert Carew, who married Miss Shapland. I go back one generation further to another Robert, who married Anne, daughter of Andrew Lynn, Esq., of Ballinamona, near Waterford, High Sheriff of that county in 1644, and had issue three sons and five daughters—viz., Robert, Peter, Lynn, Christabella, Juliana, Mary, Alicia, and Elizabeth. Their father had a brother, Lawrence Carew. In 1707, Robert and Anne (Lynn) his wife levied a fine of the lands of Knocktown, Poulpeasty, Loughlass, Clouroche, and Bally McKissy, in the county of Wexford; he was J.P. for that county in 1676, is said to have been born in 1638, and died Feb. 8, 1708. His eldest son, Robert, was born in 1680, and Peter in 1681. This Peter appears to have been called to the English Bar; he was of the Inner Temple in 1710, when he levied a fine of several townlands in the county of Wexford. In this same year a fine was levied of the lands of Ballyadam, in the Barony of Bantry in the same county, by Roger Carew of Ballyon, co. Waterford, gentleman, and Elizabeth Carew, otherwise Mills, his wife.

Ballinamona has continued in the Carew family to the present time; but, curiously enough, I find that on the death, intestate, of Roger Carew of Ballinamona, gent., administration was granted Nov. 17, 1661, to another Roger, of the same place;

and Roger Carew, jun., Esq., was High Sheriff of Waterford county in 1684. In my notes I find a query whether these three Rogers were not rather of Botten, near Lismore, co. Waterford. I am unable to say whether they were relatives of Robert. There was an ancient family of the name settled at Garryvoe, co. Cork. I have ten descents ending with Robert Carew, Esq., who died in 1633. I do not know whether on his death that family became extinct, but I believe so; at least, he is not stated in the funeral entry to have left any issue.

I hope some of your correspondents may be able to throw additional light on the ancestry of this family, who of course claim to be a branch of the great English family. Y. S. M.

THOMAS FAMILY.—Can any reader of "N. & Q." tell me anything of the antecedents and descent of Evan Thomas of Swansea, South Wales, born 1580, died 1676, whose son Philip was of the house of Thomas & Devonshire, Bristol, and in 1640 came with a cargo of goods to Kent Island in Lord Baltimore's Province of Maryland? This Philip bore argent, a chevron chequy of or and sable between three Cornish choughs or ravens close of the last. Crest, on the branch of a tree lying fesseways, at the dexter end, some sprigs vert, a chough or raven with wings expanded sable. These arms were engraven on his silver service and on his walking-stick, both of which are in the possession of his descendants.

Did William Thomas, Lord Bishop of Worcester, who died 1689, bear the same arms?—and does his pedigree, said to have been taken out of the Herald's Office in 1688, contain the names of the aforesaid Evan and Philip?

Also was Samson of Bayeux, Bishop of Worcester 1096-1112, nephew of Thomas Archbishop of York 1070-1100, and the son of a married priest, ever married?—if so, is anything known of his descendants, or of any family connected with him? By tradition, Evan Thomas of Swansea was of the family of the Bishop. Any information on the above subjects, if sent direct, will oblige

LAWRENCE B. THOMAS.

54, McCulloch Street, Baltimore, U.S.A.

Replies.

OLIVER CROMWELL AND THE CATHEDRALS.

(4th S. x. 221.)

I believe, as MR. BOUCHIER states, that I neglected to reply to CLARRY's question (3rd S. xii. 490) as to my authority for the assertion (3rd S. xii. 380) that Cromwell's soldiers "danced upon the marble slab of the altar (at Durham Cathedral) so as to leave thereupon the imprint of iron-heeled boots." I would reply, my authority is tradition; that same "authority" that produced Mr. Raine's

statement concerning the Scotch prisoners warming themselves "at a huge fire made of the wooden stall-work of the choir." (*Brief Account of Durham Cathedral*, p. 12.) At any rate, I am not aware of any other "authority" for the statement; and many similar statements of like events, in those and other troublous times, must necessarily be more or less based on traditionary stories, and may, therefore, possess little or no truth. But whether or no Cromwell's soldiers "danced" or stamped on an altar, yet sufficient was proved against them by the editor of "N. & Q." (3rd S. xii. 323) to convict them of acts of spoliation of churches. But I must remind CLARRY, that although I "filed a long string of interrogatories against Cromwell in connexion with Durham" (4th S. viii. 109), yet in the very same note I also filed a series of charges against James Wyatt, the architect, for the modern Vandalisms that he contemplated carrying out in the same

"Cathedral huge and vast."

CLARRY requests me to look at his note concerning the wanton spoliations of Dean Whittingham, and suggests that I shall probably observe, with the mechanic at Beverley, "It's all the same." To this delicate irony I would reply, that iconoclastic acts and shameful destruction of architectural work must be reprobated by every right-minded person, whether such acts were perpetrated by Scotch prisoners and their Puritan warders in 1650 or by a Dean in 1563—I might add, by a second Dean in 1551; for between Robert Horne and William Whittingham there was not much difference in the treatment of the glorious building confided to their care: to them it appears to have been "all the same." But I would remind CLARRY of a point not mentioned by him in his note on this dreadful Dean Whittingham. He married Calvin's sister. I have no desire to "whitewash" that iconoclastic Dean, yet I would humbly suggest that some of his deeds may have been influenced by "his better half." In fact, the dark side of the history of that grand cathedral of Durham does not, unfortunately, rest with Cromwell's soldiers and the Dunbar prisoners; nor even with the two Deans just mentioned; nor with the threatened evils of James Wyatt. A long catalogue of things horrible would have to be compiled; from the day when the Nevilles of Raby offered their stag, at St. Cuthbert's Shrine, on St. Cuthbert's Day, when the ministrant monks being cuffed, at the very altar, by Neville's retainers, valiantly defended themselves with large wax tapers, and compelled their opponents to retreat,—to that later day, though more than a century and a half ago, when Prebendary Dobson's nurse was allowed to go into the Cathedral Library on wet days, and was there suffered to cut out the "pretty pictures" from the choicest illuminated manuscripts for the delectation of the small fry Dobson committed to her charge.

Perhaps, after all, on reviewing such a catalogue of horrors, we can exclaim with the Beverley mechanic, "It's all the same!"—the same wanton destruction and heedless spoliation in one century as another. Of course, in this enlightened nineteenth century, we are exceptionally wise and clever, and have the best possible good taste, and are not as our forefathers were! And, for example, we felicitate ourselves that at this present time, in the matter of the architect, James Wyatt, Sir Gilbert Scott is being paid 4,000*l.* to undo the work in Merton College Hall, Oxford, for which James Wyatt was paid, in 1770, an extravagant price, to metamorphose fourteenth-century architecture to George the Third what-shall-we-call-it. The readers of this number of "N. & Q." may not live to mix with "The Coming Race," or to see the wonders predicted in Mrs. Loudon's novel, "The Mummy;" but if any old Parr among us shall linger long enough to escape Mr. Thoms's vigilant centenarian eye, will he be able to read of a large sum in decimal coinage being devoted to that skilled and fashionable architect of the day who shall be pledged to undo all the work of the Gilbert Scott of the unenlightened year 1872? If so, may I not be there to see.

CUTHBERT BEDE.

Since my former letter on this subject, I have been at Salisbury Cathedral, and here the inevitable Oliver again came to the fore. The verger in conducting us through the chapter-house, and explaining the curious series of sculptures representing scenes from Scripture, informed us that these had been broken and defaced to a great extent by "Cromwell's Commissioners." Damaged they undoubtedly were, but how much Oliver had to do with the damaging of them is quite another matter. I am under the impression that the Commissioners sat at Salisbury in 1645, and if so, to speak of *Cromwell's* Commissioners is something like speaking of Napoleon's Generals at the close of the French Revolution in 1795. In 1645 not only had Oliver no civil power, but he was not even military Commander-in-Chief. The Commissioners must accordingly have derived their authority from the Parliament, and to call them *Cromwell's* is, to put it mildly, a misrepresentation. It would almost seem that misrepresentation, provided only it is of Oliver Cromwell, is not only excusable but actually laudable! It is a great pity that the Dean and Chapter of each cathedral do not compel candidates for the vergership to undergo an examination in English ecclesiastical history, at any rate from the Reformation downwards, and then perhaps there would be some likelihood of Oliver's name disappearing from the scene in connexion with cathedral destruction. If the stones of Salisbury Cathedral could cry out, they would not have much to say against Oliver Cromwell, but a great deal against James Wyatt, who waged war against the beautiful

church as though he had entered England with fire and sword. Not only did he destroy the campanile on the south side of the minster, but (so I read) *he threw the stained glass by cartloads into the city ditch!* Yet he was a so-called architect, not an Ironside soldier. He, and not Cromwell, was the true *malleus ecclesiarum*: witness Durham, Hereford, and Salisbury.

CAN CLARRY or MR. PEACOCK help me in verifying the date of the sitting of the Commissioners at Salisbury? I think this incident at Salisbury is an instance of what I said in my last letter, that the more closely the matter is looked into the less reason will there be found for attributing blame to Cromwell. I wonder if the day will ever arrive when one who was perhaps the greatest Englishman that ever lived will no longer be regarded by an ungrateful country as a vulgar ruffian. I dare say Mr. Carlyle, like Milton and Wordsworth, waits for the sure judgment of posterity; but it must be rather mortifying to him, after his enormous labours in Cromwell's cause, to find a London audience in the year of grace 1872 applauding to the echo a drama which contains, as I hear, a most astounding caricature of the Protector. When this is the case, there is little wonder that cathedral vergers should look upon Oliver as their chief *bête noire*.

JONATHAN BOUCHIER.

2, Stanley Villas, Bexley Heath.

PLACE-NAMES IN -HÓ OR -HOE.

(4th S. x. 102, 171, 255.)

Perhaps some acknowledgment is due to the remarks of your correspondents, MR. PEACOCK, MR. PICTON, ESPEDARE, and C.

In the note (x. p. 102) in which I produced some ancient examples—considered by MR. PICTON to be “a very slender foundation”—of the actual synonymous use of “-hó” and “-han” in place-names in the south-west half of England, the question of the possible Scandinavian origin of “hó” was purposely avoided; and this origin shall not even now be denied. The fact brought forward was the same, whatever may have been the tribal, or even national, source of either of them.

I confess, however, that this reserve was partly induced by perceiving that, even if the three “-hoes” of the north coast of Devon may at some times have been strongholds of the northern rovers, being naturally fastnesses on that coast frequently infested and ravaged by them, yet that a settlement so prolonged as to graft a name of their own upon it was almost impossible at the other place, Pinhoe. It is inconceivable that such a wasp's nest could, for any continuance, have been tolerated on a post so imminent of the subjacent city. A glance at the position is enough to show that a

continued foreign occupation of it must speedily include the city itself. Besides this, it is positively wedged between the city and its ready allies, the “Devonish and Somersetish folks.”

But it is not merely unlikely. We have what amounts to a record that Pinhoe was *not* a Danish settlement. One of the five vernacular narratives of the transaction of A.D. 1001 edited by Mr. Thorpe, appearing to be of West-Saxon origin, is fuller than the others upon this local affair. It continues, beyond them, to complain that the morning after the conflict the retreating Danes “burned the ‘ham at Peonho’ and at Cliston, and also many good ‘hams’ which we cannot name.” Would the Danes have so treated a settlement of their own people? And, if they had done so, would the Anglo-Saxon annalist have put it into his catalogue of their misdeeds?

Equally shy of the hot cinders of your late “Kelticism” controversy, I will only venture to agree with MR. PICTON that places named “-combe” are numerous in this western province. It is, indeed, literally powdered with them. But they are always *in* “cwms,” not merely “connected with” or “in the neighbourhood” of them. A “-hó” in a “cwm,” like Trentishoe, can hardly mean a “height,” from having “reference to” or being “connected with” one.

Your correspondent continues, that “Combe-Martin is near Martinhoe,” and that “the *hoe* and the *combe* thus have reference to each other, as the height and the hollow.” The distance is not more than five or six miles, but includes a similar relation equally obvious and closer, which, of course, intercepts or absorbs the inferred “reference.” But any fancied relation between Combe-Martin and Martinhoe can be disposed of at once without the help of conjecture. The first part of the name Martinhoe is that of the dedication saint of the church; whilst Combe-Martin—dedication, St. Peter—was formerly under the lay tutelage of a family of Martins, its owners.

But this dedication itself deserves a second passing glance. Here is one of the very group of names in question, bearing witness of the fact that the place had a church before it had a name. Who gave it this name—this Christian name? The very existence of a church attests a permanent settlement. The northern bands of sea-rovers were still by the Anglican chroniclers, with probable truth, called “Pagans.” Does the pacific permanence indicated by a church suggest temporary occupations as a basis of their ravaging incursions upon the numerous “-combes,” and “-leighs,” and “-ridges,” and “-downs,” and “-hams,” and “-tons,” and “-fords” with which that spot is surrounded?

MR. PEACOCK gives a list of north-eastern names in “-oe,” and includes the “-hoes” among them. The effect of this would be to remove the latter to a very much wider class, where they

would totally cease to concern the south-western "-hoes" of our inquiry. The termination "-oe," without "h," seems to be well settled to indicate an island or peninsula. But, whatever may be the case now, the letter "h" was formerly highly conservative—at least among northern nations—and is often too valuable a barrier between families of words to be lightly disregarded. The few Devon "-hoes" have no "-oes" for neighbours. Is it certain that the eastern sandhills—mostly in estuaries—are called "-hoes" because they are hills?

Although Mr. Worsaae does not include "-hoe" in his statistical table of Danish-English endings (*Danes and Norw. in Engl.* 1852, p. 71), it had been already observed that he incidentally deals with it (p. 76). He assumes it to be identical with "Hœi"—formerly written "Hœy"—in Jutland; which he interprets "a hill or small mountain." But his parallel did not obtain the confidence which appears to be extended to it by your other correspondents. It has been already shown (p. 104 of your present vol.) that the ancient English form was "hó," the "e" being an aftergrowth upon English soil; which Mr. Worsaae does not seem to have observed. The Danish diphthong shows a fondness for changing into "a," or "ea," or "ey" rather than back into its parent "o." For example, Danish "œl" into English "ale"; for which—both name and thing—it is said we have to thank them. But more than this, the English silent "e" seems unequal to the burden of the Danish "i" or "y." But if, as shown, even this mute vowel must be altogether withdrawn, the posture of the "i" or "y" will somewhat resemble that of the Spanish sage sleeping upon his saddle, from which his dumb beast had been subtracted.

Mr. Worsaae says that his work "contains the first fully detailed examination of the subject from the Danish side." He does not mention Bp. Eric Pontoppidan's *Gesta et Vestigia Danorum extra Daniam*, Hafn. 1740-41, 8vo. 3 vols. Of this the second volume is nearly occupied by England, Scotland, and Ireland. At p. 205 of vol. ii. the Bishop mentions, as being among the manuscripts of the University Library at Copenhagen, a *Prolixior Index Nominum apud Anglos propriorum, tam locorum, quam hominum que originem Danicam sapiunt*, by Jonas Venusinus, Hist. Regius. Has this manuscript ever been brought into use in print? And is it still there? No doubt it abounds in mere guesses. But guesses are often valuable preliminaries to facts.

THOMAS KERSLAKE.

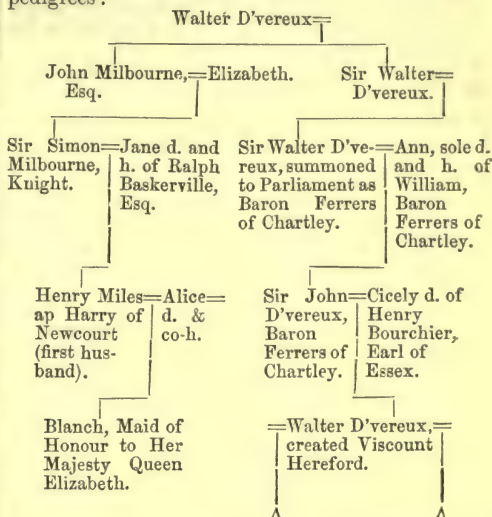
Bristol.

BLANCHE PARRY.

(4th S. x. 48, 191, 239.)

The daughter of "Henry Miles ap Harry" of Newcourt, by his wife Alice, the daughter and co-heiress of Sir Simon Milbourne, knight, of Tilling-

ton, in Burghill, co. Hereford, and Icombe, co. Gloucester (*Harl. MSS.* 1140 and 1442), was maternally related to the ancient Hereford, Gloucester, Worcester, and Salop families of Breynton, Hackluyt, Monington, Whittington, Whitney, Herbert, Walwayn, Hyett, Moore, Cornwall, Barton, Rudhall, and Bishop. It is probable she was named after her aunt, Blanche Milbourne, who married, secondly, Sir William Herbert, Knight, of Troy House (natural son of William Herbert, the first Earl of Pembroke of that name), and brother to Sir Richard Herbert, Knight, of Ewyas, father of William Herbert, Earl of Pembroke, of the second line. She was also maternally related to the D'vereux Barons Ferrers, as will be seen by the following extract from the Milbourne and D'vereux pedigrees:—



Of her ancestors, the Milbournes, the information contained in the following copy of a manuscript in the possession of Lady Frances Harcourt, and preserved at her seat at Brampton Brian, co. Hereford, may be deemed of interest:—

"The pedigree of the Milbournes w^{ch} came out of Lincolnshire, w^{ch} were the great Inheritors King Edward the fifth and S^r Peirce Milbourne descended from two Sisters. The Milbournes came west And S^r Peirse Milbourne was one of the Lord Bewchamp's heires and Chancellour to the Queene of England And married the Daughter and heir of S^r John Ailesford or Ansam Knight Lord of Tillington in Herefordshire The S^d S^r John received the King of England into his house and kept him certayne dayes oute of his owne Costs & Charges. S^r Peirce had a sonne by the fors^d Daughter hight S^r John Milbourne the w^{ch} married the daughter of S^r Walter Devereux of Webley. If you think this be not true goe to the parish Church of Tillington w^{ch} is called Burghill within two miles of Hereford, and there shall you find a faire Tomb with wrighting saying Here lieth the body of S^r John Milbourne and Elizabeth his wife daughter to the most honourable knight of England

S^r Walter Devereux w^{ch} was slaine at the battle of Pilth The s^d John and Elizabeth had a sonne hight Simon Milbourne, and S^r John Baskerville Lord of Eardesley and Ralph were brothers the mother of them was the Daughter of the Lord Audley, and the mother of her was the daughter of the Earle of Arundel The fores^d Ralph married the daughter and heire of S^r John Blackett in Cotswould at a place called Jcombe and he had a daughter by her hight Jane the w^{ch} the fores^d Simon Milbourne married and had by her a sonne and xij daughters The sonne & two daughters died without issue and the xi Daughters were married as followeth

- j Elizabeth the Eldest was married to S^r Thomas Monnington Knight of Sarnesfeld in Herefordshire who had by her seaven children and after his decease she married a worshipfull Esq^r named John Whittington and had by him foure children
- 2 Sibill the second Daughter was married to Richard Hackluyt Esq and after his decease married to John Breinton Esq and had issue by either of them
- 3 The third was married to W^m Riddall chiefe Judge of England and the Kings Attorney and had by her many children
- 4 Joyse the fourth Daughter was married to Thomas Hyett of the florest a man of fair lands and had issue by her
- 5 Katherine the fifth daughter was married to Esq^r Barton of Webley a man of faire liveings and had issue by her
- 6 Blanch the sixt daughter was married to James Whitney of Whitney and after his decease she married the right worth knight S^r W^m Herbert of Troy she had children by them both
- 7 Alice the seaventh daughter was married to Henry Mill of Newcourt & had many children, viz 19.
- 8 Eleanor the eighth Daughter was married to John Moore Esq a man of faire lands in Gloster and Worcestershire
- 9 Margaret the ninth daughter was married to John Bushop a man of faire liveings in Worcestershire
- 10 Ann the tenth Daughter was married to Thomas Wallowin Esq^r a man of faire lands in Herefordshire
- 11 Jane the eleaventh daughter was married to S^r Richard Cornewall Knight of Herefordshire & had issue by him

All the s^d daughters had many children

The s^d S^r Simon Millbourne knowing his title to be good and pedigree went to Law with King Henry the 8th and recovered an Advowson in Lincolnshire of 500^l a yeare against the King

This Simon Millbourne inherited the lands of S^r Peirce Millbourne in the West, S^r John Allison (*sic*) S^r John Old Castle and S^r John Blackett Knights

After the death of that nobleman S^r Walter Devoreux, one S^r Thomas Parr out of Kent married his wife and had by her two sonnes S^r Thomas and S^r W^m Knights, w^{ch} were uncles by the mother to the fores^d Simon The s^d S^r Thomas Parr had two daughters Henry the 8th married the one and the Earle of Pembroke the other

The superscriptions upon the Tomb in Burfield (*sic*) Church as appears there

Hic jacet Elizabeth uxor Johannis Millbourne Armigeri que Elizabeth fuit filia nobilis Gualteri Devereux militis que interfectus fuit Bello Pilatæ quæ quidem obiit Anno Dni 1475

Cuius anime propitiet^r Deus Amen

Hic jacet Johannes Millbourne Armiger filius Peircei Millbourne qui quidem Johannes obiit 7^o die mensis Septembris Anno Dni 1435

Cuius anime propitiet^r Deus Amen."

I am indebted to the Rev. Charles J. Robinson,

M.A., author of *The Castles of Herefordshire*, for the above copy of MS., and who informs me that it appears, from the handwriting, to have been written in the early part of the seventeenth century.

THOMAS MILBOURN.

11, Poultry, E.C.

WHITELOCKE'S MEMORIALS (4th S. x. 274.)—MR. THOMS has made a slip of the pen in ascribing the editorship of Whitelocke's *Memorials* to the Earl of Annesley; it should have been Earl of Anglesey (Arthur Annesley of the Restoration, made Earl of Anglesey after that event, a learned but pragmatistical and cross-grained statesman of Charles the Second's reign). But I doubt the correctness of ascribing to him the editorship. I should be glad to know if there is any other or better authority for the story than Horace Walpole's statement at the end of his sketch of Anglesey: "And his Lordship is supposed to have digested Whitelocke's *Memories*." (*Royal and Noble Authors*.) This is repeated exactly in Horace Walpole's words in Kippis's *Biographia Britannica*. Mr. J. L. Sanford, in his laborious work on the Great Rebellion, has the following:—

"I am inclined to think that some injustice has been done to Whitelocke's memory by the compilation published after his death, entitled his *Memorials*, which is manifestly a bookseller's speculation, founded on some rough notes of Whitelocke, eked out by scraps from the newspapers, and other much more doubtful sources of information; and edited by some Royalist who had little personal knowledge of the general events of the Civil War, and who has not only made sad confusion in dates, but (as in the case of Strafford's trial) has also introduced certain passages which may be safely pronounced to be absolute forgeries."

Anglesey could not in any way correctly be called a Royalist. As Arthur Annesley he was a foremost Presbyterian at the time of the Restoration; and, as such, had his reward with Holles and others. Can Mr. Sanford direct us to any original information as to Whitelocke's *Memorials*?

W. D. C.

"FLORENCE" (4th S. x. 154.)—HERMENTRUDE justly characterizes this as a "very beautiful name," and, no doubt, the correspondent who signed it was a lady; but how came it to take the place of Finin or Fineen, an Irish name used by men, especially among the McCarthy Reaghs and McCarthy Mores, and which has been anglicized into Florence from the time of the Tudors to the present day? I can partially account for such transformations as Angus and Connor into the classical Æneas and Cornelius, for most documents were written in Latin; but where was the name Florence found? GORT.

ANCIENT GEOGRAPHY (4th S. x. 127, 207.)—I am glad to hear that Edward VI. did not mistake a continent for a city, and sorry to find my own knowledge so "infinitely little" that I have

mistaken a city for a continent. I hope my ex-correspondent, MR. PICKFORD, did not mean to be very satirical by calling me *learned* while he was engaged in enlightening me, and in exposing my ignorance as it deserved. To both replicants I beg to tender thanks. HERMENTRUDE.

BECKFORD'S BURIAL-PLACE (4th S. x. 138).—MR. R. PASSINGHAM states that Beckford, the author of *Vathek*, desired to be buried in his "garden" at Lansdown. The ground around Beckford's Tower on Lansdown could hardly have been called a garden; it was more of a shrubbery. The authority for the desire to be interred would be interesting. Beckford was interred in the Bath Abbey Cemetery, between Widcombe and Combe Down, *in consecrated ground*. The Tower on Lansdown and the surrounding ornamental grounds were sold by auction, and the purchaser proposed turning the space into a tea-garden. This was repugnant to the feelings of his daughter, the Duchess of Hamilton, who re-purchased the ground, and conveyed it, for the purposes of a cemetery, to the parish, not the rector, of Walcot. Then the remains of Beckford were removed from the Abbey to the Walcot Cemetery, on Lansdown, *where the ground was consecrated*. The stone and iron-work that constituted the surroundings of Beckford's tomb at the Abbey Cemetery now form part of the entrance to the Lansdown Cemetery, while the tomb rests on an entrenched mound in the cemetery. The *Historic Guide to Bath* says:—

"Mr. Beckford's sarcophagus, designed by himself, was laid, according to Saxon laws, 'extra muros,' and above ground; for he claimed descent from the royal line of Saxony."

R. W. F.

Bath.

MASTIFF (4th S. X 68, 139, 199.)—European synonyms for this word are—

French	<i>mâtin</i> for <i>mastin</i> .
Armoric	<i>mastin</i> .
Italian	<i>mastino stivéro</i> .
Spanish	<i>mastín</i> .
Gaelic	<i>masduidh</i> .
Irish	<i>masdadh</i> .
Med. Lat.	{ <i>mastivus</i> .
	{ <i>mastivus</i> .

I was at first disposed to derive our word through *mastivus*, *mastivus*, from Spanish *mastín*; but the proper derivation would seem to be from the old French *mestif*, which, according to Junius, is older than *mastín*, and was applied not only to the issue of an Ethiopian and European, but also to a mongrel dog (whence the French *métis*; Ménage, *métis* ou *métif*, chien entre le *mâtin* et le *levrier*). Cotgrave gives "*mestif*, mongrell, halfe the one and halfe the other, whence un chien *mestif*." Hence also the Spanish *mestizo*, and the Lancashire

word *mastiss*. The word seems to be derived from *mistus*: thus *mistus*, *mixtus*, *mestivus*, *mestif* (*métif*), *mastiff*. Cfr. Junius, Minshew, Dufresne, Pliny, N. H. viii. 61; Ménage, *Dict. Etym.*; Ménage, *Le Origine della Lingua Italiana*. See also Whitaker, *Whalley Abbey*, p. 170.

R. S. CHARNOCK.

Gray's Inn.

P.S.—Minshew, among other derivations of *mastif*, gives Heb. מצר (say מצר), miscere; and *mastin* has been derived from Teut. *masten*, sagine; and is said by some to be for *mixtin*.

CHRISTIAN NAMES (4th S. ix. *passim*; x. 11, 261.)—The early registers of Sparsholt, Berks, are arranged in alphabetical order. I subjoin a table which will show the comparative recurrence of different names for the first fifty years from the commencement of the entries—viz., from 1558 to 1608:—

Alice	17	Julian	2
Agnes	8	Judyth	1
Anne	3	Isaac	1
Alexander ..	3	Jasper	1
Anthony	5	Jone (or Joan) ..	17
Almois	1	Jane	11
Andrew	2	James	8
Adam	1	Katherine	5
Bartholomew ..	4	Margery	1
Bridget	8	Margaret	8
Briant	1	Matthew	3
Cicilia	2	Maud	3
Christian	2	Mary	9
Christopher ..	2	Nicholas	5
Dorothy	5	Peter	7
Daniel	1	Richard	19
Ellen	5	Robert	18
Elizabeth	17	Ryer	1
Edith	1	Rachell	1
Ellinor	6	Stephen	2
Edward	9	Samuell	1
Emma	1	Susan	1
Edmund	1	Simon	1
Ffrances	1	Thomas	36
George	3	Tobie	1
Henry	19	Ursula	1
Hugh	3	William	7
John	53		

The following also occur prior to 1650:—Austine, Barbara, Baruch, Dulsabell, Gabriell, Gervase, Lettice, Lucie, Marmaduke, Priscilla, and Virgill. J. CHARLES COX.

Hazelwood, Belper.

MARRIAGE OF EDMUND SPENSER (4th S. x. 244.)—This is a very interesting discovery, but I cannot see clearly how to connect it with Edmund Spenser, the poet. MR. JACKSON asks, "Could this Maria be the unknown bride whose beauty and excellencies inspired the poet to write his *Epithalamium*?" I answer, assuredly not, and for several reasons; firstly, because the Christian name of the poet's wife was Elizabeth, and not Maria, as we learn from his seventy-fourth sonnet; secondly, because the *Epithalamium* was not written until

after the year 1592; and, thirdly, because his wife (the bride of the poem) outlived him and married again, and consequently could not be the Maria who died in 1592. This, perhaps, is a sufficient statement of the facts of the case, though it does not exhaust all the arguments against Mr. JACKSON'S thesis. We have enough and to spare of Edmund Spensers living between the years 1569 and 1590, and I would much rather believe that these entries in the register of the parish of Saint Bees refer to one of the other four Edmund Spensers, who we know were living at the time, than believe that Edmund Spenser, the poet, wrote his *Epithalamium*, "the finest love poem in the language," in praise of a lady who would have been his *third* wife.

T. MACGRATH.

Liverpool.

JOUGLEURS v. JONGLEURS (4th S. x. 87, 234).—I am greatly surprised to find Mr. SKEAT asserting that "there is no such word as *jongleur*. It should always be written *jongleur*." As the term was admittedly introduced into England from France, and in old French *both* forms were current (see *Burguy*, 2nd edit. vol. i. pp. 75, 76, and index), I cannot but believe that both forms were current in England also; and if the form *jongleur* did really obtain currency in England, it ought not to be weeded out by over-zealous editors, even though it can be shown to have had its origin in an error. In modern English, *jongleur* (under the form of *juggler*) has alone survived, and *jongleur* has disappeared. But in modern French the contrary has taken place; there it is *jongleur* which has disappeared, and *jongleur* has gained the day. Would Mr. SKEAT have *jongleur* banished from modern French also? If not, why banish it from old English?

But I do not believe that the form *jongleur* did have its origin in an error. Mr. SKEAT'S assertion that the *u* of *jongleur* was misread (and then mispronounced) as an *n* appears to me a mere assertion and nothing more. A Latin *o* was very frequently indeed changed into *ou* in French. Let Mr. SKEAT show me *one* indisputable instance in which such an *ou* was misread and mispronounced into *on*! On the other hand, I admit it to be *possible* that the word *jongleur* may, as Mr. SKEAT says, have given rise to or have had influence in producing the *n* in *jongleur*, but the derivation of *jongleur* itself is so uncertain* that Mr. SKEAT is certainly not entitled to speak in such a very authoritative manner upon this point. The introduction of an *n* into a word formed from the Latin is not uncommon in French, as, e. g., in *langouste* from *locusta*,

* Thus Burguy (i. 76) derives it (though I think harshly) from *calculator* (=calculator), which was used in the meaning of juggler or sorcerer in middle Latin (see Ducange, s. v.): whilst Diez, who mentions the Dutch word named by Mr. SKEAT, does not appear by any means to have made up his mind with regard to the connexion between *jongleur* and *janken* (and *jangeln*).

malingle from *malus* and *æger* (Diez), and most certainly in *lanterne* from *laterna*, and in *rendre* from *reddere*.† What difficulty is there then in supposing the introduction of an *n* in the case of *jongleur*?‡ Scheler and Brachet distinctly affirm this introduction to have taken place, and Burguy and Diez allow us to infer that they hold the same opinion. Not one of them sees any indefensible abnormality in the form *jongleur*, and in the matter of a French word I much prefer their authority to that of Mr. SKEAT.

F. CHANCE.

Sydenham Hill.

Is not your learned correspondent Mr. SKEAT for once mistaken when he says, "There is no such word as *jongleur*"? In all the dictionaries I, here in the country, can lay eyes on—

(1) In Ch. Nodier's *Vocabulaire de la Langue Française, extrait du Dictionnaire de l'Académie*, I find: *Jonglerie*—*Jongleur* (loculator), Espèce de Ménétrier, qui allait chantant des chansons dans les cours des Princes. Joueurs de tours.—Tout homme qui cherche à en imposer par de fausses apparences.

(2) In Noël & Chapsal—*Jongler, jonglerie, jongleur*.

(3) In Vannier's *Dictionnaire Grammatical*—*Jongleur*, On appelait jongleurs les musiciens qui, dans les premiers temps de la poésie, accompagnaient les Troubadours quand ils chantaient leurs vers aux Dames Châtelaines. Aujourd'hui il ne se dit que de ceux qui font des tours sur les places publiques. On dit par dénigrement de celui qui s'annonce pour l'auteur d'un système et qui trompe les autres, que c'est un vil jongleur.

(4) In Roquefort's *Glossaire de la Langue Romane*—*Jongleur, jangleur, jangleur, jonglerie, jenglerie*. *Jongleur* signifie à la lettre un homme dont la profession consiste à procurer du plaisir ou de l'amusement aux autres:—

"Et li autres la jenglerie
Cil qui seivent de jonglerie
Vielent par devant le conte
Aucuns i a qui fabliaus conte
La où il ot mainte risée."

Le Dict. du Buffet.

None but the last incidentally mentions the word *jongleur*.

P. A. L.

† For other examples see Brachet's *French Dict. s. v. concombre* (which compare with our *cucumber*); and also Pott's *Etym. Forsch.* 1st ed. ii. 244 ff.

‡ That there is a tendency to insert an *n* immediately before certain consonants, especially dentals, is indisputable. Within the last few months two cases have come under my own immediate observation. I asked a German servant of mine what she called a "cloud" (an article of female dress) in German. She replied *balandin*, and, as the word puzzled me, she wrote it down. After some consideration, I discovered that this was her pronunciation of the French *palatine*, into which, besides other changes, she had introduced an *n*. I have since heard an Englishwoman of the same class say *gelantine* for *gelatine*. This is the more interesting as it goes a long way to show that the ordinary derivation of the French *dis galantine* (see Brachet, s. v.) from *gelatina* is correct.

N is certainly very frequently found immediately before *g*, and this was no doubt the reason why it was introduced into *jongleur*. We may compare the Lat. *angulus* and *anguis*, which are connected by etymologists with the Sanskrit *ak* and *āhi* (make) respectively.

THE REBEL MARQUIS OF TULLIBARDINE (4th S. x. 161.)—This nobleman's father did not live until 1764. The Duke who died that year was Lord Tullibardine's brother, previously Lord James Murray. I do not think that Duke ever was Colonel of a Regiment of Guards, but he was Lieutenant-Colonel of Lord Orkney's Regiment, the 1st or Royal Scots Regiment of Foot.

He inherited the Barony of Strange, under a decision of the House of Peers, in 1736; Courthope, in the *Historic Peerage*, says, "he being son and heir of John, 1st Duke of Atholl." But at that time his elder brother, the rebel Marquis, was alive. He inherited this Barony, as well as the Dukedom of Athol, in virtue of an Act, which (quoting from Collins's *Peerage*) enacted "that all and every the honours, titles, and estate whatsoever of the said John Duke of Atholl should, from and after his death, descend and come to, and be held and enjoyed by the said James Murray, Esq."

J. M. will find some details as to the O'Hanlon family, but not as to the able barrister to whom he refers, in the 6th volume of the *Journal of the Kilkenny Archaeological Society*, page 57 (1869).

GORT.

STEER FAMILY (4th S. x. 168.)—Mr. Charles Steer of Devonshire Square, London, who died 13th September, 1810, was the eldest son of Mr. William Steer, by his wife Anne, daughter of Mr. Samuel Rastall of Newark, and sister of the Very Rev. William Rastall, D.D., Dean of Southwell. According to one account, Mrs. W. Steer was daughter, not sister, of the Dean of Southwell. Mr. Charles Steer's eldest sister married Mr. William Drury, who afterwards added the name of Lowe, on succeeding to the estate of Locko in Derbyshire. Mrs. Drury-Lowe died, in 1848, at the age of 104. There is a tablet in the church of the Holy Sepulchre, Northampton, to the memory of Mr. and Mrs. William Steer, and their arms show several quarterings.

REGINALD STEWART BODDINGTON.

A WORD ABOUT DATES (4th S. x. 223.)—Let me add to "the lamentably prevailing habit of people when writing," referred to by P. A. L., that pursued by the fair sex, of simply superscribing or subscribing their correspondence with the single reference "Wednesday," or other day of the week, as the case may be, without any further clue to date. I doubt whether even "N. & Q." will be all-powerful enough to get rid of this abuse, but it is worth while to note it. Again: the custom of the worthy Society of Friends in this matter appears so far to have obtained a business footing that the month appears *numerically* expressed on a considerable portion of our current correspondence. But, in time to come, there will be equal difficulty in fixing some of these dates, for it appears to be quite optional whether the day of

the month or the month itself shall take precedence. I have before me two letters thus superscribed—one 12/8/72, meaning 12th of August, 1872, and another 9/6/72, referring to the 6th of September. As it seems very advisable to buoy these additional quicksands for the benefit of those who may in time to come be obliged to wade through the correspondence of the present day, I follow the worthy Captain's advice.

R. W. HACKWOOD.

132, Leadenhall Street.

"LITTLE JOCK ELLIOT" (4th S. x. 383, 490; x. 175.)—Would W. E. kindly tell me in what collection or where I can find the air of this old Border song? GREYSTEIL.

Miscellaneous.

NOTES ON BOOKS, ETC.

IN *Temple Bar*, Mr. Wilkie Collins has commenced his "New Magdalen," with great effect. There is a touch of superior art in letting the reader imagine he sees the way the story is taking, and yet keeps him in doubt. Rhoda Broughton's sketch, "The Man with the Nose," is a bit of serio-comic *fantasque*, which she is obliged to let go, as the rash clown in the pantomime does the red-hot poker. In "The Smell of the Lamps," there is a passage of interest to most readers:—"To some nameless chronicler we owe a knowledge of the fact that Shakspeare's *Hamlet* was played on board ship, in Shakspeare's time, by sailors." We should like to know the name of the chronicler, that of the ship, and when the tars got up the tragedy. We fancy that Mr. Payne Collier has somewhere recorded the same circumstance, but we are unable to speak with confidence on this point.

Among the useful and the agreeable, the speculation and the philosophy, in *Macmillan's Magazine*, there is a flash of poetry that deserves to be especially noticed. "Tired," by Mary Brotherton, is musically and sadly attuned to the subject. Witness these lines:—

"Faith leads thy feet, and past the bars of thought
Shows Paradise. But I nor hear nor see.
Too tired for rapture, scarce I reach and cling
To one that standeth by with out-stretch'd hand;
Too tired to hold Him, if He hold not me:
Too tired to long but for one heavenly thing—
Rest for the weary in the promised land."

Elementary Treatise on Natural Philosophy. By A. Privat Deschanel. Translated by J. D. Everett. Part IV. *Sound and Light.* (Blackie & Son.)

THE Professor of Natural Philosophy in the Queen's College, Belfast, has not only translated M. Deschanel's work, but made great additions to it; namely, the chapters on Consonance and Dissonance, Colour, the Undulatory Theory and Polarization. These chapters, and one entitled "Analysis of Vibration: Constitution of Sounds," are written in a style not only for philosophers, but for those who wish to become so.

Ancient Classics for English Readers: Aristophanes. By the Rev. W. Lucas Collins, M.A., Author of "Etoniana." (Blackwood & Sons.)

THIS new volume of Classics for English Readers is, for many reasons, one of the most interesting of the series, more especially for the proof it affords how human nature, like history, repeats itself. And when Mr. Collins points out the resemblance between Athenian society and our own—in those glorious days which preceded her

political decline, "when the faculties of her citizens were strung to full pitch, when there was much wealth and much leisure, when the arts were highly cultivated and education widely spread," and reminds us of the refinements and vices which followed such a state of things—he touches a chord which may well awaken serious thoughts in the minds of those who watch anxiously the future of England.

The retirement of Mr. THOMS from the Editorship of this paper, which he founded in 1849, has suggested to many of his friends the propriety of offering him the compliment of a Dinner, which will take place on Friday, November 1st, at Willis's Rooms, St. James's. Lord Shaftesbury will preside, and the Vice-Chair will be taken by Lord Lyttelton.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

COLLINS'S PEERAGE OF ENGLAND. 6 vols. 8vo. Plates. 1756.
HISTORICAL DESCRIPTION OF CANTERBURY CATHEDRAL. 8vo. Plates. 1783. By Rev. John Duncombe.
NEW ARITHMETICAL DICTIONARY. 8vo. By John Duncombe. About 1780.

TREATISE ON THE DENDROMETER. 8vo. By John Duncombe. About 1780.

REPORT PRESENTED TO THE PROPRIETORS ON THE OPENING OF THE ELLESMERE CANAL. 1804.

Wanted by G. F. Duncombe, South Kensington Museum, London, S.W.

GARDINER'S FAITHS OF THE WORLD.
GLENVILLE'S SADCIMUS.

Book of ENOCH. By Laurence.

Wanted by J. S., 1, Richmond Gardens, Bournemouth, Hants.

ENGLISH SERVICE BOOKS.

ANCIENT PRINTS AND ETCHINGS.

JAMES THE FIRST'S WORKS. 1st. Edition, folio.

Wanted by J. C. Jackson, 13, Manor Terrace, Amhurst Road, Hackney.

MANNING AND BRAY. Broken copy. Bermondsey. Vol. I. pp. 185 to 241.

Wanted by W. Rendle, Trevellyn, Dartmouth Park, Forest Hill.

DIBBIN'S TYPOGRAPHICAL ANTIQUITIES, Vols. II. and III.

BEWICK'S BIRDS, Vol. II. 1st Edition. Stout paper.

Wanted by J. W. Jarvis, 15, Charles Square, Hoxton, N.

Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

I. That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

II. That Quotations should be verified by precise references to edition, chapter, and page; and references to "N. & Q." by series, volume, and page.

III. Correspondents who reply to Queries would add to their obligation by precise reference to volume and page where such Queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omission.

In No. 10 of the Guardian, it is said, in a note, that "Berdash" was a kind of neckcloth, the vendors of which were called "Haberdashers." The origin of the last word, however, is very doubtful.

H. F.—Green was never the national colour of Ireland;

but blue is said to have been. The former may be called Ireland's sentimental colour. The term "Holy Island" belonged to Erin at a much earlier period than H. F. supposes. It was so-called in the Pagan days, when the Irish Druids worshipped the sun as the type of one Supreme God, whom they called Bael.

TOPOGRAPHIOUS.—The important word in the query is illegible.

VERBUM SAP.—This note would only advertise a worthless book.

J. A. (Belfast) will find an account of Kilalief Castle in Murray's Handbook for Ireland, p. 44.

R. W. HACKWOOD.—The reference has already been given; see p. 234.

G. L.—"Bohemia" is an imaginary locality, inhabited by people as imaginary, whom equally fertile imagination endows with supposed intellectual qualities and decidedly loose principles. "Belgravia" is the locality around Belgrave Square, which is fondly conceived to be the centre and fountain of the eidolon called "Fashion."

L. C. should apply to the person who quoted the lines.

CHIEF-ERMIN.—"Potatoe" is said to be a corruption of the original Indian word. Pomme de terre was a happy French term for it. In the latest published life of Abraham Lincoln, mention is made of an incident in his early days, when, at a village party, potatoes were handed round and eaten as apples.

We are much indebted to the correspondent who writes from Harrow Land, Dorking, and shall always be glad to hear from him.

PHILOLOG., F.S.A., VIATOR, CLER-ONOX.—To all we are obliged for suggestions; but we must observe to each that, if we adopted his particular advice, there would be nothing left in "N. & Q." that would interest the other three.

VIGIL asks leave to protest against the introduction of the word "Redactor" as an English word, in a late volume of Middlemarch.

A BATHONIAN may learn from most Irish Guide-books that the Ogham characters (supposed to have been used by the Druids before the introduction of Christianity into Ireland) consist of sixteen letters (some say, of twenty-five), represented by four arrangements of simple strokes, above, below, or across a straight line. It was reported in 1865 that, among the discoveries made by Colonel Lane Fox in Kerry, were several inscriptions in the Ogham character.

N. H. R.—It is still the custom for Sergeants-at-Law to present rings on assuming the coif. The Ring in Hyde Park may be traced adjacent to the Barracks.

R. N. J. (Ashford).—Please forward the postage for Paris.

CCCXI.—We must leave the question you raise to the discretion of our correspondents.

ERRATA.—Page 244, line 28 from the bottom, for "name, language and local habitation," read "name, lineage and local habitation."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, OCTOBER 19, 1872.

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Notes.

TURENNE AND ANN OF AUSTRIA.

TWO events of sad import signalized the beginning of the year 1649; in England, the execution of King Charles I., and in France the flight, from Paris, of the Regent-Queen, Ann of Austria, to St. Germain, with her young son Louis XIV. and his Court, after having been compelled by the leaders of the Fronde to set at liberty Broussel and Blancheménil, who had been arrested by order of Cardinal Mazarin. The opposite party was headed by the coadjutor, Paul de Gondi (the future celebrated Cardinal de Retz), by the Duke de Beaufort (later nicknamed "Le Roi des Halles"), by La Rochefoucauld (Prince de Marcillac), and by the Prince de Conti, brother of Condé, who, at that time, still sided with the Court; but the year after, disgusted likewise with the vexatious and oppressive measures of Mazarin, having joined the malcontents, the Cardinal had him wilily apprehended and shut up in Vincennes, together with the Prince de Conti and their aged brother-in-law, the Duke de Longueville. Even the great Turenne, blinded by his passion for the beautiful, the ambitious, and intriguing Duchess de Longueville, for a while allowed himself to be led astray from his allegiance.*

* Anne Geneviève de Bourbon-Condé, the Heroine of

Ann of Austria, fearful, no doubt, lest Turenne should likewise forsake the cause of her son,—as they say, "Coming events cast their shadows before them,"—hastily despatched a trusty messenger to him, with the following autograph letter, which is curious from its date and contents:—

"Mon Cousin,—Envoyant par delà le S^r Cruat pour des affaires qui regardent le service du Roy Monsieur mon fils Jè vous fais ces lignes pour vous prier d'avoir entiere confiance et plaine creance en ce qu'il vous dira de ma part, et sil est besoin que pour le contentement des officiers de l'armée que vous commandez Il soblige en mon nom de leur payer ce que vous conviendrez avec eux, ne faistes point de difficulté de garantir ce qu'il promettra car ie vous assure et vous donne ma parole que j'y satisferay a point nommé Ce pendant ie demeure
"V^{re} bonne Cousine

"ANNE.

"a S^t Germain en Laye,"le xij^e Janvier, 1649."

And at the back is written, in Turenne's well-known hand:—

"L^{re} de la Reine"le 12 Janv^r 1649."

It was again Love (that arch tyrant) who was the mischievous cause (though at a less excusable age, for Turenne was then sixty) of his divulging a State secret (the treaty between England and France, negotiated by Henriette Marie). The great man, enraptured with that depraved woman, Madame de Coetquen, could not keep it from her. She told it to her other lover, the no less depraved Chevalier de Lorraine, who, of course, immediately informed Monsieur (the king's brother) of it, from sheer hatred towards the noble Duchess of Orleans.

But a still darker spot in that illustrious existence is the abjuration of Turenne, of whom a Roman Catholic, Le Père de la Rue, could, however, with truth, make the following funereal eulogium:—

"Un homme alors audessus de la fortune, et toute sa vie audessus de l'intérêt, attaché par le sang et par l'alliance à ce qu'il y avait de plus grand dans le parti Protestant; un sage respecté pour la solidité de son génie, et la probité de son cœur; un guerrier renommé par tant de glorieux travaux, qui ne pouvait monter plus haut, ni dans la confiance de son roi, ni dans l'affection de sa patrie, ni dans l'estime des nations étrangères; 'un homme qui faisait honneur à l'homme.' Turenne devint le disciple de Bossuet!"

Which all staunch Protestants and lovers of the hero cannot too deeply lament. P. A. L.

ANCIENT AND MODERN MUSIC.

The controversy now taking place between harmonists and melodists, Wagner and his school, and the other composers of music present and preceding devoted to melody, existed many centuries before Christianity. The music of Wagner, instead of

the Fronde, of whom La Rochefoucauld, one of her too numerous lovers, said:—

"Pour mériter son cœur, pour plaire à ses beaux yeux,
J'ai fait la guerre aux Rois, je l'aurais faite aux Dieux."

being original and that of the future, was essentially that of the past. Harmony rather than melody seems to have originated music, and it was established as a science on the principle of harmony, until men, of genius, in defiance of the authority of persons and of rules laid down by them, gave vent to melody, and carried the public along with them.

This statement is made by Jacques Matter in his *School of Alexandria*, vol. i. pp. 109, 110, the first edition, Paris, 1820. In the second edition of his work, published about 1840, entirely renewed, as he says, I have not been able to find similar passages to those in the first edition.

After giving an account of the origin of music, and saying that Pythagoras founded it exclusively upon mathematics and harmony, and, in spite of writers of theories to the contrary, commanded undisputed possession of the world, he thus relates a revolution which took place, and seems ever since to have given the principles of liberty to music:—

“Les principes d'harmonie furent suivis généralement par les Grecs jusqu'aux temps d'Aristoxène de Tarente, malgré les efforts qu'avait faits Lasus d'Hermione pour introduire une théorie nouvelle. Aristoxène, disciple d'Aristote, enleva quelques partisans à Pythagore. Sa théorie différait essentiellement de celle du philosophe de Samos, basé sur les seuls rapports mathématiques. Aristoxène, qui était un artiste distingué, *aima mieux consulter l'oreille et la sensation, et il osa faire valoir de beaux airs en dépit des calculs mathématiques.* Après avoir rendu dans ses harmoniques l'hommage qu'il croyait dû aux théories, il publia dans son traité de l'audition musicale, *des opinions entièrement contraires à celles de Pythagore.* Son triomphe fut complet: tous les musiciens de la Grèce se firent Aristoxéniens, et nous pouvons joindre nos hommages à ceux des Grecs, puisqu'une partie de ses ouvrages nous est restée.”

I have given in the language and words of the author, M. Matter, the above, which is the most important, and will render part of it into English, and the concluding observations he makes:—

“Aristoxenes, disciple of Aristotle, took away some partisans from Pythagoras. His theory differed essentially from that of the philosopher of Samos, based upon mathematical relations alone. Aristoxenes, who was a distinguished artist, liked better to consult the ear and sensation, and he dared to make beautiful airs of equal value in spite of mathematical calculations. After having in his harmonies paid homage that he thought due to theories, he published, in his treatise upon musical audition, opinions entirely contrary to those of Pythagoras. His triumph was complete: all the musicians of Greece became Aristoxenians, and we can join our homage to those of the Greeks, since a part of his works have remained to us.”

The school of Alexandria, however, Matter says, “decided for learned music. Euclid re-established the mathematical principles of it in their ancient honours; however, it was impossible for him altogether to dispute everywhere the sceptre of his predecessor.”

Pythagoras is said to have lived 500 or 600 years before Christ, and Aristotle about 300, of whom

Aristoxenes was a disciple, and therefore, it may be conjectured, Aristotle was of the same opinion about the two schools of music.

It is said that Pythagoras and his followers associated music with the study of the stars, and from harmony taught astronomy. Matter writes, in commencing the subject:—

“La musique a toujours été traitée par les anciens comme une branche essentielle des mathématiques, et au lieu d'emprunter ses principes à d'autres, elle a souvent prêté les siens même aux astronomes.”

The Wagner school of music assert music was not meant for the amusement of the people, but to give moral, intellectual, and religious instruction.

Philo, in his knowledge and appreciation of music and frequent mention of it in his theological works, shows that he was a disciple of Pythagoras in relation to music, as he is said to have been in other respects, and was as often called the Pythagorean as the Platonist, and probably Plato stood to Pythagoras as Aristotle was inclined to Aristoxenes. W. J. BIRCH.

THE BATTLE-FIELD OF CANNÆ.

In continuation of this discussion as to the precise site of the battle-field of Cannæ, I may be allowed to observe that the natural and direct course for the Romans advancing from Larinum or the neighbourhood of Lucera would be what is now the great post road, which leads from Foggia to the bridge over the Aufidus, where I left the post road. In those days there would be nothing more than a mere track, or mule path, such as we still find in every part of this country. There are no roads such as we understand, but mere paths, along which a mule may jog, but no wheel-carriage can pass along with safety. I had, indeed, taken a curriole at Barletta, but the road became so bad and unsafe that, after the shades of evening set in, I felt it necessary to walk several miles as I approached Canusium, now called Canosa.

The Romans approached with caution, taking care to reconnoitre, as they came near to Hannibal. They did not require to cross the river, but kept on the northern or left side. The ground on both sides of the river for a couple of miles up is comparatively level, and would be no great obstacle to an army. As you approach to the spot opposite Cannæ the ground rises about fifty feet above the river, but in some places slopes gently down. From the level and soft nature of the ground the river has a meandering course, having many curves, and, in some places during the winter, evidently overflows the level land on its sides. None of the curves are large, and the ground, therefore, enclosed is small. The largest, called Pezzo del Sangue, opposite to Cannæ, does not appear, to my inexperienced eye, capable of containing upwards of a hundred thousand men in order of battle. I

inquired of my intelligent guide, who had been a soldier in his younger days, whether he thought that a hundred thousand men could be deployed on the small plain before us, or whether sensible men would place an army in such a position? and he confessed that it was quite out of the question.

I suppose the Roman army to advance from the north, and to encamp first at some distance from Hannibal, fifty stadia, as Polybius says. The country is described by Polybius to be plain and open, very fit for cavalry; and this description I found to be such as exactly suits its present appearance. Hannibal is lying with his army at or near the citadel of Cannæ; the Roman Consuls are Æmilius Paulus and Terentius Varro, who command the army alternately. Varro is rash and headstrong; Æmilius cautious and wary. Æmilius wishes to wait, and, by his flank position, will be able to keep Hannibal in check from getting provisions from the plains of Apulia; this is the true Fabian policy; whereas Varro is anxious for immediate action, and on his day of command advances nearer to the Carthaginians—so near that Hannibal sends a body of cavalry to attack them. The Carthaginians are repulsed, but Æmilius, though still earnest in refusing battle, saw that it was now impossible to retreat with safety, and therefore encamped next day, with two-thirds of all his forces, along the Aufidus. This is the first time that the river is mentioned in connexion with these transactions; and if the Roman army had been advancing from the side of Canusium, we can scarcely imagine that the river would not have been alluded to. It must have been passed to reach Canusium, and they must have marched along its right bank to reach the neighbourhood of Cannæ. Where the Romans struck the Aufidus would be about two miles down the north side, where I found the ground to rise somewhat above the river. There I place the larger camp of the Romans. The other third he ordered to pass the river; and observe what Polybius (iii. 110) says, to *advance up* the stream, ἀπὸ διαβάσεως πρὸς ἀνατολὰς, and then to entrench themselves about ten stadia, a little more than a mile, from his own camp, and about the same from Hannibal. If the Roman army had been advancing from Canusium, this body of men must have been going down the river, and not up the stream, as Polybius says.

Here, then, we have the position of the two armies lying in wait for each other: two-thirds of the Romans across the river on the north, and the main body of Hannibal at Cannæ. Hannibal harangues his troops, and says the gods had delivered the Romans into their hands by inducing them to fight on the level ground, where the Carthaginians had such an advantage. Hannibal then passes the Aufidus from Cannæ to the side where the larger camp of the Romans is placed, but it is

not said how far he went down the river. The next day he allows for the refreshment of his army, and to prepare for the struggle. On the third day he offers battle, which Æmilius refuses to accept, and makes such dispositions as may secure his camp from insult. Hannibal then returns to his entrenchment, and sends a body of cavalry to fall upon the Romans of the lesser camp while fetching water from the Aufidus. Then comes the fatal 2nd of August, B.C. 216, as Gellius (v. 17, *Macrobi. Sat. i. 16*) tells us, when the rash Varro had commanded. He orders the soldiers of the larger camp to cross the river, and those of the lesser camp to join them. The ground is sufficiently level towards the great plains of Apulia to enable the largest of armies to deploy. No doubt the ground is not an even plain, like the Pezzo del Sangue, but it slopes away so gently from the river that it may be considered a plain. Hannibal then crosses the river near to Cannæ, which he had probably left unoccupied that he might have the advantage of all his forces, and arranges his troops in order of battle. There are so many curves in the river that it would not be difficult for the right wing of the Roman army to rest on the river, and still have their faces somewhat to the south. This was the cause of the ruin of the Romans, as the wind brought clouds of dust from the plains of Apulia and blinded them. I inquired of my guide if he had ever seen this phenomenon, and he said that it is not uncommon in autumn, after the stubble has been burnt and the land exposed to the air, for clouds of dust to be driven along the plain. The Romans were defeated; and then comes the account of those who escaped. Varro fled on horseback; and if he crossed to the north side, and made a slight detour to pass Hannibal's entrenched camp, he would have no difficulty in passing the river higher up, and pursuing the same course which I did to Venusia, but it was not necessary to cross the river in order to get away from Hannibal. Though the ground rises to the south of Cannæ, it is by no means so hilly that seventy men on horseback could not pass it, and they would then get into another road in the direction of the small village, Minervino, which I visited, and thereby reach Venusia without difficulty. According to Polybius, the ten thousand men left in the larger camp were many of them killed after the battle, and the rest taken prisoners. According to Livy, a portion of those in the smaller camp burst forth, and, fighting their way, joined their comrades in the larger camp. Thus united they made their way to Canusium during the night, which they could easily do by a slight detour to avoid the entrenched camp of Hannibal on the north side. I am aware that this is a view of the precise locality of the battle which is now for the first time suggested, as it is usual to regard the Romans marching down the south or right side of

the Aufidus from Canusium, and the battle is fixed at the isthmus of the small curve, Pezzo del Sangue, made by the river opposite to Cannæ. I do not believe that such large armies could have been placed on such a confined piece of ground; and if I am wrong in the idea I have formed, I do not think that we have yet got at the truth. I had no time to look for the site of the entrenched camps; I have no doubt they may still be visible, like the camp of Hannibal on the hill above Capua, which I have referred to elsewhere (4th S. vi. 21). The banks on both sides of the river for six or seven miles ought to be examined, and I trust that some future traveller will make a point to do so. We may then hope to arrive at something like the truth.

I am aware that it will be said that there is no appearance of a stream falling into the Aufidus in the direction where I have placed the battle, and that there are such streams towards Canusium. To this I answer, that in August or even July, in which ever month the battle was fought, it is very unlikely that a drop of water would be found in these small mountain torrents, for they are nothing else. When I passed on my way to Venusia next day, all the beds of these streams were dry, and at this time of the year they must invariably be so. Neither Polybius nor Livy alludes to any such stream, called Vergellus by Florus (ii. 6) and Valerius Maximus (ix. 2), on whose statements little dependence can be placed.

It may be asked, why did not the Romans after their defeat, if the battle was fought lower down the Aufidus than Cannæ, fly to some of the towns along the coast rather than Canusium? These small towns had already shown signs of wavering, and after such a serious defeat there could be no doubt that they would adhere to the conqueror, as, in fact, they were found to do. The Roman troops, therefore, were aware that no safety was to be found there, and they wisely fled inland to Canusium and Venusia, in which direction they were resting on a wooded country, where the Carthaginians could less easily follow them. I lingered on the plains of Cannæ till the sun had disappeared, and, taking farewell of my intelligent guide, hastened forward over a very uneven road to Canosa, which was still six miles distant.

CRAUFURD TAIT RAMAGE.

EUPHUISMS.

In a volume recently issued by the Camden Society, *The Maire of Bristowe Is Kalendar*, by Robert Ricart, Town Clerk of Bristol 18 Edward IV., edited by Lucy Toulmin Smith, there is a delicious sample of what may be emphatically called Euphuism. The calendarer, or chronicler, makes due entry to this effect—that on the 15th day of October, 1484, occurred “the grettest flode and

the grettest wynde,” with all the destruction caused by their united violence. He duly adds, that “some after Herry Duc of Buks was bihed’ded at Sarum.” This is written without any softening or going about the bush. But Ricart seems to have bethought himself of another incident that could not well be omitted, and this he has entered, probably after some time had elapsed, in the margin: “And this yere the two sonnes of King E. were put to scylenge in the Towre of London.” “Putting to silence” is a dainty phrase to denote the murdering of children. There is, however, earlier example of phrase as nice to describe deed as dark. When Gaston de Foix’s legitimate son left the Court of Navarre and his mother (who, separated from her husband, Gaston, lived in Navarre with her brother, the king), that sovereign gave the young Gaston a love-powder, which he was to administer to the Earl, in order to procure a return of his former love for his wife. An illegitimate son of Gaston discovered the powder in his half-brother’s clothes. It was given to a dog. The dog died; and the Earl could scarcely be restrained from murdering his innocent son on the spot. The boy was flung into a dungeon, and there, in his horror and dejection, refused all food. The Earl visited him, for such purpose as Froissart tells in this fashion: “He had the same tyme a lyttel knyfe in his hande, to pare withall his nayles. In greate dyspleasure he throst his hande to his sonne’s throte, and the poynte of the knyfe a lyttel entred into his throte, into a certayne veyne; and sayd, ‘Ah, treatour! why doest thou not eate thy meate?’ And therewith the Erle departed without any more doynge or saying and went into his owne chambre. The chylde was abasshed and afrayed of the comynge of his father, and also was feble of fastynge, and the poynte of the knyfe a lyttel entred into his throte, into a certayne vayne of his throte, and so fell downe sudaynely and dyed.” In later times, the pleasant way of making crime seem innocent by giving it an agreeable name was ridiculed by the dramatists. The Puritan rogue, Nicholas St. Antlings, in *The Widow of Watling Street*, would not steal because he respected the Commandments, but he would *nim* anything with alacrity. So, in the revelations during the inquiry into the Sheffield Trade-Unions, there were gentle euphuisms for murder and mutilation. Even at the present day, no rascal would stoop to strip lead from the roof of a house. At least, what honest men would call by that name he would prettily designate as “flying the blue pigeon.” Half the slang dictionaries abound in terms chosen to soothe the feelings of villains and to cheat the sense of uninitiated hearers.

JOHN DORAN.

SIR WALTER RALEIGH.—The following inscription has just been brought to light during the enlargement of Cheriton Church in Kent:—

"Here lieth interred the Body of Mrs. Elizabeth Raleigh, grand daughter of the Famed Sir Walter Raleigh, who died at the Enbrook the 26th day of October 1710 (? 16). Aged 30 Years."

It is on a plain slab of Kentish rag, and was discovered under the flooring of the pews in what is termed the Enbrook chapel.

HARDRIC MORPHYN.

DR. JOHNSON'S DEFINITION OF "OATS."—Dr. Johnson's definition of *Oats*, as "a grain which in England is given to horses, but in Scotland supports the people," is well known. It is also reported that he declared Burton's *Anatomy of Melancholy* to have been the only book which ever took him out of bed two hours sooner than he wished to rise. Putting these two things together, it is interesting to observe that something very like the famous definition of "oats" occurs in Burton. Here is the passage:—

"John Mayor, in the first book of his *History of Scotland*, contends much for the wholesomeness of oaten bread. It was objected to him, then living at Paris, in France, that his countrymen fed on oats and base grain, as a disgrace. . . . And yet Wecker (out of Galen) calls it horsemeat, and fitter for juments [beasts of burden] than men to feed on."—*Anatomy of Melancholy*, Part I., sec. 2, mem. 2, sub-sec. 1.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

METALLIC PEN.—I had occasion the other day to visit an octogenarian lady residing in one of the cottage abodes into which is now parcelled out the "Old Castle" at Studley, the former seat of the Littletons, and more latterly—before the erection of the present ambitious "Castle"—that of Sir Francis Littleton Holyoake Goodricke, Bart. This old lady is the daughter of a clergyman, who died at an advanced age in 1820, after having "served" as curate the parish of Tardebigg for fifty years. On my various visits, my old friend was wont to exhibit to me her store of ancient china, "egg-shell" cups and saucers, "crackle" vases, miniature caskets enamelled on copper, with their Watteau-like landscapes and figures, carvings by some divine Alcimedon of a later time, and tortoise-shell snuff-boxes, gracefully inlaid with silver scrolls. But among these *κευήλια* of former days, what especially attracted my attention was a small box of fish-skin, containing an exquisitely-finished ink-pot, apparently in pure gold, polygonal in form, with "screw-lid," and sharp, as if just from the workman's hand. This, my informant told me, was a gift of some former Earl of Plymouth to her father, "a hundred years ago"; and what struck me as especially worthy of note was the fact that the case was provided with a jointed pen-holder, of the same metal as the ink-pot, terminating in a barrel, one slit pen resembling in every respect—except that I fancy it wouldn't write—the metallic pens of the present day. Such

an appendage for the pocket as this may possibly be of sufficient rarity to merit a passing record.

WILLIAM BATES.

IRISH AND ENGLISH JACOBITES.—The Irish Jacobites were frequently put to their wit's end to toast the health of their favourite without incurring the vengeance of the Williamites. They sometimes had recourse to curious expedients, one of which I think very worthy of a corner in "N. & Q." as illustrative of the form which their literary ingenuity suggested. A favourite toast was the following:—

"Ceathir agus dho, agus
Laidhin air luich."

In English: Four and two and the Latin for mouse. Thus translated: Four and two are six—in Irish *Se* (pronounced *She*)—and the Latin for mouse, *mus*, Shemus—JAMES.

In England the usual toast among the Jacobites after the death of William was, "The little gentleman with the black velvet coat"—in reference to the mole-hill over which the king's horse stumbled.

MAURICE LENTHAN, M.R.I.A.

Limerick.

FOREIGN DECORATIONS.—Some little time ago, in the pages of "N. & Q.," appeared sundry articles upon the legality of the reception by subjects of the Queen of decorations conferred by sovereigns other than their own; and if my memory be not at fault, one of your correspondents brought forward an instance of Englishmen decorated by a continental king, during the reign of Queen Elizabeth, where that astute ruler insisted upon the return of the orders conferred. I do not recollect whether any particulars were given, or names recorded, by your correspondent; but presume that the following extract from De Wicquefort's work, *The Ambassador and his Functions* (English translation, folio, A.D. 1716), p. 354, refers to the cases noticed in your publication; and as the anecdote is told by De Wicquefort in racy terms, I hope you will find room for it:—

"Henry IV. had given the Order of St. Michael to Nicolas Clifford, and to Anthony Sherley, on the account of the Services they had done him in the War. These two Gentlemen being return'd into England, the Queen sent them to Prison, and commanded them to send back the Order, and to cause their Names to be raz'd out of the Registers. She said, That as a virtuous Woman ought to look on none but her Husband, so a subject ought not to cast his Eyes on any other Sovereign than him God had set over him. I will not, said she, have my Sheep mark'd with a strange Brand, nor suffer them to follow the Pipe of a strange Shepherd."

CRESCENT.

Wimbledon.

"SCARCE" BOOKS.—How often do we, in booksellers' catalogues and elsewhere, see the statement that a book is "scarce," a fact, however, which does not always appear to enhance the price asked.

I wish to make this note as a warning of the very little importance to be attached to the statement. As an instance, I may cite the latest that has come under my notice, the anonymous novel entitled *Albert Lunel* (see the *Athenæum*, 6th July, 1872, p. 17), which is called "scarce" every time it appears in a bookseller's catalogue, no doubt on the authority of Lowndes; the real fact being that at the time he wrote some hundreds of copies were in existence, and this year a copy has been sold by public auction for three or four shillings. This note occurred to me from seeing it stated that *The Memoirs of Casanova* (as to which some very valuable and interesting notes have appeared in these columns lately) is scarce, and, however desirable that may be, I believe the reverse to be the fact.

OLPHAR HAMST.

PURSUERS IN THE NAVY.—Some time ago I listened to an angry discussion concerning the social rank of pursers in the navy in the last century. The disputants were both persons officially conversant with naval affairs, and might have been expected to speak with authority on such a point, but they contradicted each other so flatly that I have often wondered which of them was right. The discussion arose out of some one saying that a certain lieutenant in the navy, of good family but small fortune, went to sea again in 1769 as a purser, because in that capacity he would have better opportunities of making money. It was replied, that this story could not possibly be true, for pursers and lieutenants belonged to different branches of the service, and that, by the laws of the service and of society, there was a gulf between them so wide that no lieutenant could ever have over-passed it. It was urged, on the other hand, that this was a modern notion, and that no such distinction was known a hundred years ago. Many officers of undoubted rank and education were mentioned as having served as pursers in some stage of their careers. The discussion grew so warm, and both disputants spoke so confidently, that I was bewildered. But it could surely be decided from the old Navy Lists beyond dispute whether it was derogatory in former times for a lieutenant to serve as a purser.

TEWARS.

THE TYCOON OF JAPAN.—I notice in letters in newspapers, &c., that people are very fond of stating, when they wish to deny anything, that they had no more to do with it than the Tycoon of Japan. Even in the *Saturday Review* for Sept. 21, in an article on "Credulity," the writer stated that some one had "as much connexion with the Lord Chancellor as he had with the Tycoon of Japan."

It is as well to remember that since 1868 there has been no Tycoon of Japan. Before the twelfth century the Mikado reigned alone in Japan, though his sway was considerably modified by

the Daimios. During the latter period Vorilomo, the General of the Mikado (Xoniei), raised himself into an antagonistic position to his lord under the title of Shigun. His successors were so powerful that the Mikado had little real power, though the Shigun had to render him homage. Since 1853 the Shigun has been called Tycoon, or Taicoon, by Europeans. In the recent wonderful revolution in Japan, the Reform party, which had been long growing in importance, were powerful enough to enforce the resignation of the Shigun. This, followed by the voluntary surrendering by the Daimios of their vast estates, left the field free to the Mikado. The history of no other country can show such an example of patriotism. The oldest hereditary nobility in the world gave up their rights and property for the good of their country. A list of the property of these nobles is given in a Blue Book published about three years ago, *Correspondence respecting Affairs in Japan*, 1868-70. One of these Daimios had an income of two millions of our money. The Government allowed them all a tenth.

The *Times*, Aug. 14, 1872, in a review of Major Bell's *Other Countries*, says that he explains that the term Tycoon was an awkward misnomer, originating in our English ignorance, and giving great offence to the Mikado. Tycoon is Japanese for "great Prince," while Shigun simply means "Commander-in-Chief."

JOHN PIGGOT, JUN., F.S.A.

PRODUCTIVE NUGGETS.—In Thibet there is gold, but it is worked, to a very slight extent, near the monasteries by the priests. If the latter, in their search, "discover a nugget of large size, it is immediately replaced in the earth, under the impression that the large nuggets have life, and germinate in time, producing the small lumps, which they are privileged to search for." So says Captain Montgomerie's *Report of a Route Survey from Nepal to Lhasa*.

R. DOAN.

THE SOURCE OF THE NILE.—In a book bearing date 1677, which I have in my possession, entitled *Dictionarium: Poeticum, Historicum, et Geographicum* (Nomina Propria exhibens), there is a description of the river Nile, from which the following extract is taken:—

WILLIAM BARTON.

Windsor Terrace, Hull.

"*Nilus*. . . The river Nile, the largest and noblest of all Africk, that riseth out of a great lake beyond the Line, or (as others) out of two springs in the Abassines country, and runs northward through Æthiopia and Egypt, where, dividing itself into several streams, it discharges itself into the Mediterranean at nine mouths, as Ptol., or seven as Virg., whence Ovid calls it *septemflua flumina Nilii*. It went anciently by several names, and so does now. The rise or head of the Nile was a thing formerly unknown, whence *Nili caput* is used proverbially for a secret. Some therefore placed it in the

Indies, others in Mount Atlas, ancient divines in the Earthly Paradise; but by later discoveries it appears to be in the Mountains of the Moon, in Ethiopia. Its course in length is 35 degrees, which (allowing for its turnings and twinings) make near upon a thousand German miles. It flows from the Summer Solstice till the Autumnal Equinox. The water is sweet and wholesome, and breeds no fog or mist. Here grow reeds of which they made paper, whence Ovid calls it *pygri-ferum Nilum*."

SUN-DIAL INSCRIPTION.—In the garden of a villa on the banks of Lake Lugano, I remember noticing the following inscription over a sun-dial:—"Die Sonne scheint überall."

J. H. I. OAKLEY.

Under the sun-dial on the tower of the parish church of Hoole, Lancashire, is the inscription, "Sine sole sileo." On the face of a clock on the same tower, "Ut hora, sic vita." WM. DOBSON. Preston.

APPROPRIATE INSCRIPTIONS.—How vividly is a croquet-ground, with players of both sexes actively engaged in other play as well as croquet, brought before us in the lines of Tibullus:—

"Hic Juvenum series teneris inmixta puellis
Ludit et assidue prelia miscet Amor."

Would not the above be an appropriate inscription over the entrance to the ground where croquet is played? The next might serve for the legend on a Temperance medal, though there is a tipsy echo in the first line—

"— At ipse bibebam
Sobria suppositâ pocula victor aquâ."

And while on the subject of water, what better line could meet a man's sleepy eye on entering his dressing-room of a morning than the following from Propertius?—

"Ac primum purâ somnum tibi discute lymphâ."

D. J. HONE.

RINGS.—I have a plain gold finger-ring bearing an inscription on the exterior and interior surfaces. That on the outside is—

+ A·POFOROS: ZAFPHANIEL:

and on the inside—

+ TEBAL: BVT: BVT: AIL.

I should be glad to know the meaning of these words, and whether the ring was intended to be worn as a charm. T. B.

WIFE SELLING.—In Mr. W. C. Hazlitt's edition of Brand's *Popular Antiquities of Great Britain* (ii. 63) is the following:—

"The superstition that a wife is a marketable commodity was entertained, to his misfortune, by one parson Cheken in the reign of Queen Mary; for in his Diary Henry Machyn notes, under the year 1553, 'The xxiiij of November, dyd ryd in a cart, Cheken, parson of Sant Nicolas Coldabbay, round about London, for he sold ys wyff to a bowcher.'"

The superstition would soon die out if the turn

of the market was always in the direction indicated in the old ballad below:—

"A jolly shoemaker, John Hobbs, John Hobbs,
A jolly shoemaker, John Hobbs;
He married Jane Carter, no damsel was smarter,
But she was a tartar, Jane Hobbs, Jane Hobbs,
But she was a tartar, Jane Hobbs!
He tied a rope to her, Jane Hobbs, Jane Hobbs,
He tied a rope to her, Jane Hobbs;
Like a lamb to the slaughter to Smithfield he brought
her,
But nobody bought her, Jane Hobbs, Jane Hobbs,
But nobody bought her, Jane Hobbs!
O! who wants a wife? cried Hobbs, cried Hobbs,
O! who wants a wife? cried Hobbs;
But somehow they tell us these wife-dealing fellows
Were all of them sellers, like Hobbs, like Hobbs,
Were all of them sellers, like Hobbs!"

C. C.

"SIR" AS A BAPTISMAL NAME.—I see by the papers that Sir Samuel Percy Gower has been brought before a police-magistrate for stealing six roots of parsley; he stated that he was a member of the "Gower" family, and had been so named at his baptism. This calls to my recollection that some thirty years since a humble couple of the name of Newton, living in St. Anne's, Soho, named their firstborn Sir Isaac. H. W. D.

FOLK LORE.

CURIOUS CUSTOM AMONGST TENANT-FARMERS.—A few years ago I was receiving the rents of an estate of which I had the management, when the wife of one of our cottagers brought me something carefully wrapped up in a handkerchief. It proved to be an old book which she seemed to value, and which was duly presented for my acceptance, "if I thought it of any use." The gift of such a book to a land-agent proved to be rather suggestive, for it was entitled *The Duty of a Steward to his Lord*. Unfortunately, the title-page is missing, so I do not know the date of the book, but to judge by the printing and general appearance it may be about 150 years old; and this is confirmed by the fact that a specimen agreement which is given is dated 1722. It is written by Edward Laurence, who seems to have lived at Durham, and I fancy the various ways of farming that are spoken of are chiefly such as were then practised in the north of England. There is not much in the book that would be interesting to general readers; but the author speaks of one practice which prevailed amongst tenant-farmers, who, it would seem, were accustomed to enter into a sort of trade-union in order to resist any attempt of their landlord to raise their rents. He says:—

"This method I have always found to have a good effect, and was the means of breaking the neck of a confederacy or combination, which sometimes will be observ'd among the Tenants, when they agree together to make no advance."

The way in which this combination was entered

into was, however, rather curious; and I want to know whether it is or has been practised, and where. Mr. Laurence goes on to say:—

"This method had also another good effect; for it put a stop to all further combinations, and, as it were, *Rebellions* against their Lord, usually carried on in a *stupid*, tho' a sort of *sacred* manner: For it is usual with them to assemble together round a *great Stone*, upon which they are to *SPIT*, believing this practice (joynd with a promise of what they will do, and stand to) to be as sacred and binding as if they had taken a publick *Oath*. In this contrivance I will not suppose that they can prevail upon the *Vicar* of the place to *preach* against Improvements; but if they can prevail upon the *Clark* of the Parish (as sometimes they have done) to set an apposite *Psalm*, and make the Congregation *sneer*, they applaud themselves for their *Wit*, and conclude their business done."

It would appear from the above that trade-unions are not the invention of yesterday.

ROBERT HOLLAND.

SYMBOLISM OF ROSEMARY AND BAY.—Dearing, describing the ceremony of the election of the Mayor of Nottingham, says:—"The old mayor seats himself in an elbow-chair, at a table covered with black cloth, the mace being laid in the middle of it, covered with rosemary and sprigs of bay (which they term burying the mace), then the mayor presents the person before nominated," &c. What do rosemary and bay symbolize in this case? and was the custom general on the election of mayors? and is the custom still observed at these civic ceremonies? THOS. RATCLIFFE.

ETIQUETTE AT THE MARRIAGE OF AN OFFICER IN THE ARMY.—On the 25th September a marriage was celebrated at St. Paul's Church, Liverpool, between the daughter of a gentleman connected with the Mersey Docks and Harbour Board and a Captain of the Royal Fusiliers. After the ratification of the marriage by the usual signatures in the vestry, the party returned to the house of the bride's father, when the usual toast of "Health and happiness to the bride and bridegroom" was enthusiastically drunk, and responded to by the gallant officer, but adds the *Liverpool Mercury*, "and according to etiquette the bride-cake was cut, not with a knife, but with an officer's sword." Is this custom general, or does it only prevail in Lancashire? EVERARD HOME COLEMAN.

71, Brecknock Road, N.

HARVEST-HOME RECITATION.—At Sussex harvest-homes, when a yokel is unable to respond to a call for a song, he not unfrequently favours the company with the following quaint recitation:—

"Bell rings. Up goes I. 'Betty,' says he; 'Sir,' says I. 'Now, Betty, you may breakfast along with me.' 'La, sir, I couldn't think of such a thing!' 'But, Betty,' says he, 'you must.' So I breakfasted with master all the time missus was at Bath.

"Bell rings. Up goes I. 'Betty,' says he; 'Sir,' says I.

'Now, Betty, you may dinner along with me.' 'La, sir, I couldn't think of such a thing!' 'But, Betty,' says he, 'you must.' So I dinner'd with master all the time missus was at Bath."

The recitation goes on to other incidents of every-day life, tea, supper, &c., and ends thus:—

"And in the middle of the night I dreamed my soul was carried up to heaven in a hand-basket."

E. E. STREET.

LINCOLNSHIRE HOUSEHOLD RIDDLE.—

"A man without eyes saw plums on a tree,
Neither took plums nor left plums; pray how could that be?"

J. T. F.

Queries.

THE SACRED PICTURE AT BERMONDSEY.—In *Acts and Monuments*, ed. 1849, vol. iv. p. 126, it is related of Elizabeth Sampson that she was cited, 1508, for deriding the sacred picture at Bermondsey. She called the picture, "Sim Saviour, with kit lips." "Sim," I suppose, means simple or foolish, but "kit" is quite beyond me. Can any of your readers explain? W. R.

NAMES OF AUTHORS WANTED.—"Lines on a Cow." I do not know who is the author of the following lines, which give a *résumé* of the points of a good milch cow, but most farmers are acquainted with it; it runs thus:—

"She's long in her face and fine in her horn;
She'll quickly get fat without cake or corn;
She's clean in her jaws and full in her chine;
She's heavy in flank and fine in her loin.

She's broad in her ribs and long in her rump;
A straight and flat back without ever a hump;
She's wide in her hips and calm in her eyes;
She's fine in her shoulders and thin in her thighs.

She's light in her neck and small in her tail;
She's wide at her breast and good at the pail;
She's fine in her bone and silky of skin;
She's a grazier without and a butcher within."

J. W.

Kettering, Oct. 3rd, 1872.

"For men will break, in their sublime despair,
The bonds which nature can no longer bear."

Quoted lately by Mr. Bright. A. B.

PAINTED PRINT.—I was lately shown a painted print of Charles I., framed and glazed. The print was inscribed, "The Picture of ye Royall Martyr, Charles 1st, &c., &c. Done from ye Original at Oxford, in the possession of George Clark, Esq^{re}"; and is evidently a very old one. On taking it out of the frame and glass it looks like a mere daub; colours have been laid on at the back of it by some oil process (I think), and the effect is wholly due to the glass in front and opaque background. By what process is it done? I should say it is of the same date as the print. Is it at all valuable? Answers to this would oblige PELAGIUS.

WILLIAM OF WYKEHAM.—Through what lineage or family was the Most Rev. Dr. Adam Loftus, Archbishop of Dublin A.D. 1590, a descendant of or of kin to William of Wykeham, Bishop of Winchester? W.

SIR WILLIAM PETTY.—This celebrated man was son of a clothier at Rumsey, Hants, born in 1623. I am anxious to know the names of his parents, their ages and dates of death. He says in his will that his grandfather, father, and mother were all buried in Rumsey church.—See 4 Wrangham's *Br. Plutarch*, 278. Y. S. M.

HERALDIC.—Some time ago a correspondent of yours laid it down as a principle of heraldry that no two men can have exactly the same coat of arms. Does he mean that *every* member of a family in *every* generation must vary the coat of arms? M. A., JUN.

ANCIENT CARP.—The following paragraph appears in *The Journal of the Society of Arts* for Sept. 27th:—

"AN ANCIENT CARP.—Those who have visited the Palace of Fontainebleau will remember the wonderful collection of enormous carp, many of them grey and hoary with age, and one or more of them blind, in the canal of the park; some of these creatures are declared to be more than four hundred years old. A carp was killed the other day at Chantilly by a huge pike, and the following extraordinary account concerning it is related in the *Gaulois* of Paris:—'It was the oldest carp in the world, being 475 years of age, and belonged to M. C—, the proprietor of a fine property at Chantilly. It was an historical carp, a carp which was born at the Comte de Cosse's, in the time of Francois I.; it had passed through various fortunes, having had no less than thirty-two masters. M. G—* purchased it a year since for 1,300 francs. The name of the carp was Gabrielle, and it measured nearly 29½ inches round and 38½ inches in length.'"

Is it possible to authenticate this extraordinary instance of longevity? G. P. C.

4, Sydney Terrace, Lewisham.

CARDS PROHIBITED IN ENGLAND ON SUNDAY.—

"Some time ago, in London, I read a proclamation of the Queen forbidding people to play cards, even in their own houses, on Sundays."—Taine's *English Literature*, vol. ii. chap. v. sec. 2.

Is there any shadow of a foundation for this statement on the part of so able and generally discriminating a writer? JOSEPHUS.

INSCRIPTION.—On the back of a miniature-case is the following:—

"Spera in Deum anima mea maesta,
Et comitte ei vias tuas et juvabit te.

M D

L. C. G.
Ætatis 24.

Tandem bona causa triumphat
Anno Domini MDCXCV."

Can the miniature be identified? J. C. J.

"CUTTING."—In reading Mr. Christie's edition of Dryden I was struck by a note of his on the epithet "cutting," applied by the poet to one Moorecraft, a noted usurer.* This Mr. Christie explains to mean *dandy*, and compares the *Cutter of Coleman Street*; but may it not be the provincial adjective which I have often heard in Northamptonshire (Dryden was a native of that county), where people say such and such a person is a "cutting" man, meaning close-fisted and hard in his dealings. This explanation seems to make the epithet more appropriate. W. R. M. Oxford.

"SAVAGES" IN DEVONSHIRE.—The query concerning the Doones of Bagworthy (p. 206) has recalled to my mind an account given in the *Times* during the autumn of 1870 of a set of beings, to be likened only to savages of the lowest type, living in Devonshire on a freehold, value about 30*l.* a year, owned by the head of this degraded family. I, unhappily, neglected to "make a note of it," and can, therefore, give no more exact references; but the facts must be well known, and I am anxious to learn whether the "savages" still exist, as they did and where they did.

NOELL RADECLIFFE.

INSCRIBED SWORDS.—I am anxious to obtain information as to the present possessor of a curved sword which, in 1788, belonged to Mr. Barritt, the Manchester antiquary. It is twenty-eight inches long, the blade two inches broad at the cross-guard, which is small, and terminating at each end with a knob. The handle is staghorn; the cap of the pommel guard and ring in the middle of the handle are iron, and were formerly gilt. On one side of the blade is inscribed in letters of gold, in old characters, "Edwardus" and the imperfect figure of some animal, and on the other side, "Prins Anglie." This sword, I believe, was sold with Mr. Barritt's collection in 1820.

I am also anxious to ascertain the whereabouts of another curved sword with the same curious inscription. A drawing of this sword I have recently found amongst the Ashmolean MSS. in the Bodleian Library, which shows it to be a sword in shape exactly like an Eastern scimitar, with the handle and cross-guard highly ornamented, and having at the end of the handle a small projecting piece in order to afford a firmer grasp. On this sword is the same inscription as on the other one—on the one side, in very early characters, "Edwardus," and on the other, "Prins Anglie." This sword is entirely different in shape and general appearance from that formerly in the possession of Mr. Barritt; but not only is the inscription the same, but the exact shape of the

* The difference in the initial is in the original.

* See Prologue to *Marriage à la Mode*, Globe Edition of Dryden, p. 415.

letters is the same, in each case all the Ss being reversed. This sword, when drawn by Ashmole in 1663, was in the possession of Sir Thomas Delves of Doddington Hall, near Nantwich, Cheshire. Since then I cannot ascertain what has become of it or whether it is there still.

A third sword with this same inscription is now in the possession of Mr. Whitehall Dod of Llannerch. This too is slightly curved; its length is thirty-one inches; it has also a buckhorn handle, and in addition an iron basket-guard.

I have consented to read a paper on these swords at the opening meeting of the Royal Archaeological Institute on November 1st, and I should be extremely obliged if any of your correspondents could help me in this matter, by giving me notices or accounts of drawings of any similarly inscribed swords which are believed to exist, by informing me if possible in whose possession the two described above now are, by suggesting to what purpose these swords could have been applied, or by giving me any quotations from mediæval documents in which the curious contraction *Prins* for *Princeps* is applied, and their date. Is "Princeps Anglie" ever used as a royal title, and when? As the time is so short, any information if sent to me direct will be esteemed a favour.

J. P. EARWAKER, B.A.

Merton College, Oxford.

"TABLETTE BOOKE OF LADY MARY KEYS."—Can any one give me any information about a book with the above title? I wish particularly to know where it is to be had, and if the story be authentic or imaginary.

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

CHRISTIAN NAMES.—Can any of your correspondents match the following batch of odd baptismal names in his own family? The apparent surnames among them are *single Christian* names:—Horneus, Perkin, Rodolph, Lowa, Adam, Margery, Peter, Paul, Lettice, Joan, Dorothy, Fisher, Ennotte, Alicia, Harrington, Phenenna, Johanna, Sampson, Clement, Harvey, Howard, Sybil, Chrysogen, Silence, Jonathan, Winifrid, Philippa, Mildred, Ashton, Olivia, Wentworth, and Harold.

D.

THE "NEGRAMANSIR."—In Davenport's *Oxfordshire Annals*, p. 14, 1869, it is stated: "A celebrated Ludus or court masquerade, entitled the 'Negramansir,' was played before the King at Woodstock, 1501." No authority is given. Where can the description of this be seen?

ED. MARSHALL.

[*"Necromantia.* A Dialog of the Poete Lucyan between Menippus and Philonides, for his Fanteseye, faynyd for a merrye Pastyme, and first by him compyled in the Greke Tongue, and after translated out of Greke into Laten, and out of Laten into Englysh for the erudition of them which be disposed to lerne the Tonges. Imprinted

by John Rastel. Fol. no date. Rastell me fieri fecit." So in *Biog. Dramatica*, where it is classed as an interlude, among dramatic performances. "If Rastell," says Baker, "was only the printer of it, which may be doubted, he might, fairly enough, ascribe it to the festive genius of his brother-in-law, Sir Thomas More." In 1501, More (an Oxford man) was twenty-one years of age, and a Member of Parliament. Whether the *Necromantia* and the *Negramansir* be identical, is a question that may be left to others to decide.]

Replies.

JACOBITE TOAST.

(4th S. x. 293.)

This clever *équivoque* is not accurately printed. The more correct version is the following:—

"God bless the King, I mean the Faith's Defender.
God bless—no harm in blessing—the Pretender;
Who that Pretender is, and who is King,
God bless us all—that's quite another thing."

These lines, "intended to allay the violence of party spirit," were spoken extempore by John Byrom of Manchester, a man in his day renowned for his learning, his social qualities, and his sterling excellence of character, but better known as the inventor of a new system of short-hand. He was, moreover, connected with those good men and true, the Non-jurors, honourable men in their generation, and, in spite of Lord Macaulay's splendid romance, were made of the most unbending materials. Byrom first distinguished himself in the world of letters, in 1714, by that beautiful and natural pastoral, *Colin to Phoebe*,* printed in the *Spectator*, No. 603, and by those humorous verses on *The Tale of the Three Black Crows*. He died at Manchester, on Sept. 28, 1763, in the seventy-second year of his age. His *Private Journal and Literary Remains* have been printed by the Chetham Society, and ably edited by Richard Parkinson, D.D.

JAMES YEOWELL.

68, Thornhill Road, Barnsbury.

O. B. B. states that the lines were addressed to an officer in the army.

E. YARDLEY says that Byrom was "believed to be a Jacobite, and was a small poet."

JONATHAN BOUCHIER adds that the lines are attributed to Byrom by Scott, in *Redgauntlet* (ed. 1860, p. 21).

J. H. I. OAKLEY gives the reference to the Edinburgh edition of 1832, vol. ii. chap. i. p. 22. (Vol. xxxvi. of the "Waverley Novels," 1833, p. 22.) Our correspondent adds that Byrom was called "the Manchester poet," and that he wrote three papers in the *Spectator*, and was the author of the well-known verses on Handel and Bononcini,

* Phoebe was Joanna, daughter of Dr. Richard Bentley, Master of Trinity College, Cambridge, and afterwards the wife of Dr. Denison Cumberland, Bishop of Clanfart.

and of the carol, "Good morrow, merry gentlemen, may nothing you dismay."

C. W. S. quotes the words from *Miscellaneous Poems*, by John Byrom, M.A. F.R.S. (2 vols. Manchester, 1773), vol. i. p. 342, in which the third line runs,

"But who Pretender is, or who is King."

C. W. S. adds: "In connexion with this blessing, I may mention the following story. During the troubles of '45 it was the custom of some of the adherents of the Stuarts, who were very numerous in Manchester, to dine together at an inn at Didsbury. After the cloth was removed, a large bowl of water was placed upon the table, when every gentleman rose, and holding his glass over the water, drank 'The King.' 'This is not a toast I should expect to be drunk here,' said a new guest; 'Tush,' said his friend, 'are we not drinking the *King over the water*?'"

KISSING THE BOOK.

(4th S. x. 186, 238, 282.)

The practice of swearing Roman Catholics on a Testament with a cross marked on the cover is not confined to courts-martial. The Roman Catholics generally pay, as is well known, great veneration to the cross; and the uneducated classes, at least, may be supposed to be more impressed with the sacred character of a book bearing that mark than they would be with that of a volume bound in a plain way. They frequently cross themselves before taking an oath. The meaning of kissing the book is merely to show veneration for its contents. It is, in fact, an act of *adoration*. But the real validity of the oath is supposed to take effect from bringing the hand, as part of the body, in contact with the Gospels. Hence it is called a *corporal* oath. This ceremony of *touching* the Gospels is requisite in all Christian countries to the validity of a judicial oath. The adjunct of kissing the book is a very old part of the ceremony in England. In *The Manner of Kepyng a Courte Baron*, &c., printed by the widow of Robert Redman, ab. 1539 or 1540 (31 or 32 Hen. VIII.), "The othe of the Afferatours" is set forth: "Ye shall trewely affere the trespase," &c., "so helpe you God and hollydome, holdynge theyr handes upon the boke duringe the charge, and make the kysse the boke."

It is scarcely probable that any "Courts of Justice" were in existence in which the law was administered in accordance with the tenets of Christianity "before there were books to swear on." If a copy of the Gospels was not at hand, a missal would serve the purpose, as it would contain at least a portion of the Gospels. In the *Roman de Rou*, Harold (Herart), when on a visit to the Duke of Normandy, is described as being taken in, not in a very gentlemanly way. The Duke, so goes

the tale, had persuaded the Earl to promise him that he (the said Earl) would assist him (the said Duke) to succeed Edward as King of England. And the Duke bethought him it would be a good thing to get the Earl to swear to keep this promise. So at a Council convened at Avranches or Bayeux, "car les témoignages variēt," the Duke, having filled a large tub with relics collected from every place in the neighbourhood, covered the same with a cloth, and placed on it a missal, which *was opened at the Gospel*, and on this missal Harold took his oath; and when the Duke afterwards removed the cloth and showed the relics, the Earl shuddered to see the accumulative oath he had taken—for relics were as good as the Gospels to swear by—and which, so hints the Norman poet, he had never meant to keep. Certainly he did not keep it. But this is rather digressive matter. The history of oaths though would require a treatise. CCCXI.

In the Scotch Courts of Law oaths are not administered, as in England, by kissing the Gospels; but the witness, standing up and holding up his right hand, repeats the following words after the Judge, who is standing in the same position: "I swear by Almighty God, and as I shall answer to God at the great Day of Judgment." Another difference between the Scotch and English method is, that in Scotland the oath is administered by the Judge personally. F. H.

4, Oldfield Road, Stoke Newington, N.

A notion prevails that an oath will not bind a Catholic unless it be sworn on the cross. But this is wholly without foundation; though it is true that the practice in some countries is to kiss a cross on taking an oath. Certainly Catholics do not believe that an oath taken on a book with a cross upon it is more binding than on one without a cross. The reason for kissing the book is to testify our high veneration for the written Word of God; and the reason for kissing the cross is to witness our high veneration for the sacred instrument of our redemption. Thus the principle in either case is the same. F. C. H.

In Kitto's *Cyclopædia*, Art. "Oath," the writer says on this point, after giving the words now used, "So help me God":—"The Latin words (known to have been used as early as the sixth century) whence our English form is taken run thus: 'Sic me Deus adjuvet et hæc sancta Evangelia'—so may God and these holy Gospels help me; that is, 'as I say the truth.' The present custom of kissing a book containing the Gospels has in England taken the place of the latter clause in the Latin formula."

JOSIAH MILLER.

Newark.

There is every reason for believing that kissing the book did not occur till the latter part of the sixteenth century. George Fox was tried for

refusing to take the Oath of Allegiance, and says (*Harl. Misc.* iv. 282):—

“Did not the Pope, when he had got up over the churches, give forth both oath and curse with bell, book, and candle? And was not the ceremony of his oath to lay three fingers a-top of the book to signify the Trinity, and two fingers under the book to signify damnation of body and soul, if they swear falsely? And was not there a great number of people that would not swear, and suffered great persecution, as read the *Book of Martyrs* but to Bonner's days?”

He goes on to mention the ceremony of the Protestant oath, and says, “it saith Kiss the book,” and this was probably a novelty.

JOHN PIGGOT, JUN.

NINIAN MENVIL, 1510.

(4th S. ix. 300.)

The facts of this gentleman's chequered career are not merely of genealogical and family interest; they are of considerable historical importance—throwing light, as they do, upon one of the darkest of the many dark passages in the life of the infamous John Dudley, Duke of Northumberland. I trust therefore you will allow me to reply in detail to the somewhat discursive query of P. M. Ninian Menvil was, I believe, the eldest son of Anthony Menvell, Esq., of Sledwisch, co. Pal., and was a descendant of the baronial house of Menil of Whorlton, of which the Meynells of Yarm and the Mennells of Malton, co. York, are the present representatives. He appears to have been born about 1510; and about thirty years later, at the request of Katherine, Countess of Westmoreland, was appointed by the Earl of Shrewsbury, then Commander-in-Chief, to a Captaincy in the Army of the North. Soon after the accession of Edward VI., he tried to raise a rebellion in the North, with the ostensible object of restoring Catholicism, but, in reality, probably with interested views. In this attempt he did not succeed. He had, however, gone far enough to place himself within reach of the law. Unfortunately for his own security, Cuthbert Tunstall, then Bishop of Durham, had been made aware of Menvil's designs, and, though he refused to give him his open countenance, had privately encouraged him in his rebellious machinations. To save himself, Ninian Menvil went to Dudley, and offered, if he would obtain him the royal pardon, to betray the bishop, whose rich possessions the former had long coveted, into his hands. To this Dudley assented, hoping by the disgrace of the bishop to obtain for himself the temporalities of the see of Durham and the dazzling title of Prince Palatine. This was in June, 1550. The bishop was summoned to London in October, and soon afterwards committed to the Tower. A Bill was then brought into the House of Lords for his deprivation, and for vesting the revenues of his see in the Crown.

Overawed by Dudley, the Peers quickly agreed to it, after some futile opposition from Crammer and Lord Stourton; but it met with a less favourable reception in the Commons, who, being jealous of the increasing power of Dudley, refused to pass it unless the accuser and accused were brought face to face before them, and other disinterested testimony adduced. This demand it did not suit Dudley to comply with, and the Bill was thrown out. Nothing daunted, the latter induced the king to appoint a Special Commission to try the bishop. Fortunately for him, Menvil had mislaid a letter written to him by the bishop, which letter was, in fact, the only reliable bit of evidence which he had to offer. The trial was therefore postponed, until by bad luck the letter was found in a casket at the Duke of Somerset's. The bishop was again put on his trial and finally deprived. Dudley had now obtained his desire; the revenues of the Palatinate were assigned to him, and he took up his residence in Durham House, the bishop's town mansion. Here his fourth son, Lord Guildford Dudley, was married to Lady Jane Grey, and here, on the death of Edward, this unfortunate lady was proclaimed Queen. For his share in the conviction of Bishop Tunstall, Menvil received 100*l.* from the royal treasury. Fortune did not, however, long smile on his perfidy. He was attainted, 1 & 2 Philip and Mary, for high treason committed at Durham House—that very house which he had been so basely instrumental in obtaining for his unworthy patron! His crime consisted in having joined in proclaiming Lady Jane Grey. He managed cleverly to escape, fled to Scotland, and was outlawed; his estate being conferred on Bishop Tunstall's nephew. He was hospitably entertained in the sister kingdom for some time, but returned to England on the accession of Elizabeth, when his attainer was reversed, and his lands at Sledwisch, Middleton, Windleston, Whorlton, and Barnard Castle, co. Pal., restored to him. He was subsequently employed on various confidential missions by Sir William Cecil, and died, I believe, about 1562. He left issue a son, Ninian, vicar of Gilling, co. York, who died in 1576, and a daughter, who still survived in 1584. My authorities are *Talbot Papers*, *State Papers*, *Surtess's Durham*, *Strype's Memorials*, and *Sadler's State Papers*.

C. T. S.

THE PERMANENCE OF MARKS OR BRANDS ON TREES (4th S. ix. 504; x. 19, 95, 154).—All who are interested in this matter, as well as in the accuracy of Macaulay's statement respecting the tree in Toddington Park, will feel obliged to two gentlemen residing in the neighbourhood, to whom I am indebted for the following particulars:—

“I am sorry to say no trace of any letters remains upon the tree in question. There is, however, a space,

irregular in form, about 12 inches by 16, from which the bark of the tree has been entirely removed; and tradition states that it was on this spot the initials of the Lady Henrietta Maria Wentworth were carved by the Duke of Monmouth. I recollect asking the late Mr. A., who died at an advanced age, and who had been born at the Manor House, if he had ever seen the letters, but he could give me no information on the subject—merely stating that when the greater part of the timber in the Park was cut down this tree was specially preserved. It would appear the letters had been removed with the portion of bark they were cut in. The spot is precisely at the height (from the ground) where any one would cut a name. Some years ago, in conversation (I think it was with Lord C—K—), I was told that Mr. Macaulay derived his information from the late Lord Holland of Amphil Park. The tree, as you know, is a fine old oak, some centuries old, but has much suffered from storms and tempests. It is still a great ornament in the Park."

A gentleman, then, born at the Manor House, who died several years ago at an advanced age, could not say he had ever seen the initials, which he must have remembered doing if they had been the object of such especial regard in the neighbourhood; and although it cannot be doubted that the initials were cut, it may be questioned whether the piece of bark was not removed from the tree shortly after Monmouth's death, possibly by Lady Wentworth's direction, or, immediately after her decease, by some member of her family, who would value highly such a memorial of her unfortunate attachment, and dread lest it should be furtively removed by others. The fact of the tree having been so scored would account for the subsequent veneration in which it was held, although the initials had long disappeared.

FRANCIS J. LEACHMAN, M.A.

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COL. JOHN JONES, THE REGICIDE (4th S. ix. 426, 490; x. 138.)—In the *Archæologia Cambrensis* for July, 1849, vol. iv. p. 222, was published an extract from a letter, dated "Salop, the 27th May, 1648," written by Richard Pryce to his "Respectfull good ffriend Collonell Jo: Jones," then or shortly expected in London, in which allusion is made to Col. Jones's brothers, and is signed "Yr lo: [loving] Cosin to serve you RIC: PRYCE," and the superscription directs it to be left "at the house of Mr. Houffre [Humphrey] Jones, sitheman at the Goate in Pater Noster Rowe." The original letter was stated to be then in possession of W. W. E. Wynne, Esq., of Peniarth. If it is still in existence, I would like to see it published in "N. & Q.," without any omissions. It may help to throw some light upon the obscurity which now surrounds the origin and family of Col. Jones.

Pennant, in his *Tour in Wales*, 1770–1780, states that at Maes y Garnedd, near the celebrated Pass of Drws Arduwry, in Merionethshire, he visited the house which was the birthplace of Col. Jones. This statement of the fact that he was born there has been followed by Williams in his *Lives of Eminent Welshmen*, who supplements the names of his

father and mother; and now, on the authority of an article quoted from the *Cambrian Quarterly Magazine* (4th S. ix. 490), we are told that his first wife's name was Margaret, daughter of John Edwards of Stansly, in Denbigh. In some published accounts he is said to have been placed at service, at an early age, in the family of Sir Thomas Middleton, Lord Mayor of London, who is called his "kinsman." How were they related? Sir Thomas Middleton was owner of Chirk Castle, in Denbigh, near which the family of Edwards was also seated. Did Sir Thomas take his young servant and kinsman with him to Chirk Castle, and did the latter there meet his future wife, Margaret Edwards?

Again, who were the brothers of Col. Jones referred to in his "Cosin's" (Ric. Pryce's) letter? Was Mr. Houffre Jones of Pater Noster Rowe one of them? There was a *Humphrie Jones*, who, with *Humfrey Jones*, at the sales of the Bishops' lands in 1648, became a purchaser of the manor and lordship of Istervin, in Flint and Denbighshire.

J. J. LATTING.

20, Nassau Street, New York, U.S.A.

THE HEAF (4th S. x. 201.)—Nothing is advanced by M. calculated to prove that *heaf* is anything but *heath*. The peculiar sense acquired by the word in Cumberland is the result of local peculiarities. Against *heaf* representing a certain Danish word we have the fact that, in notably Danish districts in the south, the word *heaf* is unknown, while *heath* is very common, and *heath-rights* and *common-rights* equally so. I hold the word to be merely a variation of *heath*, in accordance with the dialects of Craven and Lancashire, which notoriously substitute *v* for *th*, as in "wiv dew" for "with dew," as may be seen in "Milkin Time," "N. & Q." 4th S. x. 83, and in Halliwell's *Dictionary*. The change of *th* into *v* is frequent in place-names, as in *Liverpool* for *Litherpool*, *Livermere* for *Lithermere*, &c. The bird *liver*, a synonym of plover, I take to have been so called from frequenting low, marshy ground—in Celtic, *lither*. Ravensworth, Ravenstone, Ravenspurn, and Craven are all derived from *rathing*, which is of the same meaning and from the same root as *lither*, by the same change of *v* for *th*.

W. B.

Notting Hill.

Having served upon juries in Carlisle on similar trials to those mentioned by your correspondent, I may remark that it is well known, and has been experienced, that flocks of sheep will stick to their own *heaf* on the fell with very little attention from the shepherd; indeed, it has been proved in evidence that they will eat up to the boundaries of their *heaf*, and retrace their steps, rarely exceeding, but generally keeping within, its limits. In letting those sheep-farms with fell-rights, the breeding stock of sheep is always taken with the land.

CUMBRIA.

WALTER SCOTT AND "CALLER HERRIN" (4th S. x. 249.)—After giving two quotations from Scott, MR. BOUCHIER asks whether he took his idea from the song, or the author of the song his from Scott? There can be no question that Scott borrowed from the song, as it was written long before Sir Walter was known as an author. The writer of the song was Lady Nairn, who also wrote many others, most of which became great favourites with the public. She was born in 1766; but it was stated in a former number of "N. & Q." (3rd S. xii. 451) that it took fifty years to settle the authorship of some of her songs, such as the *Land o' the Leal*. In most collections of Scotch songs, *Caller Herrin'* will probably be found. The tune, which is peculiar and very expressive, may be seen, arranged by Finlay Dun, with new words by Delta, in Dun and Thomson's *Vocal Melodies of Scotland*, vol. iv., under the title of *Mourn for the Brave*.

F. C. H.

Caller Herrin' was composed by Carolina Oliphant, Baroness Nairn, and, as editor of her poems, I possess the MS. of the song. It was written for Neil Gow, the celebrated violinist and musical composer, and may be assigned to the first decade of the century. It remained anonymous till the death of the gifted authoress, a quarter of a century ago.

CHARLES ROGERS, LL.D.

These lines were composed about the year 1822, when King George IV. visited Edinburgh, and were anonymously published by Lady Nairn in the fourth volume of R. A. Smith's *Scottish Minstrel*, 1823—a musical work of which she may be said to have been the literary editress.

WM. SCOTT DOUGLAS.

Edinburgh.

WELL OF ST. KEYNE (4th S. x. 249.)—The first line of the verse included in the note by A. R. differs from that in my copy, which, instead of "After the wedding I hurried away," is "I hasten'd as soon as the wedding was done." I have sometimes seen it thus:—"I hastened as soon as the knot was tied."

I was born within a very few miles of the Cornish Well of St. Keyne, and have frequently drunk of its water. The scene is laid by Southey, not in St. Neots, as A. R. supposes, but in the parish of St. Keyne, between Looe and Liskeard, in the south-east of the county, and about five miles, as the crow flies, from St. Neots.

Torquay.

WM. PENGELLY.

The authority for the history of St. Keyne is Capgrave, who says that St. Keyne or Keyna was the daughter of Braghan, Prince of Brecknockshire. She passed the Severn, and abode on the banks of the Avon, at the place now from her called Keynsham, near Bristol. After several

years, she returned to her native place, and obtained by her prayers the spring which has ever since been called St. Keyne's Well. F. C. H.

HATS (4th S. x. 247.)—It is stated in the article with the above heading, that in 1822 the beaver hat had no rival and the silk was unknown. The first may freely pass, but I must dispute the second. For nearly twenty years, at least, before 1822, silk hats were in fashion, as I well remember. Of course, MR. LENIHAN knows all about the varieties of chip and straw hats; but did he ever see or hear of a tin hat? I can remember when some young men actually wore hats of tin, blackened over.

F. C. H.

"A PRISON IS A HOUSE OF CARE," &c. (4th S. x. 248.)—MR. EYRE gives only part of the quotation; the rest runs thus:—

"Sometimes a place of right,
Sometimes a place of wrong,
Sometimes a place of rogues and thieves,
And honest men among."

The inscription was painted on the old prison of Edinburgh, and I have seen the author's name mentioned, but I forget it. G.

These lines were cut on the prison wall of York Castle by James Montgomery, the poet, who died April 30th, 1854, and a memoir is given in the *Gentleman's Magazine* (1854), xli. p. 659.

L. L. H.

SMOTHERING FOR HYDROPHOBIA (4th S. x. 272.)—A friend of mine, a clergyman on the borders of Wales, told me many years ago of an instance of this mode of treatment, where, from the circumstances of the case, there was no reason to doubt the evidence. An old parishioner of his was giving him an account of her family, and said: "My first husband died in such and such a manner. My second we smothered." My friend was naturally startled at such an avowal, but he found she meant simply what she said. Her husband had been in the agonies of hydrophobia, and his friends had adopted what she supposed to be the regular remedy. It had happened many years before, and there was nothing more to be said.

H. WEDGWOOD.

1, Cumberland Place, Regent's Park.

DESCENDANTS OF THOMAS GUY, FOUNDER OF THE HOSPITAL (2nd S. xi. 462.)—Twenty years ago inquiry was made in your columns upon this subject, which has some interest, because of the large benefactions of Guy, the founder of the Hospital named after him, and who sat in Parliament as M.P. for Tamworth from 1695–1707, vide sketch of his life (2nd S. xi. 462). It is also a matter of practical importance to those who, by virtue of a bequest left by Guy to Christ's Hospital, have the right of admission of their sons to that

institution in turn, as vacancies occur—a privilege enjoyed by my relatives in former times and now. Allow me then to put on record one line. John Weetman, yeoman of the county of Stafford, was first cousin to Guy (who died unmarried), and received an annuity under his will. This John Weetman was grandfather to Elizabeth Weetman, who married Thomas Tibbatts, at Witherley, Leicester, Sept. 4, 1760. Their great-grandson, John Capper Tibbatts, is now living at 44, Bishopsgate Street Without, London. My grandfather, Robert Miller, surgeon, of Kingston, son of Rev. Edward Miller, Rector of All Saints, Northampton, married Elizabeth Tibbatts, daughter of the Thomas Tibbatts named above. Their son was my father, also Rev. Edward Miller, who died 28th June, 1857. The name Weetman has also been preserved. Ann Tibbatts, sister of the Elizabeth Tibbatts named, married her relative, Thomas Harrison Weetman, and their son, Charles Weetman, is living at Mancetter, near Atherstone, Warwickshire.

JOSIAH MILLER.

Newark.

BEAVERS IN BRITAIN (4th S. x. 273.)—Traces of the former presence of the beaver in this country are to be found in our place-names; e. g. Beverley, Yorks; Beverege, Worcester; Bevercoates and Beverlee, Notts; and Beverstone, Gloucester. The Cymric word *ffracon*, a beaver, is also to be found in *Nant Fraugon*. Owen, in his *Welsh Dictionary* (1801), says that beavers had been seen in Carnarvonshire within the memory of man.

J. CHARLES COX.

Hazelwood, Belper.

"HISTORY REPEATS ITSELF" (4th S. ix. 139.)—I have sought your aid, without effect, for the origin of this phrase, and curiously enough have since seen it used at least twice by your contributors. The following from the *Pall Mall Gazette* made me think I should find it in *The Heir-at-Law*, but I have searched that play in vain:—

"The rotatory theory of history is one in which we should be loth to acquiesce. Yet the following extract from the *Universal Chronological and Historical Register* for 1792, under date April 29, is, we must confess, calculated to suggest desponding reflections even to a disciple of Pangloss:—'At this period the following principal factions predominated in France; first, the Absolute Royalists; second, the Constitutional Royalists; third, the Republicans; fourth, the Anarchists.'"

Still further to perplex me I came upon the accompanying in the *Quarterly Review* of last July (article on "The Reign of Terror," p. 70):—

"History, IT IS SAID, does NOT repeat itself. Does it not? Compare, &c."

May I again ask your assistance? W. T. M.
Shinfield Grove.

WILLIAM OF OCCAM (4th S. x. 128.)—*The Imperial Dictionary of Universal Biography* states

that William of Occam was born about the year 1270, the exact year being uncertain. *Lives of Eminent and Illustrious Englishmen* (1837) gives circ. 1280 as the date of his birth, and gives as its authority *Bruckeri Hist. Phil.* iii. 846.

F. A. EDWARDS.

PRESERVATION OF CORPSES (4th S. x. 204.)—The following "case on record" I send for the perusal of MR. COLEMAN. It is taken from *The Gossiping Guide to Wales*, by Askev Roberts (London, Hodder & Stoughton), p. 138:—

"The next station is Llanrhaidr. . . . A curious story is told concerning the subject of the monument in the church. The lady whose memory it preserves was in her lifetime an ardent Methodist and social reformer, and when, nearly half a century after her death, by some means—why we never heard—her coffin happened to be opened, the body was found to be as fresh as on the day of burial. Nay, it is even said that the flowers which had been laid with the body were fresh too, and threw out a fragrant odour. Of course you don't believe the story; but in 1841, when the body was again exhumed, after three years of interment, the parish clerk says he saw it still unchanged; and the then Mayor of Ruthin vouched for the fact!"

Llanrhaidr is midway between Ruthin and Denbigh, on the Vale of Clwyd Railway, and 1841 is not a very old date if any one should be curious enough to test the story. V.

ORIGIN OF THE WORD "FOLK-LORE" (4th S. x. 206.)—The following quotation from the part of *Photographic Portraits of Men of Eminence* (A. W. Bennett, 1865) containing a biographical sketch of Mr. W. J. Thoms, F.S.A., will answer the query of W. E. A. A.:—

"We may be pardoned for here mentioning the fact that it was when inviting assistance in the preservation of our old superstition and mythology, that Mr. Thoms first made public the word 'folk-lore,' to designate the subjects of popular belief and knowledge. The word was at once caught up and adopted in England and on the Continent, and few would now believe that the term never existed until Mr. Thoms made use of it in the *Athenæum* of 22nd August, 1846."

JOHN PIGGOT, JUN.

SCIPIO'S SHIELD (2nd S. ii. 352, 514.)—At the first reference MR. RILEY mentions, "I have somewhere read that Scipio's shield, made of silver, was found about two hundred years since in the river Rhone." Doubtless that gentleman's allusion is to a passage which I have just come across in *New Memoirs of Literature*, London, Jan., 1726, vol. iii. p. 326:—

"Mr. Massieu, in his Dissertation upon votive shields, observes that Scipio, returning to Rome, took that shield along with him, and that going over the Rhone he lost it with part of the baggage. It remained in that river till the year 1656, when it was found by some fishermen. It is now in the cabinet of the King of France."

J. MANUEL.

Newcastle-on-Tyne.

[L, at the last reference, states that the shield was

found in 1714 in the village of Passage, a little to the south of La Tour du Pin, near the road from Lyons to Chambery.]

PICTURE OF SHAKESPEARE'S MARRIAGE (4th S. x. 143, 214, 278).—Since writing the note in "N. & Q." (*ante* p. 143) to which Mr. Holder refers, I have had an opportunity of seeing the picture at Mr. Macmillan's, and of meeting the gentleman to whom it now belongs. As I make no claim to be "a judge of old paintings," I give no opinion of the evidence which the picture itself affords of its genuineness. But the sight of the picture, so far from altering the opinion which a little common sense and a slight knowledge of Shakespeare and his biography had led me to form, altogether confirmed my views. The *bona fides* of Mr. Malam was so obvious, that it was difficult to urge so strongly as might have been done the obvious contradictions to the genuineness of the picture which one glance at it seemed to reveal. In like manner it was difficult to point out the inconsistency in the history of the picture which Mr. Malam gave, based, I presume, upon the information of Mr. Holder. Mr. Malam stated that, when Mr. Holder first got the picture, it seemed so worthless that he was on the point of throwing it away; and Mr. Holder in his letter says,—"I doubted if it would ever pay me to line, clean, restore, and frame it, so little did I care for it." But at the latter part of our conversation Mr. Malam stated that, when Mr. Holder discovered what the picture was, he asked double the price that he originally wanted; and Mr. Malam was good enough to tell me what the respective prices were. The original price was eight guineas, and the increased price at which he bought it fifteen. We have now three steps in the history of the picture. The first, when it was comparatively worthless; the second, when Mr. Holder wanted eight guineas for it; the third, its present state, when it was purchased for fifteen. An interesting question arises from these facts: What was the condition of the picture when Mr. Holder asked eight guineas for it? I presume while in London the picture was seen by more than one competent judge of such matters. It is to be hoped the readers of "N. & Q." will have the benefit of their opinions. THE EX-EDITOR.

SIR JOHN LUBBOCK ON "FELIS CATUS" (4th S. ix. 532; x. 56, 92, 158, 212, 279).—In looking over the plates to *Micalis Monumenti Inediti* (Firenze, 1844), I found in Tav. xvii. the figure of a cat, seated upright, with its tail curled round its feet (No. 8). In the letter-press of the work, it is thus described:—

"È noto per molti lavori d' arte, talvolta eccellenti quanto gli Etruschi maestri valessero nel figurare ogni sorta animali con intelligenza di notomia e di forme, e nel dare a quelli non pure naturalissima azione, ma suo

proprio e confacente carattere. Ecco' gittata in bronzo la figura d' un gatto domestico, messo in acconcia postura delle membra, e ritratto con verità pari di forme. Non ho memoria di aver mai veduto per l'innanzi questo animale figurato in altri lavori degli Etruschi. Il presente proviene direttamente da Volterra."

These accumulated proofs have, I confess, converted me from my original opinion (*ante* p. 158), and made me a dissenter from Sir J. Lubbock's doctrine, that the domestic cat was unknown to the ancients. CCCXI.

ALEXANDER POPE OF SCOTTISH DESCENT (4th S. ix. 502; x. 56, 118).—Professor Cosmo Innes gives countenance to the notion that Pope was a "Scot by descent." "Alexander Pope," he says, "whose Christian name *smacks* of a Scotch descent, did not repel the advances of his Caithness namesake, Mr. Paip, who claimed him for kindred." What here, in the learned gentleman's own phrase, constitutes the "real evidence," I fail to perceive. Alexander is a common Eastern name. If I mistake not, it was borne by one or two of the poet's namesakes of the Triple Crown. It is historic in the Empire of the Czars, and I never understood that the weeping celebrity who tamed Bucephalus was a "Scot by descent." Perhaps Mr. Innes had been thinking of Alexander Macdonald, who is supposed to have been the remote progenitor of the Earl of Stirling, and to have transmitted his baptismal name, Alexander, as the family patronymic, arguing thence that Macdonald being a Celt, the name must be native.* It is curious to note the varieties in which the poet's name occurs on the other side of the Atlantic. This appears to have been borne by the first settlers of the city of Boston and the small adjoining town of Chelsea (which together constitute the county of Suffolk) in the orthography of Pope, Pepe, Pop, Popp, Poppe, Papa, and Pappy.† BILBO.

BELL INSCRIPTIONS (4th S. x. 105, 155, 219, 253).—A caution to bell-hunters. Heads at Cobberley.

Bell-hunters would do well to be cautious before they rush into print, and commit their discoveries to the world-wide pages of "N. & Q." What a blunder do we see in a late issue—No. 248, p. 253—announcing to us that there is and was a bell at Cobberley bearing representations of the Virgin Mary—mistaking the crowned heads of royalty, one with a curly beard, the other with a wimple, for the Virgin Mary! Whereas they are the heads of Edward I. and Eleanor—such as are found on many bells in Gloucester.

I speak the more positively as I possess the

* The Macdonalds are among the clans expressly named by Dr. MacCulloch, Mr. Worsaae, the Danish antiquary, and Mr. Hill Burton, as being of Norse descent, as indeed it can be shown were all the Islesmen.
† See *Suffolk Surnames*, by N. J. Bowditch, Boston, 1861.

portion of the old cracked bell formerly at Cobberley which has the royal heads and legend upon it.

W. F. ELLACOME.

Rectory, Clyst St. George.

WORMS IN WOOD (4th S. x. 30, 136, 197).—I wrote "saturation," not "salivation" of the ova. I tried saturation with a solution of corrosive sublimate in my first experiments in 1861, and cannot endorse the recommendation of this method as made by E. L. (136). It might do if applied to the back of a panelled picture, as in P. R.'s case, but even then it would probably injure the picture if the wood were sufficiently saturated to kill the worms. I found this solution totally inapplicable to wood carvings when applied to the surface, as it left a metallic-looking deposit upon the work. Several years' experience has proved that vaporization is the safest, surest, and cleanest method, if the difficulty of an air-tight glass case, box, or room can be met.

GEORGE WALLIS.

South Kensington Museum.

BOYS, BOYES, BOYSE, BOYCE (4th S. x. 165, 238).—In the *Glossaire de la Langue Romane* you have "Boise : Bûche, gros bâton, rondin ; en bas lat : Boisia." Hence, probably, de Boys, du Bois, Dubois, a very common name in France, so that people bearing that name often add to it that of some locality, birthplace, or otherwise, such as Dubois d'Angers, Dubois de L'Etang, de Boys-Robert, &c. In the same Glossary you find at the word "Buche : Un brin de paille ou de bois ; en bas lat : Busca, de Bustum, dont on a fait Bois, Bosquet, bûcher, bucheron, boquillon. Buchier, Bucher, Marchand de Bois." You say, in common parlance, of people fighting hard against each other, "Ils se sont bûchés comme des portefaix." Buche : bouche, ouverture : bucca.

"Puis après si frotez

Vos dens et gengives assez
Od les escorces tut en tur
D'arbre chaud, sec, amer de *savur*
Kar iceo les dens ennetit (nettoie)
E vice de buche fut ennientit,
La langue bien parlant rent
E la parole clere ensement."

Enseignemens d'Aristote.

P. A. L.

CRICKETS (4th S. x. 205, 252).—I am much obliged to SENEX and to your respected correspondent F. C. H. for their kind replies to my query as to the best means of getting rid of these troublesome creatures. A "cricket on the hearth," when one is in a lazy humour, is a pleasant enough accompaniment "to the flapping of the flame or kettle whispering its faint undersong"; but when reading I find their chirp peculiarly irritating and distracting, more especially since they managed to find their way into the sitting-rooms. I hope SENEX will forgive me if I protest against his use of boiling water. I am far from thinking that

"the poor beetle that we tread upon in corporal sufferance feels a pang as great as when a giant dies," but that they feel to a certain extent is, I should imagine, an undoubted fact. I hold that, even in destroying vermin, we are bound to put them to as painless a death as possible, and I fear that scalding water must inflict upon them a great deal of needless suffering. F. C. H.'s remedy of borax seems to be a very effectual and humane one, and I shall try it next time the crickets make their appearance; but I am glad to say they have nearly all departed of their own accord for the present. I find that the superstition about the ill-luck that will follow the wilful slaughter of a cricket has not died out. I mentioned the subject to the landlady of the lodgings I was staying in at the seaside in the spring, and asked her advice how to get rid of them, and she thought "I had better leave them alone!"

JONATHAN BOUCHIER.

BURIAL IN GARDENS (4th S. ix. *passim*; x. 76, 138).—In giving an account of Dr. William Bentley, a celebrated physician, who died Sept. 13, 1680, and was buried at Northwich, Ormerod's *History of Cheshire* mentions that

"The body of Dr. Bentley is interred in a vault at the summit of the garden, where his tomb was discovered in taking down a summer-house built over it."—*History of Cheshire*, vol. iii. p. 92. Article "Northwich."

When living at Sevenoaks (a quarter of a century ago), I heard it said that a man who called himself a Supralapsarian buried his daughter in his garden under a strawberry-bed.

G. B.

Upton, Slough.

NAMES OF STREETS IN SHREWSBURY (4th S. x. 226, 263).—To the list of singular names of streets in this town given in previous numbers, may be added Murivance, Frankwell (anciently Frankvyle), Bellstone, Belmont, and Roushill. To none of these is "street" or any other appellation added. MR. PRESLEY spells Wyle Cop wrongly in adding an "e" to Cop, and he is in error in making the two words into one. According to Owen and Blake-way's *History of Shrewsbury* (vol. i. p. 124), in Henry the Third's time Shoplatch was also spelt Scotteplach.

G. BENTLEY.

Upton, Slough.

SIR WALTER SCOTT AND BURTON (4th S. x. 7, 118).—The racy and original aphorism of Bailie Nicol Jarvie which your correspondent discovered in *The Anatomy of Melancholy* will be found in the earliest known collection of Scotch proverbs. This work, the *Adagia Scotica*, appeared in 1668, and is probably a compilation of Robert Braithwaite. It is of great rarity, but some account of its contents may be gathered from Payne Collier's *Catalogue of the Library at Bridgewater House*.

JULIAN SHARMAN.

MILTON'S "AREOPAGITICA" (4th S. x. 107, 133, 188).—

"And me perhaps each of these dispositions, as the subject was whereon I entered, may have at other times variously affected; and likewise *might* in these foremost expressions now also *disclose* which of them swayed most. . . ."—*Arber*, p. 31.

I incline to the belief that the suggestion of Lord Lyttelton, to the effect that "I" may be omitted before the verb in English, as in Latin or Greek, contains the solution of the difficulty as to the subject of "might disclose" in the above passage.

Some instances of this omission are to be found in Shakspeare; but, which is more to the point, Milton has himself omitted the pronoun of the first person where modern usage would require its presence in the following passages:—

"For that part which preserves every man's copy to himself or provides for the poor I touch not, only (*I*) wish they be not made pretences to abuse and prosecute honest and painful men. . . ."—*Areopagitica* (*Arber*, p. 34).

"Then (*I*) feed on thoughts, that voluntary move Harmonious numbers. . . ."—*Par. Lost*, iii. 37.

"This is my Son belov'd, in him (*I*) am pleased."
Par. Reg. i. 85.

Perhaps some student of Milton will be able to add to these instances.

I am much obliged to C. A. W. for his information bearing upon Milton's knowledge of the Huns and Norwegians. E. F. M. M.
Birmingham.

"OUR BEGINNING SHOWS," &c. (4th S. x. 166, 234).—Perhaps the earliest trace of this idea to be found among the Greeks is the following passage in Euripides (*Supplic.* 915):—

ἂ δ' ἄν μάθῃ τις, ταῦτα σάξασθαι φιλεῖ
πρὸς γῆρας. οὕτω παῖδας εἰ παιδεύετε.

"Such things as the child learns he retains till old age—strong incitements to train your children well."

The great importance of early education to form right principles in the young was strongly impressed on the minds of Greek philosophers, and so much was this the case that Aristotle (*Ethic.* x. 10) maintains that it is the duty of the State to attend to it and to adopt compulsory education. He says: Κράτιστον μὲν οὖν τὸ γίγνεσθαι κοινὴν ἐπιμέλειαν καὶ ὀρθὴν καὶ δρᾶν αὐτὸ δύνασθαι κοινῇ δ' ἐξαμελουμένων ἐκάστῳ δόξειεν ἂν προσήκειν τοῖς σφετέροις τέκνοις καὶ φίλοις εἰς ἀρετὴν συμβάλλεσθαι, ἢ προαιρεῖσθαι γε.

"Therefore it is much the best course that the State shall attend to education, and see that it is on right principles, and that it should use compulsion if it be necessary; but if the State neglect this duty, then it would seem to be incumbent on each individual to try to lead his children and friends to a virtuous life, or, at least, to make this his deliberate object."

Following out this idea of Aristotle, Sir Thomas More (*Utopia*, p. 21) says, very forcibly:—

"If you suffer your people to be ill educated, and their manners to be corrupted from their infancy, and then punish them for those crimes to which their first education disposed them—you first make them thieves, and then punish them."

C. T. RAMAGE.

"LA PRINCESSE DE CLÈVES" (4th S. x. 207, 236).—MR. MASSON'S reply is ample and comprehensive; but it will, probably, be a farther satisfaction to MR. PRESLEY (and others) to learn that this work is by no means rare, being readily obtainable at the foreign libraries in London. Whether the great intimacy of its author with Madame de Sévigné, with La Rochefoucauld, and other distinguished characters of the day, casts upon it an adventitious lustre, not even yet dispelled, it is impossible to say; but the fact remains that the *Princesse de Clèves* is still well known and easily procured, while the *Grand Cyrus* is very hard to come by.—"Habent sua fata Libelli."

NOELL RADECLIFFE.

SIR BOYLE ROCHE (4th S. ix. 262, 324, 367.) |
At p. 324, vol. ix., MR. CHARLES PETTET says of Sir Boyle:—

"On another occasion, in supporting the Habeas Corpus Suspension Bill in Ireland, he argued: 'It would surely be better, Mr. Speaker, to give up not only a part, but if necessary even the whole, of our constitution to preserve the remainder.'"

I have before me the *Sporting Magazine* for April, 1795, by which it appears that the "bull" was not Sir Boyle's at all, although he was present at the debate when it was uttered. The extract runs thus:—

"In the debate on the *Leather Tax* in the Irish House of Commons, the Chancellor of the Exchequer (Sir John Parnell) observed, with great emphasis, 'That in the prosecution of the present war, every man ought to give up his last guinea to protect the remainder.'"

This is so like the other story that probably they have the same origin. Sir Boyle's part in the *Leather Tax* debate came after the Chancellor's speech:—

"Mr. Vandellure said that the tax on leather would be severely felt by the bare-footed peasantry of Ireland; to which Sir Boyle Roche replied, that this could be easily remedied by making the under-leathers of wood!"

The latter joke, I think, has not appeared in "N. & Q."

A. R.

Croeswyllan, Oswestry.

STIPER-STONES (4th S. x. 168, 232).—This is the correct name for this bold range; though it is usually written as one word, "Stiperstones." The height, as determined by the Ordnance Survey, is 1,650 feet. Every visitor to Church Stretton ought to make an excursion to the Stiperstones. In the excellent Guide-book to the Shrewsbury and Hereford Railway, written by the Rev. G. F. Townsend, then Vicar of Leominster (and published by Partridge, Leominster), the following is one of

six excursions from Church Stretton, planned by the Rev. G. Magee, vicar of Acton Scott:—

“Church Stretton to the Long-mynd Pole; thence by right-hand road to Ratlingchope, or Ratchope, four miles; thence by the Gattens and Hollies Farms to the Stiperstones, four miles; walk along the crest of the Stiperstones, and return by Nobury and Mynd-town; or (a shorter route) by Medlycott and Asterton over the Long-mynd to Church Stretton, six miles.”

The Long-mynd is 1,674 feet high; Malvern (the Worcestershire Beacon), 1,444; the Wrekin, 1,320.
CUTHBERT BEDE.

As MR. TAYLOR's suggestion is right that a typographical error was made in this name in May (4th S. x. 168), I repeat my question in its correct form, and inquire the derivation of the word “Stiper-stones”?
EDW. TOMLINSON.

Hope Rectory, near Minsterley.

PONTEFRAC (4th S. x. 226, 263.)—MR. TATE's remark about the pronunciation of this name lately, at Leeds, shows that even in Yorkshire the usual provincial stereotyped form is not followed always. The speakers whom he overheard or spoke to were probably not natives. Possibly they were strangers, who arrived only to see Prince Arthur open the new Park. A Pomfret man would hardly understand them. Probably a lawyer on the Northern Circuit would be laughed at if he called the ancient borough Pon-te-fract.

Has a town a right to be called by the name its inhabitants or their nearest neighbours call it?

A few years ago, C. H. (in “N. & Q.” 3rd S. xi. 135) showed that it was unlikely that Pontefract, as we write it, ever possessed any claim to its Roman form; as he alleged that the name was brought over as Pontfrete by its Norman possessor from a town he had inhabited in France. In that case it must have been learned pedantry which dug out the title Pontefract. If the pronunciation follows the spelling, it is a curious but not rare instance of the modern powers of the printing-press over the most ancient custom.

E. CUNINGHAME.

This name is now pronounced as spelt. It used not to be so, and was pronounced and often spelt Pomfret; the Earls who took their title from that town always signed Pomfret. This is not the only place whose name is returning to its original pronunciation: we hear now Cirencester where we used to hear Ciceter, Hunstanton instead of Hunston, Southwell instead of Southell. I believe this is owing entirely to the extension of railways; the porter calls out the name of the place, pronouncing it as spelt (?) for the benefit of those who do not know the local abbreviation. So also Derby, in place of the older pronunciation Darby, is, I believe, also owing to railway influence.

E. L. BLENKINSOPP.

Springthorpe Rectory.

TERMS USED IN CARVING (4th S. x. 249.)—In Dr. Salmon's Receipts, 1696, the terms are thus given, with short directions for accomplishing each:—

“Leach that brawn. Break that deer. Lift that swan. Break that goose. Sauce that capon. Spoil that hen. Fract that chicken. Unbrace that mallard. Unlace that coney. Dismember that hern. Disfigure that peacock. Display that crane. Untach that curlew. Unjoint that bittern. Allay that pheasant. Wing that quail. Mince that plover. Wing that partridge. Thigh that pigeon. Border that pasty. Thigh that woodcock; and the word proper for all male birds is to thigh them.”

None of these, however, appear to be actually terms for “cutting up” the different items at table, but rather for dressing them ready for cooking or for the table; e.g. the directions—“To wing a partridge”—

“Raise his legs and wings, and if you mince him sauce him with wine, powder of ginger, and salt, and so, setting him on a chafing-dish of coals to warm, serve him up.”

R. W. HACKWOOD.

INSCRIPTION ON DIAL OF CUBBERLEY CHURCH (4th S. x. 254.)—As the inscription only “seems to be this,” “Fugit Hora Suevet,” probably it is, to a great extent, illegible, and will thus admit of conjecture as to its true reading. I will, at the risk of being laughed at, hazard one. May it not be *Fugit Hora, sic est vita?*—what appears as *u* being *ic*, and what in the last syllable seems to be *e* being *i*, the middle *e* being only an abbreviation for *est*. The English then would be, *The hour flies—such is life*.
EDMUND TEW, M.A.

“MAN PROPOSETH,” &c. (4th S. ix. 423, 537; x. 95.)—See *Imitation of Christ*, Book i., ch. xix. Thomas à Kempis, 1380—1471. But the expression is of still greater antiquity: it appears in the *Chronicle of Battle Abbey*, page 27 (Lower's translation), and in *Piers Ploughman's Vision*, line 13,994. Or if antiquity of sentiment forms part of our pursuit, see Proverbs xvi. 9, “A man's heart deviseth his way: but the Lord directeth his steps.”
O. B. B.

THE SURNAME ALLISON: ELLISON (4th S. x. 224.)—From a charter of James IV., 14th August, 1490, dated at Glasgow, in favour of George Maxwell of Garnsalloch, in Lower Nithsdale, I have made the following note of the names of witnesses in a form which appears to me not unlikely to show the original of this name of Allison. The names of the witnesses are “Roberto Allanisoune, Geo. Sam. et Joan. Allanisoune.” May not this, therefore, be the origin, viz. “Son of Allan”?
C. T. RAMAGE.

ALLITERATION (4th S. x. 126, 208, 281.)—For another example of *sigmatismus*, allow me to refer to the formula *ἡ πίστις σου σέσωκέ σε*, occurring in at least six passages of the New

Testament, Matt. ix. 22, Mark v. 34, Luke vii. 50, viii. 48, xvii. 19, xviii. 42. C. S. JERRAM.

"PHILISTINISM" (4th S. x. 226, 281.)—At the German Universities—at least, I can answer for Göttingen about fifty years back—it was the fashion for the students to speak of all persons but themselves and the professors as *Philistines*—"Philister." CCCXI.

Miscellaneous.

NOTES ON BOOKS, ETC.

Victoria. Patents and Patentees. Vol. V. *Indexes for the Year 1870.* By W. H. Archer. (Melbourne, Ferres; London, Trübner & Co.)

THE Registrar-General of Victoria has compiled three useful indexes from the specifications lodged in the Patent Office attached to the Registrar-General's Department, Melbourne. The list of patents shows the intellectual activity of our thinking and aspiring men at the Antipodes. Many of the patents applied for aim at the most useful ends. Others are suggestive. "Improvements in collapsable casks" would be a great boon to housekeepers; but an "instrument for opening cans" seems less desirable. We do not understand the merits of a "parabyte scoop," to the creating of which one gentleman has directed his energies. We think Mr. Lever, in his proposals for manufacturing sugar from beetroot, has been anticipated by Mr. Baruchsen of Liverpool, and various French manufacturers. We observe that a barrister of Sydney has invented a "portable hammer battery." It is not an uncommon instrument for a barrister to invent. Every English barrister, worth anything, makes his own, carries it with him to the Assizes, and uses it with tremendous effect.

Estimates of the English Kings. From William the Conqueror to George III. By J. Langton Sanford. (Longmans & Co.)

THE word "capital" is very often thrown away; but it may be justly applied to this volume. We have rarely seen a work in which the power and effect of condensation have been so admirably displayed. Mr. Sanford's book will be found useful by those who have studied English history, and by others who have neglected to do so. It will refresh the memories of the former, and should certainly tempt such of the latter as may look into its pages to read further for themselves. The estimates of character are made with the fairness and discrimination which mark the summing up of an equitable judge. One result is that these English sovereigns are found to be neither such angels nor such monsters as writers of different views have made them. Richard III. does not, indeed, obtain a verdict of acquittal on every charge laid against him; on some he gets off with a "not proven," or, if guilty, "with extenuating circumstances." Henry VIII., too, is neither all sunshine nor all shade. His good qualities are set against his weaknesses and his vices. The second George, also, comes out in a more favourable light than he has usually been seen in; and George III., with all his errors, obstinacy, love of irresponsible power, and bigotry, has ample justice rendered to him for those qualities which made him so popular with "home-loving" English men and women. We cordially recommend Mr. Sanford's excellent book to all classes of readers. In establishments where prizes are given to really intellectual young people, this volume should be first in the thoughts of the donors.

Mr. W. H. Hart, F.S.A., purposes issuing next month the first part of an *Index Expurgatorius Anglicanus*, or a descriptive catalogue of the principal books printed or published in England which have been suppressed, or burnt by the common hangman, or censured, or for which the authors, printers, or publishers have been prosecuted.

In consequence of a domestic bereavement, Lord Shaftesbury will be unable to preside at the complimentary dinner to Mr. Thoms. The chair will be taken by Lord Stanhope.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

DE RANDU'S RATIONAL.

MASKELL'S ANCIENT LITURGIES.

THE SARUM BREVIARY.

FREEMAN'S PRINCIPLES OF DIVINE SERVICE.

MASKELL'S MONUMENTAL LITURGICA.

Wanted by the Principal of St. Bees College, St. Bees, Camforth.

Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

I. That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

II. That Quotations should be verified by precise references to edition, chapter, and page; and references to "N. & Q." by series, volume, and page.

III. Correspondents who reply to Queries would add to their obligation by precise reference to volume and page where such Queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omission.

The correspondent who corrects our definition of "*Bohemia*," and describes the latter as "*the land of the gipsies*," probably overlooks the fact that G. L. was inquiring after the "*Bohemia*" of slang. The same correspondent's objection to our statement, that "*in 1761 an ass, for a wage, was made to go a hundred miles in twenty-one hours over the course at Newmarket*," is founded, we are sure, on a misapprehension. The "*ass*" was the quadruped so called, and the record of his performance was taken from the newspapers of the year mentioned.

H. H. (Dublin) will oblige us by sending his queries.

W. C. B. is heartily thanked for his good wishes.

PETERS.—The reference has already been given.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, OCTOBER 26, 1872.

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Notes.

NOTES BY SIR JAMES BAGGE ON THE PARLIAMENT OF 1626.

Amongst the Conway Papers which came into the Record Office after the early volumes of Mr. Bruce’s *Calendar* were printed, and which are now to be found amongst the Addenda as yet uncalendared, is the following letter, which is curious in so many ways that it will, I think, be acceptable to readers of “N. & Q.” Unfortunately, the passage referring to Eliot is very much torn, and some of it looks as if, even when the paper was entire, it had been left in an unintelligible shape, a few words having been written and then only partially corrected. But the story told is, on the whole, comprehensible, and it gives us the fact that Eliot’s application to Pembroke, duly chronicled by Mr. Forster (*Sir J. Eliot*, i. 279, ed. 1872), was successful as far as Pembroke was concerned. The letter is undated, but was certainly written not long after March 3, 1626, the true date of the death of the first Earl of Devonshire of the Cavendish family.

SAMUEL R. GARDINER.

“SIR,—Taking the end of Oxfords Parliament and the beginning of this into consideration, you shall fynde that this hath for beginninge the end of that, maliciously withoute cause intendinge your ruine, a waye to bringe you to which was layd (and that in your faithfull servants opinion) thus.

“The Earle of Pembroke trustinge to the assent of

the publicke doth appeare publicly rather by strangers then by Sir Benjamin Ruther,* Sir William Harbert and others of his, and therefore your owne ministers; and your knowne enymies, by his waye, hath bene made against you.

“For first knowe, by power of his Lordships warden-shipp in Cornewall of the Stanneries, he hath meanes of placeinge dyverse Burgesses, and that more readly by the solicitation of William Corrington, his vice-warden, his deputye lieutenant and Custos Rotulorum, by whose hand, (as himself hath acknowledged to me) he delyvered to his Lordshipp the Burgeshipp of Lostwithiell, for Sir Robert Mansfeld, which indenture I have seene, and fynd that the body of yt is wrytten by one hand, and Sir Robert Mansfeld Knight, Vice-admirall of England, by another pen.

“Corrington acknowledging to me that Mansfeld was made by the Earle of Pembroke, sometime after that, he reports unto me that he was sent for by the said Lord unto the Countess of Bedford’s house, where his Lordshipp told him, he was questioned for placeinge of Mansfeld, and by his Lordshipp required to deny (if ever he were demanded it) that his Lordshipp either wryt for Mansfeld or placed him, all which Corrington at his owne lodginge acquainted me, with this much more, that he never told man of it but me, and if I had acquainted your Grace therewith, by which meanes his Lordshipp of Pembroke was questioned, he were undone.

“At this tyme of conference my Lord Cromewell came to enquire for me, and found me at Currington’s chamber, which tooke us of from further discourse.

“Before the wrytts (that summons the Parli[am]ent) were oute, it shalbe made appeare that Currington endeavored to get places, and a letter was directed to him from Mr. Thorrougood in the name of the Earle of Pembroke for his placeinge of Sir Francis Stuart, Sir Robert Mansfeld, Sir Elipsias Crewe, and Mr. Wil[liam] Murrye, and one in name more, for five I am sure they were in number.

Stuart is for Liskard, Mansfeld for } All in Cornewall,
Lostwithiell, Murrye for Fowey, }
Elipsias Crew for Kellington. } Currington.

“You maye be pleased to take notice, that Doctor Turner is for Shaftsburie, a place of which Mr. Thorrougood his Lordshipp secretarie (as I have hard) was chosen; who beinge elected for the towne of Darby, did relinquishe that, and Turner admytted.

“Further be pleased to knowe that Sir James Fullerton is Burgess for Porchmouth, his Lordships power in government there makes me conceive he was made by him.

“I observe that Sir James Fullerton speaks nothinge but with that, theet the Lord Candishe whiles he was of that House† was the abettor of all that faction, his nearenes to Fullerton you knowe, and Currington with that familie is well esteemed for the Lord Bruce his wief‡ is Currington’s wief her neece, and to that house he often resorts, and but a word of direction from a person so neere in attendance to his Ma^{ty} will give muche encouragement to their ill intendments.

“The later Sir Thomas Lake doth not weekly assiste

* Rudyard.

† Succeeded his father as Earl of Devonshire, March 3, 1625, according to Collins, Nicholas, and other Peerages. But surely this is an error. Lord Cavendish here referred to was a Member of the House of Commons in 1625, was re-elected in 1626, and is here spoken of as if he had been recently elevated to the Peerage.

‡ Christian, sister of the Lord Cavendish who had just become 2nd Earl of Devonshire.

this faction, and he is thought to be an inward man with the Earle of Kelly.

"For Sir Dudley Digges, beinge pryvately more dangerous than publike, is thought wholly my Lord of Canterburies.

"Sir Morrice Abbott, cheiffe of the East India Companye maye be thought the plotter of that accusation.

"Sir Walter Earle is not soe great with any as the Lord Sea;* knowe the instruments your enymye, and judge whether the principalls be your freinds.

"Shervill of Salisburie hath formerly benee the creature of the Lord Treasurer, violent and no less ignorant.

"Long is his sonne in lawe, and by him altogether guided, his carriage to all noted.

"For Sir John Elliott your officer, I wonder not at his wayes, when I consider he ca[n] neither paye you your dues, or deserve your past favours; and . . . I thinke hym easilie be gotten,† another Lord [whose] I perceave he is, viz. the Earle of Pembrookes,‡ whou [. . .]§ himself reported to Sir Edward Seimoure si[n]ce Ch^{rist}mas last, upon knowledge of Sir Richard Edgcom[be] and a deputie lieutenant of Cornwall his richenes, w[ro]te a le[tte]r and sent his deputacion to Elliott, invyting and maki[ng] him his deputie lieutenant of Cornwall, yf Edgcombe [died] and that with soe muche complement (as Elliott told [Sir] Edward Seimoure) he was in a distraccion how to divide himself, betweene your Grace and the Earle of Pembroke. But to whom he hath wholly given himself your Lordshipp can judge. Of Elliotts proceedings I could observe somewhat, which I hope is discovered to you more perfectly by others, and indeed if I be not by my judgment deceived his carriage amuch tending to the depravinge of the present government, and crossinge his most sacred Ma^{ties} princely and just demaunds, commaunds, and desires, as your Lordships ruine. I could nomyne more of their partie and if I were not conceited more able servants of yours gave it to you at full.

"I would noe borrowe tyme and trouble you with more longer lynes which I forbear to doe lest I maye offend you, which if I have done I onely in my owne behalfe this help to cleere me from any misprison, that next my Sovereigne, I am altogether, lyvinge or to dye, (which I will ever publicly or pryvate professe).

"Your Grace his humble fayth-

"full and ever true Servant

"JAMES BAGG."

ERRORS IN CHURCH REGISTERS.

In the Registers of the Parish Church of Saint Wilfrid, Moberley, Cheshire, there are the following entries:—

"Christnings

Februarie 1582. Robert Symcocke sonne of Thom^s Symcocke xxixth."

"Burials.

Februarie 1639. An infant of Roger Bredburyes Brookesbanke 29th."

"Buryalls.

Feb. 1659. Allis Hall of Warford the 29 day."

* Saye.

† Originally written "I thinke he may easily be gotten," part of the sentence only seems to have been corrected.

‡ Lord Lieutenant of Cornwall.

§ If the word before could possibly have been miswritten for who, it may have read "who, as Eliot himself reported."

"Christnings.

Feb. 1671. Thomas Willott sonn of Thomas Willott 29th day."

These entries are all on Feb. 29th, when it could not have been leap-year. I am inclined to think that the mistakes have been made thoughtlessly; but it is probable that a mistake of this kind would throw all the entries wrong for weeks and perhaps for months afterwards; because if an entry were made the next day, it would probably be put March 1st instead of March 2nd.

But in these Registers there is, amongst the christenings, a still more curious blunder:

"Februarie 1585. George Leicester sonne of George Leicester Esq: xxxth."

The month of February is certainly the one that has suffered most at the hands of the calendar makers and menders, and the length of the month has been variously altered; but I am not aware that it ever possessed thirty days; at any rate, it did not in 1585. And yet this entry and the first christening quoted are from "A perfecte copie" made by a parson, Robert Eaton, who seems to have taken a pride in doing his work well. All the entries from 1578 to 1624 are made by him. They are most beautifully written, and every page is attested by the writer and the two churchwardens.

ROBERT HOLLAND.

[A more extraordinary error than those cited above was made in one of our most popular almanacs a few years ago. Christmas-day was set down on the 25th of October! As soon as the error was discovered, the copies were "called in."]

THE HERALDRY OF SMITH IN SCOTLAND.

A SUPPLEMENT TO MR. S. GRAZEBROOK'S "HERALDRY OF SMITH."

(Continued from p. 291.)

9. William Smith, Esq., Sole Clerk of His Majesty's Court of Chancery, descended of the family of Smith of Braco, in the county of Perth.

Quarterly: 1st and 4th, parti per fess azure and or; in chief, a burning cup between two chess rooks of the last; in base, a saltire of the first between four crescents gules; 2nd and 3rd, parti per fess wavy, or and gules; for Drummond of Coneraig (an old branch of Stobhall), the grantee having married Ann, only daughter of Major William Drummond of Boreland.

Crest. Two arms holding a bow at full draught to let an arrow fly.

Motto. *Mediis tranquillus in undis.*

Granted 19th August, 1763. [See Nos. 2, 8, and 18.]

No particulars of the grantee's descent from the family of Braco are recorded.

In 1746 he was served heir of his grandfather, Alexander Smith, merchant and Dean of Guild of Linlithgow, and of Barbara Neilson, his grandmother (*Indices of Heirs*).

A MS. Drummond pedigree states that he was a son of Alexander Smith, a surgeon, and Margaret Jamieson, his wife.

He left the following children: 1. William Drummond, o. s. p. 2. Rev. Andrew, at Langton, who married

Sophia, daughter of Rev. John Goldie, and left three sons and one daughter. 3. James W. S. of Bonside, who married a daughter of the Hon. James Home. 4. Mark, physician in England. 5. William, an English clergyman. 6. Wyvil, M.D., surgeon Royal Artillery; and one daughter.

10. Alexander Smith, Esquire, late a Master in His Majesty's Royal Navy.

Azure, a saltire argent between two garbs in chief and base, and two besants in flanks, or.

Crest. An anchor erect, or, entwined with a dolphin about the stock, water issuing from its mouth and nostrils, proper.

Motto. *Victor sine sanguine.*

Granted 12th July, 1763.

11. John Smyth of Balhary, some time of Polcalk.

Quarterly: 1st, Gules, a broken spear and standard saltireways argent, the last charged with a cross of the field fringed, or; 2nd, Azure, a cat salient argent; 3rd, Argent, on a saltire sable, nine masles of the first within a bordure azure; 4th, Or, three bars wavy, gules, on each an escallop of the field.

Crest. A dexter arm embowed, vambraced, holding a sword, proper.

Motto. *Carid nam fecham.*

Granted 13th May, 1765.

[The 3rd quarter is Blair; the 4th, Drummond of Blair.]

The grantee was ninth in descent from the founder of the family, John Smyth of Polcalk and Grange, who in 1520 married Janet Drummond of Blair Drummond. A tolerably full pedigree of the family will be found in Douglas. The male line is now extinct, the last laird having settled his estate on a nephew, second son of Kinloch of Kinloch.

12. James Smith of Cammo.

Quarterly: 1st and 4th, Argent, a ship in distress in a sea, proper; 2nd, Or, a crescent, gules; 3rd, Azure, a cat sejant in a watching posture, dexter paw extended, gules.

Crest. An anchor, proper.

Motto. *Hold fast.*

Granted 21st December, 1768. [See No. 13.]

This family was of Glaswall and Cammo; but their family seat was Arthurstone. Douglas gives a pedigree of the family, which was founded by Adam Smith, in Dundee, c. 1535, from whom the grantee was eighth in descent.

A younger son, John, settled in London, and was father of Joshua Smith, M.P., of Stoke Park, Wiltshire, and of Drummond Smith, created a baronet in 1804. The elder brother (Joshua) left four daughters, of whom the eldest married the Marquis of Northampton; and the third married Charles Smith of Suttons, co. Essex (of a totally different family), whose son succeeded his uncle Drummond, under a special limitation, as second baronet.

The present family, now of Tring Park, Herts, instead of bearing the paternal arms of Charles of Suttons, or his maternal, as blazoned above, bear Ermine, a saltire azure, charged with an escallop, or; in base, a dolphin naant embowed of the second.

13. Henry Smith of Smithfield.

Quarterly: 1st and 4th, Argent, a ship in distress in a sea, proper; 2nd, Or, a crescent, gules; 3rd, Azure, a cat sejant in a watching posture, dexter paw extended, argent: all within a bordure, gules.

Crest. A hand grasping a dagger, proper.

Motto. *Ready.*

Granted 21st December, 1768. [See last No.]

The grantee was a younger son of the family of Cammo. 14. John Smith, of the city of Gothenburg, Esquire, descended from a family of that name in the parish of

Banchory, in Aberdeenshire, who are said to be descended from the ancient family of Mackintosh of that ilk.

Azure, three flames of fire, or; a bordure argent charged with six chess rooks, sable.

Crest. An anchor erect, or; stock, sable.

Motto. *Sine sanguine victor.*

Granted 17th July, 1790.

15. John Smith of Craigend, Stirlingshire, Esquire.

Gules, a chevron ermine, between two crescents in chief and a garb in base, or.

Crest. An eagle's head erased, proper, gorged with a ducal coronet, or.

Motto. *Macte.*

Granted 4th June, 1802. [See also Nos. 16, 17, 19, and 21.]

The founder of this family was Robert Smith, who about 1660 acquired the lands of Craigend, of which his ancestors had been tenants for many generations.

The ensigns of four later branches of this family—viz., the Smiths of Craighead; of Jordanhill; of Carbeth Guthrie; and of Skelmorlie Bank—are recorded in the Books of the Lyon Office, see *infra*.

16. James Smith of Craighead, Esquire.

Gules, a chevron ermine between two crescents in chief and a garb in base, or; all within a bordure of the last.

Crest. An eagle's head erased, proper, gorged with a ducal coronet, or.

Motto. *Macte.*

Granted 4th June, 1802.

[See last No., also Nos. 17, 19, and 21.]

17. Archibald Smith of Jordanhill, Esquire.

Gules, a chevron ermine between two crescents in chief and a garb in base, within a bordure engrailed, or.

Crest. An eagle's head erased, proper, gorged with a ducal coronet, or.

Motto. *Macte.*

Granted 4th June, 1802.

[See two last Nos., also Nos. 19 and 21.]

18. Sir James Carmichael Smyth of Nutwood, in the county of Surrey, a Baronet of Great Britain.

Azure, a burning cup between two chess rooks in fess within a bordure, or.

This coat is borne quartered with Carmichael, and is the differenced coat of Smyth of Braco and Methven. [See Nos. 2, 8, and 9.]

Matriculated 1822.

Sir James is a descendant of Dr. Thomas Carmichael, of the family of Balmady, who in 1740 married Margaret, eldest daughter and co-heiress of James Smith of Athernie, grantee of No. 8. Their son, another Dr. Thomas Carmichael, assumed the name of Smyth, but the surname Carmichael was resumed in 1841.

19. William Smith of Carbeth Guthrie, in the county of Stirling, Esquire, second son of the late Archibald Smith of Jordanhill, Esquire.

Gules, a chevron ermine between two crescents in chief and a garb in base, within a bordure invecked, or.

Crest. An eagle's head erased, proper, gorged with a ducal coronet, or.

Motto. *Macte.*

Matriculated 1837. [See Nos. 15, 16, 17, and 21.]

20. Major John Smith, 51st Regiment of the Bengal Army.

Or, an eagle displayed, gules, charged on the breast with a horseshoe of the field.

Crest. An ostrich, proper, in his beak a horseshoe, or.

Motto. *Tu ne cede malis.*

Granted 25th March, 1867.

This gentleman claims descent from a branch of the family of Lindsay, who from an early period held the office of hereditary Master-Smith and Armourer of the

Lordship of Brechin, and who assumed the name of Smith. Particulars of their descent are given in a recently privately printed pamphlet, entitled *Notice of the Family of Smith, Smyth, or Smyth, properly Lindsay of Brechin, co. Forfar*.

21. William Smith of Skelmorlie Bank, Esq.

Gules, a cheveron ermine between two crescents in chief and a garb in base, or; a bordure engrailed, argent.

Crest. An eagle's head erased, proper, gorged with a ducal coronet, or.

Motto. *Macte*.

Granted 20th July, 1868. [See Nos. 15, 16, 17, and 19.]

F. M. S.

(To be concluded in our next number.)

LELY AND KNELLER.—In an article on Covent Garden in *All the Year Round* for Sept. 28th, the writer makes the following remark:—

"It is worth while remembering that a Lely may be easily distinguished from a Kneller by the fact that in Lely the wigs fall down on the shoulders; but in Kneller's portraits the curls are thrown carelessly behind the back."

If this is a reliable test, it seems worth making a note of.

G. P. C.

THE ORIGIN OF THE BALL-FLOWER IN ARCHITECTURE.—A few years ago, when examining a spike of flowers and seed-capsules of the Dyer's Rocket or Weld (*Roseda luteola*), a relation of the well-known sweet-scented mignonette, it suddenly occurred to me that the seed-capsule of this plant, with its triangular opening, bounded by three fleshy lips, might be the original of the Ball-flower, so frequently seen in the ornamentation of churches built in the Decorated style of the fourteenth century. At all events, the likeness is most striking, especially if a sketch be made of the rim of the cup of the capsule, and this be compared either with the ornament itself or with such figure of it as may be found in any good book on architecture.

In the large edition, of three volumes, of Parkes's *Glossary of Architecture*—I speak from memory, not having the work at home—it is stated, in a foot-note, that the original of the Ball-flower was probably a hawk's bell; but I do not see why, and the very name lends support to the idea, the ornament should not be the conventionalized representation of the flower or fruit stage of some plant.

J. C. G.

New University Club.

ST. ABBREVIATED TO S.—A few months ago, when in Bâle, I noticed a street there with the somewhat peculiar name of "Spalenberg." It struck me immediately that this might have something to do with St. Paul, and, on referring to a local guide-book, I found the name explained to mean "St. Paul's Hill,"* the Germ. form *Sanct* (= our saint)

* There are one or two objections to this explanation. In the first place, *Paul* is in Germ. *Paul* or *Paulus*, and therefore the *u* would have disappeared. And, again, the

having been shortened into *S*. Several instances have already been adduced in "N. & Q." by CUTHBERT BEDE, myself, and others (3rd S. i. 219, 256, 296; 4th S. vii. 479, 550), in which *St.* has been shortened into *S*; but I have never yet met with an example in which *St.*, in English, has become shortened into *S*. Has it ever been so shortened? This abbreviation would not be likely to occur excepting before a consonant (as in the German word above quoted), and its object would of course be to avoid the concurrence of three successive consonants.

F. CHANCE.

Sydenham Hill.

LANERCOST ABBEY.—Mr. Sims, in his "List of Chartularies" (*Manual for the Genealogist*, pp. 14-28, Lond. 1856), does not mention the Chartulary of this Abbey. There is a copy among the MSS. in the library of Carlisle Cathedral, in which it is stated that it was made from the original in the possession of a member of the family of Howard.

ED. MARSHALL.

SWALLOWS AT VENICE.—In April last, I was at the top of the Campanile of St. Mark's, at Venice, with some friends and a guide whom we found very useful, when I noticed some swifts darting after a piece of paper which had been let fall by one of our party. I pointed it out to the guide. He said, "Yes; and if you throw over pieces of paper with a hole in each, the swallows will get their heads in the holes (*s'imbucheranno la testa dentro*)."

We accordingly tossed over a number of rings of paper, and as they floated slowly downwards we had the satisfaction of watching the efforts of the swifts to introduce their heads. Many struck the papers, a few shot through the holes when they were too large, and several got so entangled in the rings that they were completely hampered in their flight, and ultimately rolled down on to the pavement of the Piazza of S. Marco or amid the shrubs of the Ciardinetto Reale. I afterwards tried the same experiment with more or less success on the top of the Cathedrals of Milan and of Strasburg.† There ought to be a little wind,

genitive of *Paul* is *Pauls*, and of *Paulus*, *Pauli*, and not *Paulen*. But I do not think that these objections are by any means so serious as that they should be set down at once as fatal.

† The platform on the top of Strasburg Cathedral is an excellent observatory for watching the ways of storks with their young, inasmuch as several nests may be seen on chimneys in the immediate vicinity. The old birds sally out alternately in quest of food. When one of them returns it makes a chattering noise, throws its head back so as almost to touch its back, and very speedily the food which it had swallowed is ejected and lies—a good deal of it still alive and wriggling, if my eyes and opera-glass did not deceive me—before its expectant young. As soon as the siege of Strasburg commenced, the storks left, although the time of their annual migration had not arrived, but they returned the following year as usual. They have no doubt "opted" for the Germans.

or else the paper rings do not float out to a sufficiently great distance from the walls of the building. Has this idiosyncrasy on the part of swifts been recorded in any book of natural history?

F. CHANCE.

Sydenham Hill.

CURIOUS NAMES.—I find the following uncommon Christian names in the Register of Baptisms for the parish of Donnybrook, near Dublin, as given by the Rev. Beaver H. Blacker, in his *Brief Sketches of the Parishes of Booterstown and Donnybrook*, 3rd Part, Dublin, 1872:—

- 1713. Wealthy, a daughter.
- 1714. Wealthy, a son.
- 1716. Mahitable, a daughter.
- Utilia, a daughter.
- 1718. Annistas, a daughter.
- 1723. Abernathy, a daughter.
- 1725. Syabella, a daughter.
- 1726. Jamitt, a son.
- 1728. Eunice, a daughter.
- 1729. Bathia, a daughter.
- 1730. Ananias, a daughter.
- 1731. Levina, a daughter.
- 1733. Teasia, a daughter.
- 1735. Lundy, a son.
- 1740. Brillany, a daughter.
- 1756. Neptune, a son.

W. H. P.

JUNIUS AND "THE IRENARCH."—As I see that *The Irenarch* is still mentioned as having some mysterious connexion with Junius, it may be serviceable to quote the following account of it from an autobiographical sketch of Dr. Ralph Heathcote, written in 1789, and printed in the *European Magazine* for 1795:—

"In 1771 I published *The Irenarch*; or, *Justice of the Peace's Manual*, and qualified myself for acting in October that year. . . . In 1774 was published the second edition of *The Irenarch*, with a large dedication to Lord Mansfield. This dedication contains much miscellaneous matter relating to laws, policy, and manners, and was at the same time written with a view to oppose and check that outrageous, indiscriminate, and boundless invective which had been levelled at this illustrious person. But the public was disposed perversely, as I imagined, to misunderstand me; they conceived that, instead of defending, I meant to insult and abuse Lord Mansfield; and this as should seem because, writing under a feigned character, I did, by way of enlivening my piece, treat the noble Lord with a certain familiarity and gaiety of spirit. Upon this, in 1781, I published a third edition of *The Irenarch*, setting my name at full length, and frankly avowing my real purpose."

The various parts of *The Irenarch* are included in the second edition of the *Sylva*, the work by which Heathcote is now only known.

C. ELLIOT BROWNE.

THE REGICIDES: BLAKISTON, TICHBOURN.—One of the most persistent of the Commissioners who condemned King Charles was of the first name, but he died before the Restoration. The widow received a considerable grant of money, probably

for the unflinching aid he gave on the trial. Whether the family can be traced for the intervening period or not, there can be no doubt that the leading advertising grocer during the reign of George II. was Matthew Blakiston, in Fleet Street, opposite the One Tun Tavern, who is believed to have originated a system of authenticating his goods by giving servants tickets to show to their masters.

This family furnished the Lord Mayor at the date of George the Third's accession, and the present Baronetcy was created in his favour. It is understood that members of that family claim to be descendants of the Regicide; or perhaps, in some cases, only admit the impeachment.

Another regicidal name was largely advertised about the same period. Tichbourn, the original vendor of trusses, appears largely in the columns of the newspapers, along with "James's Powders," "Anderson's Scot's Pills," &c. Whether of the same family or not, the advertiser does not seem to have considered the associations with regal martyrdom as likely to make his designation unpopular.

E. CUNINGHAME.

SCOTTISH TERRITORIAL BARONIES.—My object is to draw attention to a defect in certain family histories which confounds two things essentially different. -

Thus, for instance, a *commoner*, the ancestor of a commoner, is styled, in virtue of the possession of a territorial barony, "The tenth Baron of —." When this "tenth Baron" marries the daughter of a *Peer*, the latter is designated by his territorial style only, and is thus made to appear as of the same rank as his father-in-law, "the Laird." In a certain work to which I shall only distantly allude, one of these Lairds might be thus noticed: "The twelfth Baron of Bonnington married —, daughter of the seventh Baron of Dalhousie." But *Bonnington* was in reality simply an Esquire, whereas *Dalhousie* was a *titular* as well as a territorial Baron.

No distinction is made between the territorial barony that may be *bought and sold* at an auction, and which is no more, after all, than a manor, and the territorial barony which gives its name to an *hereditary title, unsaleable*, and ostensibly unpurchaseable.

Sp.

FAMILY IDENTITY.—I have frequently noticed, and should be glad to know if others have observed, that, however much consanguineous features may differ—owing to fatness or leanness of the face—during earlier lifetime, in later lifetime the closer is the resemblance, and the more apparent is the permanent or solid family feature identity, as the visage becomes indurated.

J. BEALE.

RIGHT HON. C. J. FOX.—In Wyton Church, Hunts, it is stated in the register—

"Charles James Fox of the parish of Chertsey, in the county of Surrey, bachelor, and Elizabeth Blanc of this parish, were married in this church by license, this 28th day of Sept., 1795, by me, J. Pery, Rector."

Mrs. B. had resided with the Rev. J. Pery for some weeks.
CHR. COOKE.
London.

ABBREVIATIONS IN GENEALOGICAL PRINTING.—It is the constant complaint of those who have occasion to prepare pedigrees for the printer that they are often obliged to omit interesting details for want of space. This is the more provoking because the evil could in great part be remedied if genealogists would agree on some uniform system of abbreviation. Abbreviations are worse than useless unless they are so familiar to the eye, and so free from ambiguity, as to be read at a glance. The received system is highly unsatisfactory, and could easily be extended with great advantage. I have before me at this moment a book printed at a great cost, in which B. is used indiscriminately for "born," "baptized," and "buried," and D. for "died," "daughter," and "dated"; whilst whole lines are wasted in printing at full length names of counties, such as "Northamptonshire" and "Northumberland," and phrases of frequent occurrence, such as "presented to the rectory of," &c.

As to the names of counties which are unmanageably long, abbreviations ought to be coined for them at once without hesitation. Let

N'tants = Northamptonshire.

Monts = Montgomeryshire.

Merion = Merionethshire.

N'land = Northumberland.

W'land = Westmoreland.

C'land = Cumberland, for *Cumb.* is constantly misprinted for *Camb.*

Equivalents for long phrases are more difficult; but it is so important in tracing the descent of lords of manors to state at what dates and by whom the right of presentation to the appendant advowson was exercised, that I offer for criticism the abbreviation which I have long used for my own notes. For example, to express "presented to the Rectory of Aston," I write "advⁿ Aston." This abbreviation is less likely to be misunderstood than any shorter form of "patron" or "presented." Many other phrases will suggest themselves as equally capable of abbreviation. Those who are interested in genealogical printing are few in number, and most of them are readers of "N. & Q."; therefore an uniform code would easily be agreed upon if the editor of "N. & Q." would take up the subject, and would encourage his qualified contributors to communicate the results of their experience.

TEWARS.

BOTTLED BEER is said, in Part ii. of *The Book of Phrase and Fable*, to have been "discovered by Dean Nowell. The Dean was fond of fishing, and

took a bottle of beer with him in his excursions. One day, being disturbed, he buried his bottle under the grass, and when he disinterred it some time afterwards he found it so greatly improved that he ever after drank bottled beer." Alexander Nowell, born in 1507-8, was the author of the celebrated *Catechism*, which first appeared in Latin in 1570 under the title of *Christiane pietatis prima Institutio, ad usum Scholarum Latine Scripta*. He was promoted to the Deanery of St. Paul's in 1560, and he died at the age of ninety-five.

FREDK. RULE.

[See Fuller's *Worthies of England*, Lancashire.]

ANCIENT RING.—I have a very fine gold ring of the latter part of the fifteenth century, found some years ago in Surrey. It is a simple band of gold, having on the outside the Passion and crosses in white enamel and this inscription:

the well of pitty
the well of merri
the well of comfort
the well of gracy
the well of ewerlastyngh lyffe.

Inside, the inscription is extremely interesting:

+ bulnere - quinq - dei - sunt medicina - mei pax
+ cruz - et - passio - xpi - sunt - medicina - michi
= Gaspar =
+ melchior - baltasar - ananxapta - tetragrammaton.

JOHN PIGGOT, JUN., F.S.A.

SHAKSPEARIANA.

"PRESENT PLEASURE."—"Present pleasure" occurs twice in *Antony and Cleopatra* :—

"ANTONY. What our contempts do often hurl from us,
We wish it ours again; the *present pleasure*,
By revolution lowering does become
The opposite of itself."—Act i. Scene 2.

"CÆSAR. If he fill'd
His vacancy with his voluptuousness,
Full surfeits, and the dryness of his bones,
Call on him for't: but to confound such time,
That drums him from his sport, and speaks as
loud
As his own state and ours,—'tis to be chid
As we rate boys, who, being mature in knowledge,
Pawn their experience to their *present pleasure*,
And so rebel to judgment."—Act i. Scene 4.

And Roger Ascham, in his *Toxophilus*, speaks of it more than once :—

"Gamminge hath joynd with it, a vayne *presents pleasure*, but there foloweth, losse of name, losse of goodes, and winning of an hundred gowtie, dropsy diseases, as every man can tell."

And the reader will see that Ascham and Shakespeare also mention the evils which follow those who pawn their experience to their present pleasure.

"MORE THAN KIN, AND LESS THAN KIND."—

"HAMLET. A little more than kin, and less than kind."
Act i. Scene 2.

"DONALBAIN. There's daggers in men's smiles: the near
in blood,
The nearer bloody."

Macbeth, Act ii. Scene 3.

These passages have caused much discussion; they may have been suggested to Shakespeare by the following passage in one of Lyly's plays:—

"MÆSTIUS. So it is, Serena; the nearer we are in blood, the further we must be from love; and the greater the kindred is, the lesse the kindnesse must bee; so that between brothers and sisters, superstition hath bred love exquisite."—*Mother Bombye*, Act iii. Scene 1.

I think this passage has never been used in illustration of Shakespeare. W. L. RUSHTON.

Queries.

RED SHAWLS.—A noteworthy incident, if correct, is preserved in the trade-mark affixed to the fine soft red shawls manufactured (I think) by Messrs. Jones of Newport, and sold at this place (Tenby). It represents a rough, rocky headland, and on its narrow pathway are, walking two and two, several females in the usual Welsh garb—high-crowned hats, and red shawls crossed tightly round their shoulders. It is thus explained: that on the invasion of the French and their landing in Fishguard, in 1797, a panic was produced, and the invaders were persuaded that a large body of troops awaited them by the women of the neighbourhood, thus dressed, perambulating the cliffs and shore, while the males, under Lord Milton, gallantly gathered to resist the French with what arms and missiles came to hand. Perhaps some readers of "N. & Q." can furnish further detail, and say with whom originated a plan which gives the red shawls and damsels of Wales an honourable place in the archives of their country. S. M. S.

FATHERING.—In a note at the back of an old lease, dated 1702, I find the word "Fathering." From the context I conjecture that it is equivalent to "Father-in-law," i. e. the father of the grantor's wife. Is this conjecture correct? If so, it will help me to clear up a doubtful family name.

W. M. H. C.

ENGLISH POETRY.—Geoffrey Chaucer is called "The Father of English Poetry," but did not one Lawrence Minot write poems on the wars of Edward III. before Chaucer's time? and are his poems extant in any shape? There is a poem entitled *Bruce*, by a John Barbour, produced in 1373. Was not this before Chaucer's poems were known? John Barbour was a Scotchman, and his poem must be called a Scotch poem. W. D.

Canterbury.

[Minot's poems are among the Cottonian MSS. in the British Museum. They were published by Ritson, 1796;

and there are samples of them in Wharton. Barbour was educated at Oxford. If Chaucer had not been a poet of higher quality than Minot and Barbour, he would not have been called "the Father of English Poetry."]

"HUMBUG."—I shall feel obliged by being informed what is the earliest use of this word.

CHALK DOWN.

[Humbug is one of the many new-coined words of the middle of the last century. In *The Connoisseur* it is called "the last new-coined expression," and is denounced as "odious" on the lips of ladies, who seem to have adopted it for especial use. Whence it is derived is more difficult to say. It may be from Homberg, the chemist of an earlier period who professed to be able to convert mercury into gold. Hamburg got the credit of originating the word, from the lies that used to issue thence in the old Napoleon war-time; and that city might claim the merit of having sustained the name by its manufacture of Hamburg sherry.]

DE QUINCEY: GOUGH'S FATE.—Those who are not acquainted with the peculiarities of De Quincey have need to be warned against trusting him for facts. He had no more regard for the accuracy of a fact than he had for the rightful ownership of a book. In the very article lately referred to in this paper—"Early Memorials of Grasmere,"—he devotes a long note, written in his usual style of overdone eloquence, to the well-known loss of Charles Gough on Helvellyn in 1805. If the other accounts, various as they are, from which I have taken my impression of this disaster, come anywhere near the truth, De Quincey is wrong in almost every particular of time, place, direction, and purpose. He paints the imagined circumstance of Gough's bewilderment in the mist as though it were absolute certainty; and, in speaking of the dog commemorated by Scott and Wordsworth, he tells us that "it is a matter of absolute demonstration that he never could have obtained either food or shelter through his long winter's imprisonment."

I should like to see a circumstantial contemporary account from local newspaper or other source of what was known of Gough's loss and the discovery of his body; as also to know if the faithful little guardian survived his terrible watching, and how long. J. H. I. OAKLEY.

OLD ENGRAVINGS.—I have many old engravings; I wish to be directed to the best work where I could find information of the artists and engravers, their private marks, monograms, &c.

C. AKHURST.

Brighton.

"HAZARD ZET FORWARD."—This is the motto of the Setons. What does "zet" mean? It occurs also over the crest of Wightman (Scotland), whose second motto is, "A wight man needs no weapon."

W. M. H. C.

LANCASHIRE SCHOLARS.—I shall feel obliged to any one who will give me information about any

of the following graduates of Oxford and Cambridge; all of them were natives of Lancashire, and were probably clergymen:—John Whitehead, Brasenose Coll., Oxford, M.A., 1693; George Whiteside, Brasenose Coll., Oxford, M.A., 1704; Richard Lawson, Brasenose Coll., Oxford, B.A., 1727; John Colbron, Jesus Coll., Cambridge, B.A., 1694; James Hull, Jesus Coll., Cambridge, B.A., 1704; James Smalley, Christ Coll., Cambridge, B.A., 1731; Edward Dickson, John's Coll., Cambridge, B.A., 1735; John Robinson, Christ Coll., Cambridge, B.A., 1743. HENRY FISHWICK.
Carr Hill, Rochdale.

"INFANT CHARITY."—In the song from Joanna Baillie's *Orra* (act iii. sc. 1), so well known from its setting to music by Bishop as *The Chough and Crow*, we read that

"The hushed winds wail with feeble moan
Like infant charity."

I shall be glad to learn how others understand this comparison, which to many people seems simply nonsense. J. H. I. OAKLEY.

Melton Mowbray.

N.B. We are told by Lockhart that this song prevented Scott from publishing one he had written in words curiously like Miss Baillie's on the same subject of robbers making night their day.

CORNISH NAMES OF PLACES.—How has it come about that so many names of parishes in Cornwall are genitive cases of saints' names? It does not seem to obtain equally in other Celtic districts. I have seen it accounted for by an originally scattered population; such explanation seems in every way unsatisfactory. J. H. I. OAKLEY.

DUPLICATES IN THE BRITISH MUSEUM.—On the verso of the title-page to a copy of Fuller's *Church History of Britain*, folio edition of 1655, I find stamped, in bluish-green ink, an octagonal shield bearing "Museum Britannicum," and underneath, also stamped, "Duplicate for sale, 1767." I do not know when the Museum commenced to disencumber its shelves of duplicates; at any rate, the folio I mention is an early example of the practice, as only some fourteen years had elapsed since the foundation of the institution. I should much like to learn the earliest date of the sales of duplicate works; and whether the books were sold privately or by an auctioneer. CRESCENT.
Wimbledon.

INSCRIPTION.—Many years since I saw somewhere this Latin equivalent, but never found the original in Aristotle:—

"Fœdus intravi, anxius vixi, perturbatus egredior;
causa causerum, miserere mei."

E. C. S.

Southampton.

[Compare the well-known inscription on the monument of John Sheffield, Duke of Buckingham, in Westminster Abbey:—

"Dubius sed non improbus vixi;
Incertus morior, non perturbatus.
Humanum est nescire et errare.
Deo confido
Omnipotentii benevolentissimo:
Ens entium, miserere mei."

The last line, says Dean Stanley, in *The Memorials of W. A.*, "is supposed to have been suggested by the traditional last prayer of Aristotle, who earnestly implored 'the mercy of the Great First Cause.'"

THE BROAD ARROW.—Can you give any information as to the word *Benchmark*, used in old Anglo-Saxon manuscripts as a name for the broad arrow, the Royal mark; also when the broad arrow was first used in this way to mark the Royal possessions? B. C.

GIBBETING ALIVE.—A writer in the *Daily News* of October 2nd says, that near to Merrington Church, Durham,

"At the cross roads near the mill, there long hung the bones of the last man ever gibbeted alive in England. It was in 1805 that this miserable wretch was hoisted aloft to die lingeringly, and the county people to this day tell how his sweetheart kept him alive for a fortnight by raising to him on the end of a stick a sponge soaked in milk, and how, when this was detected and prevented, his yells were heard for miles."

Is there any foundation for so horrible a story, and was "gibbeting alive," i.e. starving to death, ever a punishment known to English law?

E. M. S.

Chichester.

MANSFIELD, RAMSAY & Co., BANKERS, EDINBURGH.—When did this private banking-house come into existence? I have traced it back to 1797. It is mentioned in the *Edinburgh Almanac* of that year, but I believe it had its rise a quarter if not a half century sooner. I have failed to find an account of it in any *History of Edinburgh*, and there seems to be no full history of the banking trade. In the *History of a Banking-House* (some time known as "Forbes's") there is a short notice of the Mansfield's, but quite meagre.

H. B.

TENNYSON.—Can any one explain the following passage in Tennyson's *In Memoriam*, Canto 52?—

"What keeps a spirit wholly true
To that ideal which he bears?
What record? not the sinless years
That breathed beneath the Syrian blue."

JOHN CHURCHILL SIKES.

Lichfield House, Anerley.

A PERCHER.—In a letter from Lord Bolingbroke ("Whitehall, Jan^y 21, 1713") to an old Jacobite friend occurs the following passage:—

"Do you intend, in earnest, to pass y^e winter in y^e North? The Queen is well, tho y^e Whigs give out that she is,—what they wish her,—a *Percher*: come up, and help to make her well, in all respects."

What was "a *Percher*"? I observe in a letter

of (Speaker) Bromley, April 22, 1722 (the Earl of Sunderland had died three days before), he says :

"My letters yesterday put me into a very great quandary, upon hearing of your friend's Perch."

And on May 6 he speaks of "the late *Perch*," and goes on to describe what had been done with the Earl's papers, the Duchess of Marlborough's behaviour, &c.

FRANCIS F. PAGIT.

Elford Rectory, Tamworth.

SIZERGH HALL.—Can any of your correspondents give me information respecting the haunted room at this curious old seat of the Stricklands? The tradition goes that a lady was shut up in it for many years, and then threw herself from the window; since which time the room has been haunted. I further hear that the ghost is said to appear with a certain looking-glass in her hand, and that, for some unknown reason, the floor of the room is always torn up, however carefully the planks have been laid; that this has happened over and over again, and is so at the present time.

H. A. B.

SESQUIPEDALIA VERBA.—There is an old word *honorificabilitudinitas*—with the spelling of which schoolboys, when I was one, used to puzzle one another. It is recorded in Bailey's *Dictionary*, with the definition *honourableness*. Its Low Latin original is given by Du Cange, who quotes in illustration the following from Albertus Mussatus, *De Gestis Henrici VII.* :—

"Nam et maturius cum Rex prima Italiæ ostia contigisset, legatos illo Dux ipse direxerat cum regalibus exenitis *honorificabilitudinitatis* nec obsecutæ ullius causæ, quibus etiam inhibitum pedes osculari regios."

This word has been mentioned in "N. & Q." before (3rd S. viii. 396). But my present object is to inquire whether the actual use of it by any English author can be cited; also whether any other such "jaw-breakers" were ever in use in English?

Another such word—*anthropomorphitanianismicaliation*—I saw quoted some years ago, as "the longest word in the English language," in a periodical broad-sheet, called *Nuts to Crack*; but this I very much suspect must have been manufactured for the purpose of appearing there.

JAMES T. PRESLEY.

Cheltenham Library.

LIBRARY OF OLD UNITARIAN CHURCH, GREAT STRAND STREET, DUBLIN.—Can any of your readers inform me what is become of the very valuable Oriental library which formerly existed in the rear of the Old Unitarian Church in Great Strand Street, Dublin, which appeared to be deserted and in a ruinous state when I last visited the Irish metropolis?

H. HALL.

Wralston, Hants.

"THE MELANCHOLY OCEAN."—I have frequently heard persons speak as if this was an

original phrase of Mr. Disraeli's, when he accounted for the discontent of the Irish people by the fact that they "dwelt on the shores of a melancholy ocean," and the writer of an essay in the *Spectator* of Sept. 7, 1872, seems to assume this to be so. The idea seems familiar to me, and I think I remember some lines ending

"Placed far amid the melancholy main."

Can any one inform me whose lines they are, and what poem they form part of? R. S. P.

OLD BIBLE.—I have lately seen an old quarto Bible, printed by Robert Barker, 1603, with a curious title-page, illustrating the standards of the twelve tribes and the conventional twelve apostles. It has many catechisms, poems, private prayers, &c., bound up with it, but what interested me most was Sternhold and Hopkins's Psalms, with the musical notes printed as we now see in Mercer's and other Hymn-books. This portion of the volume is printed by John Windet for the assigns of John Day, 1603. I wish to know whether any modern use has been made of these tunes? I presume there is no great rarity in the volume. The Prayer-book portion was a good deal damaged.

P. P.

REMARKABLE BOOK.—I have in my possession a book entitled *Fabularum Ovidii Interpretatio, Tradita in Academia Regiomontana, a Georgio Labino*. It was printed "Parisiis apud Hieronymum de Marnef & Viduâ Guillelmi Canellat, sub Pelicano monte D. Halarig. 1579." On the title-page, between these two quotations, is an engraving of a pelican and her young ones. The dedication is to "Illustrissimo Principi ac Domino, Domino Alberto Marchioni Brandeburgensi, Prussie, Steyninensi," &c., and, like the whole of the book, is in Latin. On the last page is the following: "Parisiis, Excudebat Carolus Rogerius, Anno Domini M.D.LXXIX. Mense Maio." B. R.

NAMES OF AUTHORS WANTED.—

"The soul's dark cottage, batter'd and betray'd,
Lets in new light, through chinks which time has made."

M. E. B.

"Suave enim est in minimis etiam vera scire."

This occurs in Guillim's *Heraldry*, p. 35, Lond. 1860. From whence is it taken?

ED. MARSHALL.

"Huon's Confession of Love to the Countess," beginning

"I lov'd thee once!

O tell me when it was I lov'd thee not."

"Lines on a Tear," beginning

"There is no gem in India's costly mines
So precious as a tear."

E. T.

Can or will any of the learned readers of

"N. & Q." help me to the literary history of a curious Belgian (?) little book with the following title:—

"Het wonderlyk Leven van den Grooten H. Patricius, Patriarch van Irland, met de vreeselyke en wonderlyke Historie van het Vagevuur van den selven Heyligen. Den achten Druk van veel grove drukfouten verbeterd.

Tot Gend voor Willem van Bloemen men vindse te Koop t'Antwerpen, By A. P. Colpyn op de groote markt in de Pauw.

32mo. pp. 154.

Colophon. CENSURA.

Quia teste Poeta—

Oderunt peccare boni virtutis amore

Oderunt peccare mali, formidine pœnæ.

Legant boni sive justi vitam admirabilem *Sancti Patricii* Hibernæ Patriarchæ; legant mali Purgatorium illius formidabili pœnas que illius horribiles considerent ut hi formidine pœnæ, et illi virtutis amore, peccata fugientes ad finem suum qui Deus est disponantur et perveniant. Datum Bruxellæ, 26 Septembris 1668.

Matth. Madegalis Decanus Insignis Collegiæ D.D. Michaelis et Gudulæ Archipresbiter Oppidi et Districtus Bruxel: Librorum Censor."

A. I * * * * *

Chelsea.

"MESSIAH A PRINCE ON HIS THRONE."—A sermon with the above title is stated on good authority to have been published *circa* 1740–50, anonymously. Who was the author? I have never been able to see a copy. Has it been seen?

H. B.

Replies.

THE PICTURE OF SHAKESPEARE'S MARRIAGE.

(4th S. x. 143, 214, 278, 320.)

17, Hunter's Row, Scarborough.

DEAR SIR,—I now hasten to fulfil my promise to answer a number of questions that have arisen concerning the picture now at Mr. Macmillan's. I will endeavour to show that it represents the betrothal marriage, and not the public marriage, of William Shakespere and Anne Hathaway; and I trust that what I have got to say may be considered so far conclusive as to justify the serious consideration of the genuineness of the picture.

As you are well acquainted with the design of the picture, I shall commence to speak of it as though it were before us now.

Having lined and cleaned the picture myself, I am enabled to speak with some degree of authority of its antiquity, evidence of which was manifest in the hardness of the dirt and varnish upon it, and the crispness of the paint. The picture was lined when I bought it; I have the old stretching-frame yet. It evidently had been lined many years; I had to take off the old lining on account of the picture having given way from it in several places. It had been restored round the edge, and the rents and holes had been carefully repaired, but no part

had been altered or painted up. I removed all old repairs before restoring again. Presuming that you will give me credit for having gathered some knowledge of the age of a picture, after thirty years of practice in the art, I venture to say that the picture is older than the date some parties would assign to it. Another practical man has seen the picture, and after having above forty years' practice in London, restoring and cleaning, and during that period has had more than 6,000 pictures through his hands, says, "I am glad to find the picture is quite old enough for the time."

You have corresponded with only two parties with a view to trace the history of the picture, and have established the painting as old, half a century back. An opinion has been given that the picture has "no reference to Shakespere." How such a conclusion is arrived at I am at a loss to decide, as the antique inscription informs us of its character; and it is admitted that the alleged Shakesperian figure "has a strong resemblance to the Stratford bust of the man."

That the writing is as old as any other part of the picture I am certain, because the tone of old varnish, oil, and dirt upon it is precisely the same as was on the other parts of the picture.

To presume that, because the likeness of a youth of nineteen or so is so much like himself at fifty-two, he is not the man, is almost to infer that all men undergo as remarkable a change as the "Claimant" says he has.

We often see youths of nineteen with a beard. The pointed beard was the fashion all the days of Shakespere, and he wore one until death. If the portrait in the picture had not had a strong likeness to the Stratford bust, who would have received it as a likeness?

I think myself that the artist has made Shakespere look full seven years older than he really was when married, but it may have been as a compliment, if we remember that his bride was his senior by eight years.

To assume that the picture is Dutch, and of inferior ability, or the work "of some ill-taught Englishman," is to manifest a strange error of judgment. I could never agree that the picture is a copy, it is too free in its handling; if it were a copy it would have been more studied in its touch. It has nothing Dutch about it; it is essentially English, and very rare, inasmuch as "domestic scenes" are seldom found in the art of the sixteenth century. It has been said that no picture of a domestic scene was ever painted before the Restoration. Some persons do not call pictures by their right subjects: I should call "King James I. eating his dinner" a domestic subject; and we find (with our first search for the information) one was painted by Henry Peacham, who died in 1650.

The picture is a fair example of art as a middle-class work of the period of Shakespere. It is

quaint in design and drawing, but the tone of the picture is good: all signs in its favour.

I will now draw your attention to some of the characteristics of the picture bearing upon Shakesperian history. Marriages by betrothal or "handfasting" were in vogue in Shakespere's time, and are referred to by him in several of his plays; for example, in *The Two Gentlemen of Verona*, *Twelfth Night*, *Measure for Measure*, and others; and we find it was performed by a priest, in the presence of a witness or witnesses. In the picture Shakespere stands on the priest's right hand, Anne Hathaway on the left. The priest stands a little behind them, and is in the act of joining their hands, and by the side of the bridegroom a witness stands watching the completion of the handfasting.

So that everything requisite to represent the ceremony is carefully observed in the picture. If more witnesses be needful, we have the old couple in the foreground weighing out the money.

I think we are not far wrong in supposing the old couple to be the parents of Anne Hathaway, for the following reasons:—Hathaway was a well-to-do yeoman; he would therefore occupy a respectable dwelling, and be in a position to give a dowry. He was well to do at the time he died, and left by will lands, sheep, &c., and 6*l.* 13*s.* 4*d.* to his daughter in cash. There is some mystery about the sum of 6*l.* 13*s.* 4*d.* I find it was the price for a play in those days, and the same sum was left to Shakespere's mother by her father, R. Arden. Shakespere's father was not well to do; for we read that in 1579 he was so poor that he was excused the payment of fourpence a week as one of the corporation, and in 1586 he was dismissed from that body. This brings us to consider the feasibility of Shakespere, the son, receiving money from some other source to enable him to enter into a matrimonial state, and, as Hathaway was well to do, what was more likely than that he gave his daughter a dowry at her betrothal? This is more than probable, as the seal of Hathaway, bearing his initials, is attached to the bond of marriage (see *Encyc. Brit.* vol. xx. p. 89). It is known that Hathaway was dead before the public marriage took place. This suggests, and I am backed by the last authority, *i.e.* *Encyc. Brit.* vol. xx. p. 89, that the bond was drawn up at the handfasting, with dates left open; that Hathaway was present, and attached his seal to the document, which was to be completed at the church marriage. May it not have been that Hathaway, knowing of the attachment of his daughter to William Shakespere, and feeling his health declining, was anxious that the handfasting should not be deferred, but entered upon at once, that he might be able to give the customary dowry in his lifetime? We may presume, therefore, that the picture represents the event when he attached his seal to the marriage bond; otherwise we are bound to consider the contract is a forgery.

If the foregoing be not correct, how did William Shakespere obtain the means to marry? and how does it occur that Hathaway's seal is attached to a bond of marriage if drawn up after his death?

Bacon, in his *Essay on Building*, describing the household side of a mansion, says:—"I wish it divided at the first into a hall and a chappell, with a partition between"; the picture represents a hall and a partition, and what more likely than that the room seen through the doorway is a chapel, where the ceremony is going on? Bishop Hall, in his poem of a *Deserted Hall*, mentions the marble pavement; and in this picture the hall floor is shown to be tessellated in black and white marble.

The cabinet represented behind the figure supposed to be Hathaway has a carving of wood or cast of a lion holding up a shield; the kite-shape of this shield is not modern, for it dates back to the reign of Edward II.

Harrison, describing English gentlemen of the period, speaks of them wearing a gown, coat, or cloak of "brown, blue, or puke, with some pretty furniture of velvet or furre." This answers to the picture: the figure we call Hathaway wears a brown coat trimmed with fur, and there is velvet on his belt.

Caps of velvet were worn by gentlemen in Shakespere's time; shoes; and their garters were tied outside of their breeches, round the knee. The figure alluded to has a velvet cap on, garters tied round the knees, and shoes on.

In the fifteenth century it was common for the rich farmers' wives of Scotland to wear a bunch of keys pendent from a chain; and Dr. Nathan Drake, in his *Shakespeare and his Times*, thinks the same may be applied to the still richer dames of England without any great exaggeration. An illustration of his opinion is seen in the picture, for the figure of the old lady in the foreground holds a long chain with a bunch of keys at the lower end of it.

The figure of Anne Hathaway and her face would make her appear older than Shakespere by ten years; this is in accordance with the historical fact of her eight years' advance of him. The legend itself is Shakesperian in its quaintness and spelling. The frequent use of the vowel "e" at the end of words is in harmony with the period. The word "Rare," commencing the legend, has a capital R, with the tail brought down, which was common in the time of Shakespere. The very old way of spelling the word "apere" is found in the marriage bond of Shakespere. The very rare word "Lymninge" is used by Shakespere himself. (I am not quite sure, but I think it is found in Shakespere's works only.) The "15—" at the bottom of the legend I consider significant of genuineness. Why not the full date? It is known now when Shakespere was married publicly, but that does not show that the artist did not paint a picture before that; and he might know of a marriage by handfasting, but

not be able to put the exact date, not knowing of the public one, and in all good faith left out the two figures, rather than send forth a wrong date. If the picture had been painted within the last century, would not the artist have put the full date?

The marriage bond, having Hathaway's seal attached to it, and the time of birth of Shakespere's first child after the church marriage, both suggest that a marriage by handfasting had taken place.

The Stratford Register shows many cases in which the first child was baptized a few months after the entry of the parents' marriage, without subjecting them to the stigma of illegitimacy, which, when it occurred, was always carefully noted in the register.

Why should it be doubted that the event represented by this picture ever occurred because no proof of it has come to light before? Does it not help to clear up much of the mystery in which Shakespere's marriage has been involved? Why should an artist trouble himself to paint an historical event which was certain to be condemned as untrue?

I am glad to hear that the Archeological Society of Great Britain and Ireland has applied for the loan of the picture to be submitted for investigation at their next council meeting. I think it will be fairly judged by so honourable a body of gentlemen, especially if, as offered by you, I am there to divest the picture of all that has been done to it, before the members of the above Society.

An interesting discovery has just been made in the Museum at Naples, namely, a treatise on miniature (illumination) painting. It is believed that this treatise, which dates from the fourth century, has never been printed, and is not to be found in any catalogue.

Why not doubt the above fact, as the picture in question?—Yours very truly,

H. W. HOLDER.

J. Malam, Esq.

[If we remember rightly, Peacham simply asked to be allowed to sketch James's portrait when the King was at table rather than in a formal sitting, as likely to afford the painter a better chance of securing a correct likeness. Further, and without any reference to the merits of Mr. Holder's picture, we would recommend every one interested in the subject to read Mr. Wivell's *Inquiry into the History, Authority, and Characteristics of the Shakspeare Portraits*.]

OLIVER CROMWELL AND THE CATHEDRALS.

(4th S. x. 221, 296.)

I beg to tender my thanks to MR. JONATHAN BOUCHIER for resuming this discussion, and for the production of so many incisive facts in aid of my argument that Oliver Cromwell and his soldiers were not responsible for the dilapidations and disfigurements of our cathedrals and other ecclesiastical edifices.

MR. CUTHBERT BEDE acknowledges "that the dark side of the history of that grand Cathedral of Durham does not, unfortunately, rest with Cromwell and the Dunbar prisoners." Further, "that all statements of like events must depend on tradition, and therefore possess little or no truth." And then, with professional sympathy, he tries to shift the responsibility from the clergy to some one else—first upon the architects, and secondly upon Whittingham's wife. He states that this lady was Calvin's sister. Did he learn this from tradition?

Whittingham married Katherine, daughter of Louis Jaquemau of Orleans, the sister of Calvin's wife, see *Camden Miscellany*, vol. vi. pp. 1, 2. But it is "all the same."

My reply to the remarks of the EDITOR (2nd S. xii. 323) will be found at 3rd S. xii. 416.

I have before me Britton's *Cathedral Antiquities*. He says:—

"On commencing the *History of Hereford Cathedral*, the author applied to the late Dean for permission to make drawings and personally to examine the church under his care and custody; soliciting, at the same time, liberty to inspect any archives that would be likely to elucidate the history and thus gratify public curiosity. He further intimated, that he hoped to be indulged with some encouragement from the members of the Cathedral, as he had hitherto struggled with inconveniences and losses in prosecuting his arduous and expensive publication. Alarmed at this intimation, and probably never having heard of the '*Cathedral Antiquities*' or its author, the timid Dean advised the antiquary not to trouble himself about Hereford Cathedral, as a publication on it might be likely to involve him in further losses. Thus refused, and certainly not a little mortified, the author determined to leave that city, and seek a more courteous and kindly reception from the temporary guardians of another cathedral. Some gentlemen of the city and county, attached to antiquarian pursuits and proud of their provincial minster, not only urged the author to prosecute his proposed work, but persuaded their respective friends to patronize it. He has complied with their wishes."—*Preface to Hereford Cathedral*.

He again says:—

"He has to lament that some of the governing members of Exeter, Hereford, and Wells Cathedrals should have given him just cause to regret ever having visited their cities for the purpose of writing histories of their respective churches. Feeling that he was engaged in a public cause, and that many persons of influence and taste were desirous of possessing a continued series of the '*Cathedral Antiquities of England*,' he fully expected that the temporary guardians and trustees of those national edifices would give him every facility, and indeed encouragement, to prosecute the work; that they would feel a pride and pleasure in seeing the noble fabrics which had been incidentally vested in their guardianship, for a short period of time, faithfully and skillfully illustrated, and their beauties and historical annals fully developed. Such, however, was not the feeling or conduct of the dignitary and residentiaries of Exeter Cathedral, when he visited that city with artists in the year 1824; nor could he find anything of the kind in the Dean and some of his brethren of Hereford when there with artists in 1829. With apparently tardy reluctance leave was granted at both of these places for

the author and his draftsmen to have ingress to the cathedrals, to make notes, sketches, &c.; but they were otherwise treated as impertinent intruders and suspicious personages. . . .

"Having made these remarks on some of the cathedrals, and commented on the conduct of certain persons, the author will not discharge his duty to himself and to his real friends, and to the patrons of this work, if he neglects to explain his own pursuits and the manner in which he has occasionally occupied his time for the last ten years. He is well aware, and ready to acknowledge, that had he confined his attention and researches to the 'Cathedral Antiquities' alone, he might easily have completed the whole series before this time; but as the clergy, who all look up to the mitre for patronage and promotion, bestowed neither the one nor the other on the author,—as most of the prelates wholly slighted him and his work, and some of them treated him with repulsive incivility,—he was compelled to resort to other literary speculations, and to connexions of more congenial disposition, for occupation and for remunerating results."—*Preface to Worcester Cathedral.*

As with our cathedrals so with our churches. The guardians of the former shift the blame on to Cromwell and the architects; the guardians of the latter on to the back of poor churchwardens. Who instructed the architects? Who supervised the churchwardens?

It is within the memory of living men when clergymen as a rule were non-resident, their work being slovenly done by an ill-paid curate, and it was not till the voice of the reformer prevailed that this abuse was rectified. It was only when the Archaeological Societies made their perambulations, that the clergy, with a few individual exceptions, were aware of the artistic interest and beauty and historical value of the edifices that they allowed to be patched, profaned, and destroyed in every possible way. It is not "all the same" that the shameful dilapidations, wanton destruction, and heedless spoliation that occurred before and after the Puritan times should be put down solely to the account of "the greatest Englishman that ever lived"; and it is pitiful that deans, chapters, and vergers should, by the miserable plea of tradition, perpetuate the falsehood against those to whom we owe so much of the liberty that we now enjoy.

CLARRY.

TYBARIS BARONY.

(4th S. vi. 91; x. 110.)

I spoke perhaps without due consideration when I said that the land lying towards Auchencleck, which was excluded from Kylosbern barony in the charter of 1232, was at that time in Tybaris barony. I confess that I have no proof that it was so. I have long been in search of the date when Tybaris was erected into a barony, and of the family on whom it was originally conferred, but I have been as yet baffled in my investigations. As the greater part of it has long been merged in the Queensberry property, I thought that there might be some old

charter preserved in Drumlanrig muniment room which might have cleared up the point; but it is not so. I have before me very full notes taken from the inventory of the charters, and the earliest notice of the barony in these charters is "23rd Aug., 1369, a grant of the barony of Tybbris by the Earl of March to John Maitland of Leithing-toutne," who had married Lady Elizabeth, daughter of Patrick, ninth Earl of Dunbar and March. The grant enumerates the lands of the barony, which I shall give in a future paper. It is not unlikely that it was one of the baronies conferred by the Bruce on his nephew, Sir Thomas Randolph, after the battle of Bannockburn, 24th June, 1314, when he also bestowed on him the Earldom of Moray; but the barony may have been in existence long before that period. The castle of Tibbers was certainly in existence before this date.

No doubt one reason why there are no early charters in reference to Tybaris barony in Drumlanrig muniment room is, that the Earls of March would retain them; and when that great family was dispossessed of their property, these charters would either be seized by the royal officers or destroyed.

The ruins of Tybaris Castle, now Tibbers, may still be seen on the very edge of the barony, so close to the edge that a stone might be thrown from it into Drumlanrig barony. I have no doubt that it was a place of strength in the very earliest times, long before even baronies were thought of, being placed here for the purpose of watching the ford over the Nith, the only spot where the river could be crossed with ease for many miles up and down. It was marked by Nature for a place of strength before the introduction of gunpowder rendered it useless, as it could not have sustained an hour's bombardment from the Tibbers hill. I do not, however, agree with Chalmers that the Romans had erected a fort here so early as the reign of the Emperor Tiberius (A.D. 11-37), and that thus the name of the Emperor was given to it by some one of his generals. There is no authority for its existence at this early period. It must be recollected that the Romans had not penetrated into Scotland till fifty years after the death of Tiberius. It was in the reign of Vespasian (A.D. 83) that Scotland became really known to the Romans, by the raid—for it can be called nothing else—of Agricola, the general appointed by Vespasian, and it is through the narrative of his son-in-law, the historian Tacitus, who had no doubt got his information chiefly from the general, that we derive the first authentic account of Scotland. The early history of this castle is shrouded in a dark veil; we have no documents to assist us in fixing the date of its erection, nor indeed have we any account of the transactions that took place in its neighbourhood till we hear of Sir William Wallace, by a stratagem, getting possession of it

and destroying it by fire. If this be true, its destruction must have taken place about 1297. When Edward II. was passing through the country (1307), on his way back to England, he seems to have been able to find no better house of refuge in the neighbourhood than either the Preceptory of the Knights Templars at Dalgarnoch or else the clergyman's parsonage. A few years ago the Duke of Buccleuch caused the ruins of Tibbers Castle to be cleared out, but there was nothing found to show that it had been occupied by the Romans, nor indeed anything that showed its occupation during mediæval times. The earliest notice of it in its ruinous state is in a charter by James IV., dated at Linlithgow, 10th Aug., 1489, granting to a cadet branch of the Lauderdale family, Robert Maitland of Auchingassel, now a farm a little way above Drumlanrig Castle, "Locum, castrum et Montem, nuncupata le Mote de Tybbris, cum bondis et pertinenciis eorundem," and not long after this (1508) it passed by charter (James IV., 23rd Feb.), through resignation of William Maitland de Lethingtoun, to William Douglas of Drumlanrig, with whose descendants it still remains. In a future paper I shall give a complete view of the whole lands of this barony, so far as I have been able to bring them together from old charters, pointing out the present position of the lands.

C. T. RAMAGE.

THE METRE OF TENNYSON'S "IN MEMORIAM." (4th S. x. 293.)

MR. BOUCHIER will find many Psalms by George Sandys (*Poetical Works*, 2 vols. 8vo. 1872, published by Russell Smith) in the metre adopted by Tennyson in his *In Memoriam*. One was quoted in the *Athenæum* of Oct. 5. May I call attention to another imitation, not only of metre but idea, by the Laureate? It almost seems a plagiarism of thought. The famous "Charge of the Six Hundred" at Balaclava was doubtless suggested by a short but grand poem by Michael Drayton, entitled *To the Cambro-Brilons and their Harp, his Ballad of Agincourt*, and will be found in a not very scarce edition of Drayton's Poems, folio, 1619. It was first pointed out to me by the learned Bodley Librarian. I will give three stanzas from the beginning, the middle, and the end:—

1.
"Faire stood the Wind for France
When we our Sayles advance,
Nor now to prove our chance
Longer will tarry;
But putting to the Mayne,
At *Kaux*, the Mouth of *Seyne*,
With all his Martiall Trayne,
Landed King Harry.

8.
They now to fight are gone,
Armour on armour shone,
Drumme now to Drumme did grone,
To heare was wonder;

That with the Cryes they make,
The very earth did shake,
Trumpet to Trumpet spake,
Thunder to Thunder.

15.

Upon Saint Crispin's day
Fought was this Noble Fray,
Which Fame did not delay
To England to carry;
O when shall English Men
With such Acts fill a Pen,
Or England breed againe
Such a King HARRY?"

In my forthcoming (and, I hope, thorough) edition of *The Complete Works of Drayton*, I shall point out the great use that has been made of him by many of our poets. Pope, we know, mentioned some poets from whom a man might "steal wisely," as he termed it; and he frequently adopted his own advice. Thus old Drayton, in his *Elegy to Henry Reynolds*, says:—

"Next these learn'd Johnson in this list I bring,
Who had drunk deepe of the Pierian spring."

And the bard of Twickenham tells us

"A little learning is a dangerous thing;
Drink deep or taste not the Pierian spring."

But Pope was notorious for copying.

I should have mentioned above that the first edition of Sandys's *Psalms* was 1636. Of Drayton I can simply say he is a grand old poet, and I trust the edition I am preparing will satisfy a great want. The elder D'Israeli (in his *Amenities of Literature*) declared Drayton deserved a complete edition.

RICHARD HOOPER.

Has MR. BOUCHIER seen the following note to MR. D. G. Rossetti's verses entitled *My Sister's Sleep* (Poems, 1870, p. 169)?—

"This little poem, written in 1847, was printed in a periodical at the outset of 1850. The metre, which is used by several old English writers, became celebrated a month or two later on the publication of *In Memoriam*."

AUSTIN DOBSON.

10, Redcliffe Street, S.W.

MR. PLANCHÉ'S WORKS.

(4th S. x. 271.)

My attention has been directed to a paper at the above reference, signed OLFAR HAMST; to the questions in which I am happy to reply as far as I am able.

1. The "little Oriental tale" was not printed in any magazine, but in a thin octavo of ninety-four pages, entitled *Shere Afkun (the first Husband of Nourmahal)*, a *Legend of Hindoostan*, in two parts, by J. R. Planché. It was inscribed by permission to the Duke of Devonshire, and published by "J. Andrews, New Bond Street, London," in April, 1823. A copy must assuredly have been sent to the British Museum, and the tale was

reviewed in the *Literary Gazette* and other journals of that date.

2. *The Album*, published by the same bookseller, was, as I have stated, "a monthly serial." It was continued, I should say, for a year, perhaps longer. I had the numbers bound in two tolerably stout octavo volumes, but regret to say they have long since disappeared, and I am, therefore, unable to say whether Mr. Sullivan's name was or was not on the title-page as editor.

3. The title of Mrs. Gore's comedy, which obtained the prize of 500*l.*, was *Quid pro Quo*; or, *the Day of Dupes*. I have no memorandum of the exact date of production, but it was, as I have stated, "at the commencement of my engagement" with Mr. Webster, viz. 1843-1844.

4. Respecting the author of *Richelieu in Love*, I confined myself to the statement of facts within my own knowledge. The name of Emma Robinson might or might not have been the real one of the writer, but it was never confided to me, and I am at the present moment unable to confirm or contradict the assertion.

5. I am flattered by your correspondent's desire to obtain some information about my miscellaneous writings, but I have never kept a list of them, and they are much too numerous for me to recollect or to inflict an account of on the public; but I have surely given the titles of what he is kind enough to call of importance, with the approximate dates of their publication; and the only productions I am aware of having thought unnecessary to allude to are a set of songs to Spanish melodies arranged by Signor Sola, published by Mr. Latour, in Bond Street,—*National English Ballads*, music by Bishop, Chappell & Co., Bond Street (both long out of print),—*King Nutcracker*, from the German, Meyer & Co., Leadenhall Street,—and *An Old Fairy Tale newly told*, with illustrations by Richard Doyle, published by Messrs. Routledge, Christmas, 1865.

I have never published any work "anonymously," and my contributions to Knight's *Encyclopædia*, *Pictorial History of England*, *Pictorial Shakespeare*, and many other publications, though not signed by me, are acknowledged as mine, I believe in nearly every instance, by the editors.

Any further information your correspondent may desire I shall be happy to furnish him with, if in my power, *direct*, without encroaching on your space, as I fear I may have done by this communication.

J. R. PLANCHÉ.

College of Arms.

PRIZE COMEDY (4th S. x. 271).—*Quid pro Quo*; or, *the Day of Dupes*, was selected out of, I believe, ninety-seven works. It was produced on Tuesday, June 18th, 1844, and was right well damned the first night, but nevertheless did not disappear from the bills until July 13th. The cast was as follows:—Earl of Hunsdon, Stuart; Lord Bellamont,

Mrs. Nisbett; Jeremy Grigson, Strickland; Henry, H. Holl; Capt. Sippett, Buckstone; Sir George Mordent, W. Farren; Rivers, Howe; Cogit, Tilbury; Countess of Hunsdon, Mrs. W. Clifford; Lady Mary Rivers, Miss Julia Bennett; Mrs. Grigson, Mrs. Glover; Ellen, Mrs. Edwin Yarnold; and Bridget Prim, Mrs. Humby.

Will some correspondent furnish a copy of the note from the foot of any of the Haymarket bills for months prior to the production of the comedy in which Mr. Webster invited competition for the prize, together with the names of the seven gentlemen appointed as the committee of selection? If I recollect rightly, Charles Kemble and Charles Mayne Young were two of the number.

W. BAILY.

Champion Park, Denmark Hill.

ORIGIN OF THE WORD "FOLK-LORE."

(4th S. x. 206, 319.)

I am greatly indebted to W. E. A. A. for giving me an opportunity of putting on record in "N. & Q." how I was led to the coinage of this now universally recognized word. For I may say, as Coriolanus said of the fluttering of the Volscians, "Alone I did it."

Popular antiquities and superstition, and the relation of national legends and traditions to one another, had long been a subject of great interest to me—an interest greatly fostered by the perusal of Grimm's *Deutsche Mythologie*. Some time after the appearance of the second edition of that masterly work, I began to put in order the notes which I had been collecting for years, with a view to their publication; and feeling sure that the Iron Horse then beginning to ride roughshod over every part of the country would soon trample under foot and exterminate all traces of our old beliefs, legends, &c., I besought *The Athenæum* to lend its powerful influence towards their collection and preservation.

My kind friend, Mr. Dilke, most readily fell into my views. The subject was "tapped" (as Horace Walpole would say) in that journal on the 22nd August, 1846, in a paper written by myself under the pseudonym of AMBROSE MERTON, and headed FOLK-LORE.

In the opening of that appeal, I described the subject as "what we in England designate as popular antiquities, or popular literature (though, by-the-bye, it is more a Lore than a Literature, and would be most aptly described by a good Saxon compound, FOLK-LORE—the Lore of the People)."

When seeking to prove that the object I had in view would not be of service to English antiquaries only, I added:—

"The connexion between the FOLK-LORE of England (mind, I claim the honour of introducing the epithet

FOLK-LORE, as Disraeli did of introducing FATHER-LAND, into the literature of this country) and that of Germany is so intimate that such communications will probably serve to enrich some future edition of Grimm's *Mythology*."

And my communication closed with the following postscript, in which, with a precaution which was subsequently justified, I reiterated my claim :—

"It is only honest that I should tell you that I have long been contemplating a work upon our *Folk-Lore* (under that title, mind, Messrs. A, B, and C, so do not try to forestall me), and I am personally interested in the success of the experiment, which I have in this letter, albeit imperfectly, urged you to undertake."

The word took its place, for it supplied a want; and when Dean Trench's *English Past and Present* appeared (1855), I was pleased to find one so qualified to judge of the value of the word speaking of it as follows :—

"The most successful of these compounded words (*borrowed recently from the German*) is 'Folk-lore,' and the substitution of this for the long and latinized 'Popular Superstitions' must be deemed, I think, an unquestionable gain."

The impression that the word was borrowed from the German is a very natural one. But should the Archbishop of Dublin ever see this note, I am sure that accomplished scholar will in future editions of his book do justice to the English origin of the word Folk-lore.

WILLIAM J. THOMS.

"MEMORIALS OF CATHERINE FANSHAWE" (4th S. x. 206.)—The *Memorials* form a thin quarto volume, and consist of a few pieces of poetry and some photographs from sketches—perhaps eight or ten of each. All the copies of the work have been distributed; Mr. Harness's sister and executrix has the power to publish it, but the materials are scanty, and, in some measure, of transitory interest. A. G. L'ESTRANGE.

Hazel Dean, Great Malvern.

MISS S. E. FERRIER (4th S. x. 226.)—In the *Imperial Dictionary of Universal Biography* there is an account of the life of *Mary Ferrier*, who is there stated to be the authoress of *Marriage, The Inheritance, and Destiny; or, the Chief's Daughter*. She died in November, 1854. Can any correspondent say which was the right Christian name of the authoress of the above? F. A. EDWARDS.

"EMBEZZLE" (4th S. x. 246.)—Certainly all "the old lexicographers" are not so chary of their renderings as those instanced by MR. BATES, for Bailey, in my copy of his *Dictionary*, 12mo., 1802, gives, as the primary meanings of the word—at any rate, he gives them *first*—to *spoil or waste*, which, as a caution to trustees or executors, is based simply on common prudence, implying no suspicion of their integrity, but intended merely as a spur to diligence

and due discretion in the management of their trust. It is right to mention that Bailey gives the word spelt in two different ways, *embezzle* and *embezel*, and that, under the latter form, the meanings are to *pilfer or purloin*. I am ignorant of the derivation, but perhaps Mr. Skeat will be so obliging as to enlighten us. EDMUND TEW, M.A.

JOHAN HIUD (4th S. x. 272.)—The spelling in Lowndes's *Bibl. Man.*, s. v., makes the name appear rather less strange. There it is Hiud—the "u" having been considered to represent the old "v."

ED. MARSHALL.

GALLIPOT: GALLEY-TILE (4th S. x. 273.)—There is no doubt that these words were imported from Holland, together with the objects which they designate. We are informed by Stow that

"About the year 1570 I. Andries and I. Janson, potters, came from Antwerp and settled in Norwich, where they followed their trade, making *galley-tile*, and apothecaries' vessels [*galley-pots*]."

The *galley-tiles* here mentioned were doubtless the Dutch tiles of blue and white ware, which were formerly a favourite ornament of our fire-places. The old Dutch name, if we are to be guided by the analogy of gallipot, would have been *gleye tegel*, as *gallipot* is undoubtedly from *gleye pot*, which is rendered by Kilian, culullus, urceolus fictilis, Anglicè *galeye-potte*. The element *gleye* is found in *gleye-backer*, a potter, and is explained by Kilian as "terra figulina scintillans," and by Binnart (1654) as "pot-aerde, terra scintillans e qua vasa splendidiore fiunt." Now when we find *gleye* explained as signifying potters' earth, we are apt hastily to regard it as a corruption of *kleye*, clay, with which, I believe, it has no connexion. It is obvious that the word was understood both by Kilian and Binnart as conveying the notion of something shining, having in their mind probably the Fris. *glây*, bright, shining, clear. "De snee *glayet*, the snow glitters"—Outzen. "Old Norse *gljá*, brightness, shining surface. Swedish *glia*, to shine"—Rietz. In our words the element *gleye* does not refer to the white colour of potters' clay, as understood by Kilian, but to the shining surface of glazed earthenware. It is, in fact, synonymous with Dutch *gleis*, glazed, shining, whence *gleis werk*, glazed ware, pottery. It would be no distinction to speak of clay tiles, as all tiles are made of clay, but *galley-tiles* are tiles of glazed ware. *Gleye-backer*, a potter, is a baker of glazed ware. And Kilian himself says that *gleye-pot* is in parts of Germany called *gleiser*.

H. WEDGWOOD.

LONDON UNIVERSITY: MUSICAL DEGREES (4th S. x. 179.)—I thank MR. STREET for his reply. It is clear from it that the University has the privilege of granting degrees in Music. But I would ask another question, which perhaps Dr. Carpenter will answer—Has the London University made any use of the authority? Is there any "Faculty

of Music" in full force? Has any Conservatoire or Academy of Music (royal or otherwise) been ever affiliated to the London University? I fear that the reply must be a negative one.

Musical degrees have in many instances been most improperly bestowed, and in too many instances the only qualification of a candidate has been that he was a cathedral organist and a Churchman. As for what are called "Lambeth degrees," I have heard that in one case the doctorate was actually conferred on a royal trumpeter! There is no fear of the London University ever acting so; and therefore I cannot but express a wish that its "Faculty of Music" was something more than a dead letter. Judging from the strict way that examinations in other branches are conducted in, it is evident that, if musical degrees were granted by the London University, they would carry weight with them, and show that their holders were gentlemen of sterling and indisputable talent.

VIATOR.

CHARLES BONER (NOT BONAR) (4th S. x. 273).—Consult *Memoirs and Letters of Charles Boner*, edited by R. M. Kettle (Bentley, 1871). Madame Horschelt was Charles Boner's daughter.

H. F. T.

"IT MAY BE GLORIOUS TO WRITE" (4th S. x. 272).—The lines HERMENTRUDE asks for occur in J. R. Lowell's poem, *An Incident in a Railroad Car*, written in 1842. Professor Lowell would wish his lines quoted as he wrote them: they stand thus in the English edition of his "Poetical Works," Routledge & Co., 1852:—

"It may be glorious to write
Thoughts that shall gladden the two or three
High souls, like those far stars that come in sight
Once in a century;
But better far it is to speak,
One simple word, which now and then
Shall waken their free nature in the weak
And friendless sons of men."

J. G. W.

BELL INSCRIPTION AT BEX (4th S. x. 45).—Thanks to the courtesy of Professor G. de Wyss of Zurich, I am enabled to correct an error into which I fell on the subject of an inscription on a bell at Bex. He writes me as follows:—

"L'inscription dont il s'agit n'est pas particulière à Bex, ni au Canton de Vaud: elle se retrouve en Suisse et à l'étranger assez fréquemment. Elle se rapporte à S^{te} Agathe, considérée comme protectrice contre les incendies, Sainte dont le nom et le culte appartiennent, primitivement, à sa ville natale, Catania, en Sicile, qu'elle protégea contre les laves des éruptions de l'Etna. Le Treizième Siècle déjà connaissait une épitaphe (légendaire) de la Sainte, ainsi conçue: '*Mentem sanctam* (habuit) *spontanèam* (se obtulit) *honorem Deo* (dedit) *et Patria liberationem*,'—et ce sont les mots de cette épitaphe, avec omission de ceux places en parenthèse, qu'on mit des cette époque sur les cloches destinées à servir en cas d'incendie et dédiées dans un but de piété à S^{te} Agathe."

A similar explanation of the inscription is given by Professor G. Studer in the *Archiv des Historischen Vereins des Kantons Bern.*, V. p. 373.

OUTIS.

Riseley, Beds.

EDWARD GARDNER (4th S. ix. 262).—As he is in the *Biographical Dict. of the Living Authors of Great Britain*, &c., 1816, it may be presumed that he was still living in the year 1814.

OLPHAR HAMST.

"LUMBER STREET LOW" (4th S. x. 273).—C. R. C. quotes Pepys's "Lumbard St." to show that "Lumber Street Low" might be a part of Lombard Street. He does not observe that Mr. Pepys goes further, and twice—Sept. 16th and Dec. 12th, 1668—calls the street "Lumberd Street." Shakespeare calls it "Lumbert Street":—

"He [Falstaff] comes continually to Pie-corner,—saving your manhoods,—to buy a saddle; and he's indited to dinner to the Lubbar's-head in Lumbert Street, to Master Smooth's the silkman."—2nd Part of *K. Henry IV.*, Act ii. Sc. 1.

SPARKS H. WILLIAMS.

"OWEN" (4th S. x. 166).—In reply to CYMRO, "Owen" simply means river; there are plenty of Owens at this moment in Ireland—Owen dhu, Owen beg, Owen more, &c., meaning black water, small water, or big water, &c. J. R. HAIG.

Highfields Park, Tunbridge Wells.

"DOWN TO YAPHAM TOWN," &c. (4th S. x. 198).—The quotation of "Bane to Claapham" is just sheer nonsense. I give the original, which is worth inserting as a curious specimen of English pronunciation in use at the present moment.

Compare "Down to Yapham," instead of "Down at Yapham," with the Yankeeism "to hum," instead of "at home." Also the use of the second person singular, which is almost universal in Yorkshire.—

"Down to Yapham town end lived an oud Yorkshire tyke, Whoe for dealins in horse flesh had never his like,
'Twas his pride that in all the hard bargains he'd hit,
He'd bit a vast mony but never been bit.

'Twas oud Tommy Towers, by that neam he wor known,
He'd a carrion oud tit that was all skin and bone,
To ha sold him for dogs wad hae been quite as well,
But 'twas Tommy's opinion he'd die o' himsell.

Oud Abraham Muggins, a neighbouring cheat,
Thowt to diddle oud Tommy wad be a fine treat,
He'd a horse that was worser than Tommy's, for why,
The neet afore that he considered to die.

So to Tommy he goes and the question he pops,
Twixt thy horse and mine, prythee Tommy, what swaps?

What 'illt gie us to boot, for mine's better horse still?
Nowt! said Tom, but I'll swap even hands an t'ou will.

Abram talked a long time about summut to boot,
Protesting that his was the livelier brute,
But Tommy left off at the place he begun.
At last Abram cried, Well, then, dyune, Tommy, dyune.

Then says Abram to Tommy, I 'se sorry for thee
I thowt thee had'st gettin mair white in thy ee ;
Good luck to the bargain, for my horse is dead,
Says Tommy, my lad, sae 's mine, and he's fleayed.

So Tom got the best of the bargain a vast,
And came off wi' t' Yorkshireman's triumph at last,
For though twixt two dead horses thous not much to
choose,

Yet Tommy's was best by t' hide and four shoes.

I have tried to reproduce the pronunciation in the spelling as well as I could, and can vouch for the correctness of my words.

"Tyke" in Scotland and Yorkshire means a dog, but the Yorkshiremen have applied it to themselves as a familiar term—much as Hoosiers, Buckeyes, Bluesones, are used across the Atlantic.

In searching for derivations of Scottish and Yorkshire, and generally North of England words, we must remember that from time immemorial to that of Canute the whole east coast was exposed to the invasion and settlements of the Danes and Northmen in general, anciently known as Men of Lochlin, and therefore the roots of those words must rather be searched for in the Danish and Old Norse than in Anglo-Saxon. J. R. HAIG.

Highfields Park, Tunbridge Wells.

"MAS" (4th S. x. 295).—There can be no doubt of the signification of *mas* as appended to several feasts of the Church. In each case, it means the Catholic Eucharistic *Mass*, and thus the festival of Candlemas signifies the mass on which blessed candles are distributed and borne in procession, and the other festivals, Michaelmas, Martinmas, and Christmas, are so called from the mass being said upon them respectively in honour of our Saviour, St. Michael, and St. Martin. Mr. R. A. TAYLOR asks why there is one *s* only in the word. The answer may be, that it arose from the pronunciation of the whole word, where the stress was always laid upon the first part, and the second was slurred over. But it may be asked with equal reason why the word *mas* was anciently lengthened into *masse*, as we find it in old records. Thus Stow, enumerating the enormous possessions of Hugh Spencer, the favourite of Edward II., enters "eighty carcasses of Martilmasse beef," and an old ballad begins thus—

"It is the day of Martilmasse."

So that saint's day was spelt in the olden time. Lammas certainly means loaf-mass, from the Saxon Hlaf-Mass, a mass being celebrated formerly on the 1st of August, in thanksgiving for the first fruits of the harvest. F. C. H.

"Christmas Day has no doubt been denominated Christ's-Mass, from the appellation Christ having been added to the name of Jesus, to express that He was the Messiah, or the anointed. . . . The Mass of Christ, as originally used by the Church, implied solely the festival celebrated, in

which sense it was applied to Christ's-Mass or Festival, long antecedent to the introduction of the Sacrifice of the Mass. . . . The word *mass* appears first to have been introduced into ecclesiastical ordinances in the year 394 ; but it then meant nothing more than the peculiar services appropriated to different persons, according to their advancement in knowledge, who quitted the congregation as soon as the prayers that particularly concerned them were ended. The Catechumens, or probationers for admittance into the society of the Christians, were first dismissed, the penitents next, and, before the Communion, all those who were not prepared for the Lord's Table. In the Latin Church the form was *Ite, missa est, &c.*, 'Depart, there is a dismissal of you, or you are at liberty to depart,' *missa* being the same with *missio* ; hence the service was denominated *Missa Catechumenorum*, the Mass or Prayers of the Catechumens, which was performed for those in the first rudiments of Christianity ; and that service afterwards, at the celebration of the Eucharist, was called the 'Missa Fidelium,' the Mass or Prayers of the Faithful."—Brady's *Clavis Calendaria*, vol. ii. p. 338. E. C. HARINGTON.
The Close, Exeter.

MILTON'S "AREOPAGITICA" (4th S. x. 107, 133, 188, 322).—I do not think the first two instances quoted by E. F. M. M. will support the omission of "I." The first, "I touch not, only wish," is clearly only the usual ellipsis, the pronoun having so closely preceded. So it is, I apprehend, in the passage from *Paradise Lost*, though the ellipsis is a little more hazardous. It is all one sentence from the middle of line 26 to the middle of line 38, and the first "I" governs the whole. It is, indeed, repeated in line 32, which, strictly speaking, it need not have been : but the omission in the same line of "I" before "forget" illustrates the subsequent use before "feed." The 34th line is, of course, a parenthesis. But the passage from *Paradise Regained* seems an excellent precedent, and goes far to prove the point, assuming the reading to be undoubted. Indeed, "I am" would be hardly tolerable, and "I'm" cannot be thought of, though authority might be found for it in the immortal version of the Psalms by Brady and Tate.

LYTTELTON.

Hagley, Stourbridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

Clarendon Press Series. German Classics. Lessing, Goethe, Schiller. Edited, with English Notes, &c., by C. A. Buchheim, Ph.D. Vol. II. *Wilhelm Tell*, by Schiller. (Macmillan & Co.)

WE need say nothing here of the merits and beauty of Schiller's *Wilhelm Tell*, nor of Dr. Buchheim's ability as an editor and scholar. These things are well known. We have, however, an especial reason for recommending

this volume to the notice of our readers. The books and documents referring to the Tell legend are in themselves a library; but Dr. Buchheim, in an exhaustive essay prefixed to the tragedy, has condensed the contents of that library into two dozen most interesting pages. He gives a history of the Forest Cantons, traces the origin and growth and spreading of the legend of Tell with a zeal and consequent completeness with which it has never yet been treated, and he leaves the reader with a conviction that, though the Forest Cantons must give up Tell, they are not called upon to surrender a particle of the glory which they earned, as a body, by fighting for freedom, and nobly winning the prize for which they fought.

The October number of the *Quarterly Review* has not an uninteresting article in it. The most important, "The Duke of Wellington as a Cabinet Minister," is a chapter in political history which throws light on many an unexplained incident during the Duke's career as a statesman. There is the matter of an ordinary volume in this able article. A paper on the proposed completion of St. Paul's is in the "slashing" style against pretenders to the knowledge and practice of art. An article on dogs is full of pleasant reading; it does not close the gates of a paradise against those faithful quadrupeds. Two articles will especially attract the general reader—one on the late Baron Stockmar, the other a review of a book by Henri d'Iderville, the "Journal of a French Diplomatist in Italy." The first abounds in sketches of personages at the English Court, from the time of the marriage of Prince Leopold with the Princess Charlotte down to 1857. The second is equally rich in portraits of personages at the Court of Victor Emmanuel, including the King himself, and all handled in the broadest and firmest manner. Under the title "Velasquez," the reader will find a noble essay on a noble artist and his art; and if he turn to an article on the "East African Slave Trade," he will probably be as much horrified as astonished to find that such a condition of things can still exist. The political article, "The Position of Parties," speaks cheerfully of Conservative prospects, and closes thus: "In vigilantly practising the duties of Opposition they will be exercising real power; in accepting office prematurely, they will be seeking, not power, but servitude in disguise." It is, throughout, an excellent number; even where we are forced to dissent, we cannot gainsay the ability.

The Archbishop's Library of Lambeth Palace was re-opened last week, after the autumn recess. A grant of money by the Ecclesiastical Commissioners is now being applied to the thorough repair of the MSS. and books. The Carew papers, which have been lent for some time for the purpose of editing, &c., will shortly be returned to the Lambeth Library, of which valuable historical collection they form no small part.

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Notices to Correspondents.

O. B.—"Tea was brought to Europe by the Dutch, 1610. It is mentioned as having been used in England on very rare occasions prior to 1657, and sold for 6l. and even 10l. a pound."—Haydn. "I did send for a cup of tea (a China drink), of which I never had drunk before."—Pepps, 25 Sept., 1660.

H. L.—Here is an example:—

"Is it a blind contingency of events?"

Dryden's *Amphitryon*, act i. sc. 1.

F. E. H. is correct in his conjecture.

I. N. T.—

"'Twas in Trafalgar bay

We saw the Frenchmen lay,"

is not grammatical, but it is good nautical English, much to be preferred to—

"'Twas 'neath Trafalgar's sky

We saw the Frenchmen lie."

G. H. S. states that Dr. Byrom was the author of the hymn, Christians awake, salute the happy morn.

GRAY'S ELEGY.—Prosaicus asks, Can any one say what is the precise meaning of the well-known line—

"E'n in our ashes live their wonted fire."

H. P.—The "Royal George," 108 guns, went down, off Spithead, 29 August, 1782, in the middle of the day. She was careening at the time, with some of her upper ports open, when a sudden rush of wind overset her. Admiral Kempenfelt and from 600 to 800 persons perished.

P. M., living in Scotland, should have ample information on the subject upon which he writes. Sir Simon, afterwards Lord, Harcourt's arms were, Gules, two bars, or.

M.S. "A thing of beauty is a joy for ever" is from the *Endymion* of Keats.

P. A. L.—Not intended for you,—delayed by an oversight.

Mr. William Holder of 33, Brewer Street, Golden Square, picture dealer, requests us to state that he is not the Mr. Holder whose name is before the public in connexion with the Shakespeare picture.

ERRATA.—4th S. x. 184, col. 2, first line from bottom, for "this ancestor of Aristotle" read "this anecdote of Aristotle."—4th S. x. 302, col. 2, last line of note †, for "make" read "snake."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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LONDON, SATURDAY, NOVEMBER 2, 1872.

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Notes.

THE HOMERIC DEITIES.

The following remarks upon the names of some of the Homeric deities and worthies are intended as a subsidiary evidence to the theory so conclusively drawn out from the text of Homer by the author of *Juventus Mundi*, as to the Phœnician origin of certain portions of the Olympian mythology. Assuming the truth of this theory, we are not surprised to find the Semitic languages contributing no little support to it, and especially in one most important instance, viz., the name of her who, "without origin, without function, seems to be a mother, and nothing more than a mother," the goddess Leto. Not only have we the root, *i.e.* the radical consonants, in the Hebrew יָלַד (yālad), to bring forth, but we have, in the Chaldaic dialect of the Targum Jonathan, as nearly as possible the very sound itself, in the meaning of a parturient woman. In *Isaiah*, xiii. 8, the Chaldaic Paraphrase has כְּלִדְתָּא (klédto); ke = as, like; lédto, the feminine participle, parturiens. The corresponding form in Hebrew יֹלֶדֶת (yolédeth), where, though the radical consonants are seen, yet the similarity of sound is not so well preserved, occurs in the very important verse, *Isaiah*, vii. 14: "Behold a virgin

shall conceive and bear (יֹלֶדֶת) yolédeth) a son."

So that here, without doubt, I think, the two ideas are focussed, and the Homeric Leto appears in function, and almost in name, identical with the Christian yolédeth (or as it would be in the Chaldaic dialect לִדְתָּא lédto), the Blessed Virgin. The next instance I have to offer is Apollo, of whom, in conjunction with Athenè, Mr. Gladstone says: "Unless we explain their position in the Olympian system by the aid of the Hebrew traditions, it offers to our view a hopeless solecism." Now this name Apollo, according to its radical consonants, we have in 1 *Chronicles*, ii. 37, אֶפְלָל (Apl). According to the pointing of the received Hebrew text, we read Ephlal. In the Sept. it is Ἀφάμυλλ. Were the Seventy afraid of the too great similarity of the original name to the heathen deity? Some such feeling seems sometimes to have prevailed in their translation; but this by the way. Taking the name "Apollo," then, as radically the same as אֶפְלָל (Ephlal), we get a meaning of singular appropriateness to the son of Leto. The root פָּלַל (pālal) in the Piel conjugation means "to judge," "to execute judgment"; and in the Hithpael means "to intercede"; so that Apollo, the son of Leto, is literally and simply the judge and intercessor, the son of her who brings forth. The correspondence of these results, obtained quite fairly, with the results reached by Mr. Gladstone in his *Juventus Mundi* by a different road, is remarkable.

In other instances there are striking similarities of sound in Semitic roots which harmonize with the functions of some of the Homeric personages, who are specially connected with Phœnician influences. Cadmus, from קָדַם (qādam), is the man from the East.

Danaus, from דָּן (dān), to judge, or rule. Minos, from מִנָּה (mīnā), to appoint, constitute. Hermes, from חֶרֶם (hērem), to consecrate, devote. Hephaistos seems to suggest the root פָּשַׁט (pāshat), which is cognate to root פָּטַשׁ (patash) = to hammer; from which root, with the definite article "ha," Hephaistos might come, meaning "the hammerer." And, lastly, Poseidon seems to suggest Sidon; and we know that Θεάλασσιος Ζεύς ἐν Σιδῶνι τιμᾶται, from Hesychius. Now Tyre does not appear in Homer, but Sidon is familiar; in fact, Σιδωνίη in *Odys.* xiii. 285, seems to stand for Phœnicia. May not, then, Poseidon, "the main key to the Olympian mythology," be simply בַּעַל צִידֹן (Bel-tsidōn), the tennis P being substituted for the media B, and the L first assimilated and then dropped? And I may add, is not Athenè אֵיתָן (Ethan) the mighty and terrible?

Southwell.

R. F. SMITH.

MISTAKEN IDENTITY.

A few years ago I was on board the Boulogne and Folkestone steamer, returning from the Continent. As the steamer came alongside the jetty at Folkestone, I saw General R. B—— standing on the shore, and we exchanged salutations. As soon as I landed, we shook hands; and after the usual inquiries and answers, the General, hearing that my luggage was registered to London, said, "You had better secure your seat in the train, as you have no time to lose," and so we parted. About a week afterwards I was in Dublin, and went to pay a visit to General B——'s brother, who, with his sister and Mrs. B——, resided at a villa about three miles from town. I mentioned to them how I had met the General, and that he was looking very well—he was home from India on sick leave, but was now nearly quite recovered. After a moment's thought, his sister said, "Oh, yes; our cousins the S——s were to go to Folkestone, I believe, and no doubt Richard is spending a few days with them." Two or three days after, I was walking quickly to the station of the Dublin and Kingstown Railway, when, on turning into the street in which it is situated, I came suddenly on General B—— and another gentleman coming in an opposite direction. As both parties were walking quickly we passed each other, and then stopped and faced round. Surprised at seeing the General so soon, no mention of his arrival having been made by his brother, &c., I said, "When did you come over?" He replied, "Last night." I then said, "You found all at 'the Hermitage' quite well?" He looked puzzled, and said, "'Hermitage'?" I don't know any such place." His companion immediately exclaimed, "What an odd mistake!" "Oh, no," replied the General, "I know this gentleman very well." The instant he said this I saw there had indeed been a strange mistake, for had it been General B—— he would have called me by my Christian name, as our families were connected by marriage and on intimate terms; so I said, "There has been a mistake—I beg to apologize; I thought you were General B——," which, of course, my "friend" denied, and in the confusion and hurry we parted, and have never met since. I have no idea who he was, and of course he never knew who I am; but I at least would have had no hesitation in declaring that I had spoken to and shaken hands with General B—— at Folkestone, where, it appeared afterwards from a letter in reply to his sister, who mentioned my having seen him there, he had never been. The confusion was strange. I mistook the man for a friend and acquaintance; he mistook me for some one he knew equally well. In height, personal appearance, somewhat abrupt manner of speaking, even the peculiar way in which the General wore his beard and moustache, there was no difference

that I could see; and, except that I have sometimes been taken for a German, to which, perhaps, a long residence in Germany may have contributed, there is nothing particular about my appearance, so far as I can judge. CYWRM.

Porth yr Aur, Carnarvon.

THE EFFECT OF ACCENT IN WORD-FORMATION,
ESPECIALLY IN REFERENCE TO ENGLISH WORDS DERIVED
FROM NORMAN FRENCH.

I wish to call attention to a point which, I believe, none of the writers on the formation of early English words from Norman French have noticed. Diez was the first to observe that the Romance languages, in their early stage of word-formation, strictly retained the original accent of the Latin—that is, that in French, for instance, Latin *honôr-em*, *amôr-em*, *nâtûr-am*, *amar-e*, became *honôur*, *amôur*, *nâtûre*, *amêr*. There is reason to believe that in the Norman dialect especially, from which my examples will be drawn, the tonic syllable was strongly accented, the effect of which would be to obscure the atonic syllables and render them comparatively unimportant in pronunciation, as we see in our own pronunciation, in which the last syllable of *hônour* is practically=*êr*. We see, moreover, that, in carrying out this principle, if a long Latin syllable preceded the tonic, it would become practically short; so that *nâtûr-am* would be in Norman pronunciation *nâtû're*. It will be easily seen that the effect of the retention of the Latin accent, accompanied by the rejection of the Latin endings, was to throw the accent in most French words on the last syllable, to make them what the grammarians call oxytons. This system of accentuation, however, was, when French words were first introduced into England, confronted by one of a directly opposite character, in virtue of which words were, more generally than not, accented on the first syllable. For a while the French words, when employed in English verse, preserved their own accent, but they soon began to yield to the native influence; and the question is, what really took place in making the change. I cannot enter minutely into the subject, and shall therefore confine myself to the category of dissyllables. We find, for instance, in Norman French the words *mesel*, *labôur*, *reidôur*, *honôur*, *recêt*, *resôun*, *tresôun*, *poisôun*, *foisôun*, *matêre*, *manêre*, *manô'vere* (= *manûre*), *pucêlle*, *maistrêsse*, &c. Now, by theory, the strong impact of the tone on the last syllable would make the first short and somewhat obscure. Supposing, however, the stress taken off the last and transferred to the first, the previous conditions would be reversed. The undefined short sound would become a defined short sound, and the long final would become short and somewhat obscure. This, as we ascertain from existing patois, and from early English writings, is exactly what took place. Hence we find in patois *mezzes*,

lubber, pusson, fusson, manner, puzzel, and, in early literature, reddour, rêset, rêsson, trésson; and hence also we see why *matère, manère, maistrèssé*, became *mütter, männer, mēstrees*, or *mistress*. Hence, too, we see how *créature*, treated in literature at first as *cre-a-ture*, next became *crétüre*, and then by change of accent *créttur* and *crittur*. These latter words, though not found in literature, are in strict analogy with the instances quoted above. Another example of the same kind may be cited. The Norman French *cuvrir*, pronounced with a strong stress on the last syllable, which would make the vowel of the first obscure, became *kevrit*, and then, by loss of the termination and change of accent, *kevr* or *kēver* (or *kiver* in patois), as we have it in *keverchef*, *kerchef* or *kerchy*. *Curfew* belongs to the same category, as well as *ketch*, from Nor. Fr. *cachér*=standard Fr. *chasser*, to chase or pursue, and hence to seize. If, moreover, the analogy I have suggested is well founded, we see in it a reason for pronouncing *primer*, *nâtionâl*, *philology*, &c., with the first syllable short—*primmer*, &c., as well as an explanation of the last syllable in Wiclif's *figer*, *scripter*, &c., and in Shakspeare's *nurter*, *futer*, *lecter*, *nater*, *picter*, &c., which we still hear in so-called vulgar (say rather archaic) speech of the present day. It is an obvious deduction from my premises that *nature* = *nâ'tur* ought to have become *natter*. Can some reader of "N. & Q." tell me whether this sound is known in any of our patois? We certainly hear *nâtterel*.

As connected—though not immediately—with this subject, it may be noticed that, in our native derivatives and compounds, there was in the early English stage a remarkable tendency to shorten the first accented syllable. Thus we find *gretter*, *sonner*, *swetter*, *depper*, *whitter*, *hotter*, *latter*, as the comparatives of the long syllables *grete*, *sone*, *swete*, *depe*, &c., and *lemman*, *winnan*, *lossom*, *carful*, *farwel*, *shepherd*, *vinyard*, *brimstone*, *knōwledge*, &c., from the long radical syllables *leaf*, *wif*, *luve*, *care*, &c. *Whitfield*, *Whitby*, &c., are parallel instances. I do not pretend to enunciate or even to understand the general law to which these phenomena are to be referred; but should be glad to see them handled by some more learned philologist than myself.

A remark I recently made (p. 283 of this volume) on the first syllable of the word *Killoggy* has suggested this development of the subject. It is obvious that if *cuvrir* may become *kēver* or *kiver*, *colloque* may become *killog*. J. PAYNE.

Kildare Gardens.

CUMBERLAND'S SECRET MISSION.

The matter of the letter inserted below, copied from the Memoirs of "Richard Cumberland, the Dramatic Author," is a parallel case to the one published in "N. & Q." of the 21st September (Lord Herbert of Cherbury to King Charles the First), but it had not a parallel sequence:—

"To the Right Honorable LORD NORTH,
&c. &c. &c.

"The Humble Memorial of Richard Cumberland
"Sheweth,

"That your Memorialist, in April, 1780, received His Majesty's most secret and confidential orders and instructions to set out for the Court of Spain in company with the Abbe Hussey, one of His Catholic Majesty's Chaplains, for the purpose of negotiating a separate peace with that Court.

"That your Memorialist, to render the object of this Commission more secret, was directed to take his family with him to Lisbon, under the pretence of recovering the health of one of his daughters, which he accordingly did, and having sent the Abbe Hussey before him to the Court of Spain, agreeably to the King's instructions, your Memorialist and his Family soon after repaired to Aranzuez, where His Catholic Majesty then kept his Court.

"That your Memorialist upon setting out on this important undertaking received by the hands of John Robinson, Esquire, one of the Secretaries of the Treasury, the sum of one Thousand pounds on account, with directions how he should draw through the Channel of Portugal, upon his Banker in England, for such further sums as might be necessary (particularly for a large discretionary sum to be employed, as occasion might require, in secret services), and your Memorialist was directed to accompany his drafts by a separate letter to Mr. Secretary Robinson, advising him what sum or sums he had given order for, that the same might be replaced to your Memorialist's credit with the Bank of Messrs. Crofts & Co. in Pall Mall.

"That your Memorialist in the execution of this commission, for the space of nearly fourteen months, defrayed the expenses of Abbe Hussey's journey into Spain, paid all charges incurred by him during four months' residence there, and supplied him with money for his return to England, no part of which has been repaid to your Memorialist.

"That your Memorialist and his Family took two very long and expensive journeys (the one by way of Lisbon, and the other through France), no consideration of which has been granted to him.

"That your Memorialist, during his residence in Spain, was obliged to follow the removals of the Court to Aranzuez, San Ildefonso, the Escorial, and Madrid, besides frequent visits to the Pardo; he was obliged to lodge himself, the expense of which only can be known to those who in the service of their Court have incurred it.

"That every article of necessary expense being inordinately high in Madrid, your Memorialist, without assuming any vain appearance of a Minister, and with as much domestic frugality as possible, incurred a very heavy charge.

"That your Memorialist, having no Courier with him, was obliged to employ his own Servant in that trust, and the Servant of Abbe Hussey, at his own cost, no part of which has been repaid to him.

"That your Memorialist did at considerable charge obtain Papers and Documents, containing information of a very important nature, of which charge so incurred no part has been repaid.

"That upon the capture of the East and West India Ships by the enemy, your Memorialist was addressed by many of the British Prisoners, some of whom he relieved with money, and in all cases obtained the prayer of their Memorials.

"Your Memorialist also, through the favor of the Bishop of Burgos, took with him out of Spain some valuable British Seamen, and restored them to His Majesty's Fleet; and this also he did at his own cost.

"That your Memorialist during his residence in Spain was indispensably obliged to cover these his unavoidable expenses by several drafts upon his Banker, to the amount of £4,500, of which not one single bill has been replaced, nor one farthing issued to his support during fourteen months of expensive and laborious duty in the King's immediate and most confidential service; the consequence of which unparalleled treatment was, that your Memorialist was arrested at Bayonne by order from his remittancers at Madrid; in this agonising situation, being then in the height of a most violent fever, surrounded by a family of helpless women in an enemy's country, and abandoned by his employers, on whose faith he had relied, found himself incapable of proceeding on his journey, and destitute of means for subsisting where he was; under this accumulated distress he must have sunk and expired, had not the generosity of an Officer in the Spanish Service, who had accompanied him into France, supplied his necessities with the loan of Five Hundred Pounds, and passed the King of Great Britain's bankrupt Servant into his own country, for which humane action this friendly officer (Marchetti by name) was arrested at Paris, and by the Count D'Aranda remanded back to Madrid, there to take his chance for what the influence of France may find occasion to devise against him.

"Your Memorialist, since his return to England, having, after innumerable attempts, gained only one admittance to your Lordship's person for the space of more than ten months, and not one answer to the frequent and humble suit he has made to you by letter, presumes now for the last time to solicit your consideration of his Case, and as he is persuaded it is not and cannot be in your Lordship's heart to devote and abandon to unmerited ruin an old and faithful servant of the Crown, who has been the Father of four Sons (one of whom has lately died, and three are now carrying arms in the Service of their King), your Memorialist Humbly prays that you will give order for him to be relieved in such manner as to your Lordship's wisdom shall seem fit.

"All which is Humbly submitted by your Lordship's most obedient and most Humble Servant,
"RICHARD CUMBERLAND."

Query.—What becomes of the Secret Service Money? C.

THE HERALDRY OF SMITH IN SCOTLAND.

A SUPPLEMENT TO MR. S. GRAZEBROOK'S "HERALDRY OF SMITH."

(Concluded from p. 323.)

PART II.

Coats borne by ascertained Families or individuals, but which do not appear in the Records of the Lyon Office.

22. Smith of Inveramsay, Aberdeenshire.

Or, on a saltire azure between four crescents, gules, a martlet of the second.

Crest. A dexter hand issuing from the clouds, holding a pen.

Motto. *Floret qui vigilat.*

This coat is now borne in the first and fourth quarters by the family of Smith-Irvine of Inveramsay.

John Smith of Inveramsay occurs in 1633. The family were notorious Jacobites, and were more than once proscribed for their attachment to the Stuarts.

What connexion exists between the old Smiths of Inveramsay and the family of Smith-Irvine I have not discovered.

23. Smith of Edinburgh.

Azure, a burning cup between two chess rooks, fessways, or; on a chief argent a cat rampant sable, between two mullets azure.

Crest. A dexter hand holding a hammer.

Motto.

24. Smith of Scotland and of Jamaica.

Argent, a saltire azure between a mullet in chief, gules, two garbs in flanks vert banded, or, and a dolphin haurient in base of the second.

Crest. A dagger and pen in saltire, proper.

Motto. *Marte et ingenio.*

This is one of Deuchar's "inventions"; "constructed," he says, "9th August, 1779."

25. Smith of Cramond.

Argent, a saltire azure between two crescents in chief and base, gules, and as many garbs in flanks vert.

(This coat is recorded by Deuchar.)

PART III.

Coats attributed to the Surname by the various heraldic writers.

26. Smyth of

Azure, flames of fire issuing from the base; in chief, a coronet, or.

Blazoned also.

Azure, below a crown, or; a fire ascending, proper.—

Gentlemen's Arms, Pont's MS.

27. Smyth.

Or, a saltire between two crescents in chief and base, and two chess-rooks (!) in flanks.—*Gentlemen's Arms.*

28. Smyth.

Azure, a chevron argent between three hammers, each surmounted of a crown; in middle chief, a flame of fire, surmounted of a similar crown, or.—*Gentlemen's Arms.*

29. Smith, anno 1498.

Sable, three horse-shoes, argent.—*Balfour's MS.*

30. Smith.

Or, a saltire azure; in base a crescent, gules.—*Balfour's MS., Porteous's MS.*

31. Smith.

Or, a saltire azure between four crescents, gules.—*Porteous's MS., Stacie's MS., Pont's MS.*

Stacie adds "a star in chief for difference."

32. Smith.

Azure, three flames of fire, crowned, or.—*Hamilton's MS.*

33. Smith.

Argent, a saltire azure between three crescents, gules, and a millrind in base of the second.

Crest. A dexter arm holding a pen.—Grazebrook's *Heraldry of Smith*—from Heraldic Dictionaries.

34. Smith.

Argent, three bucks' heads and necks coupéd, gules; on a chief azure three arrows erect of the first.

Crest. A demi-buck argent, attired, or, pierced through the shoulder with an arrow, gules.—Grazebrook's *Heraldry of Smith*, from Berry.

F. M. S.

TENNYSON'S ARTHURIAN POEM.—I wish to call attention to a short letter entitled as above, reprinted from the *Spectator* of Jan. 1, 1870, published by Strahan & Co., in 1871, for 3d., and signed J. T. K. No secret is made that these initials are those of Mr. Knollys, the editor of the *Contemporary Review*, an intimate friend and great admirer of Mr. Tennyson's—one who knows, and has stated, the poet's own meaning in his Arthurian work, and his motive for altering the old Arthur

legends of the French romancers, and their abstracter, Sir Thomas Malory. As one who, in ignorance of Mr. Tennyson's meaning and motive, has protested strongly in print and by word of mouth against his alteration of the sinful to the sinless Arthur, and of Arthur's self-caused doom to that wrought out by others' sins alone, I am anxious to bring before other readers and admirers of Mr. Tennyson what has been lately put before me—by one entitled to speak—as embodying the poet's own view. Here is the main point of Mr. Knollys's letter:—

"King Arthur, as he has always been treated by Mr. Tennyson, stands obviously for no mere individual prince or hero, but for the 'King within us'—our highest nature, by whatsoever name it may be called—conscience; spirit; the moral soul; the religious sense; the noble resolve. His story and adventures become the story of the battle and pre-eminence of the soul, and of the perpetual warfare between the spirit and the flesh."—P. 2. Arthur is "the type of the soul on earth, from its mysterious coming to its mysterious and deathless going."—P. 3.

This view, of course, does away with the objections of those who support the French legends, like Mr. Swinburne in his *Under the Microscope*, myself in *La Queste del Saint Graal*, &c., and will make plain to all the necessity for Mr. Tennyson's changes in the old story. But his Arthurian poem must not, of course, be considered as a mere allegory: it is a phase in middle-age life of the never-ending struggle between the spirit and the flesh.

F. J. FURNIVALL.

HANDY ONE-VOLUME ENGLISH DICTIONARIES.—Many such have recently been published, each good in its way, but, to my thinking, not quite satisfactory. One more is needed, to combine the types and derivations of Donald's and the references, meanings, and phonetic pronunciation of Nuttall's. Such a work for ready reference would be a great boon to many, including

CHIEF-ERMINÉ.

THE CRESCENT, ROSE, AND FLEUR-DE-LYS IN SCOTLAND.—It has perhaps occurred to others, as well as to myself, that in recent restorations, in imitation of the architecture of the sixteenth and seventeenth centuries (and especially in Edinburgh), the absence of the thistle is remarkable.

Many powerful baronial families connected with Edinburgh bear crescents on their coats of arms, and possibly this circumstance has originated the adoption of the latter to the exclusion of the thistle, which seems, even on the gable points, &c., of ancient houses, to be substituted by a crescent. But it is clear that, whereas a compact rose or fleur-de-lys would stand any weather, a thistle, between its two supporting leaves, has but a slender stem to sustain it, and that in consequence the head of the thistle would be the first part of the ornament to succumb to wind and wet,—thus

leaving only the two leaves curving inwards like the points of a crescent.

Perhaps unobserving of the remaining fragment (if any) of the stem, and the true character of the two leaves forming the remaining crescent, imitators have fallen into an error, and have perpetuated a defect, in the belief that a crescent was a peculiarly Scotch architectural ornament.

On an old house of 1636, near Duddingston (Edinburgh), may be seen three attics, one of which is surmounted with a rose, the next with a fleur-de-lys, and the third with, clearly, the remaining leaves of a thistle, the head of which has fallen off, and left the form of a crescent.

SP.

CUCKOO.—A correspondent of the *Athenæum* states that he has always heard the well-known "Lines on the Cuckoo, current in Sussex," with the following addition:—

"In August fly he must,
If he stay until September,
'Tis as much as the oldest man
Can remember."

He goes on to say that, when he heard these additional lines some twenty-five years ago, the person from whom he learned them alleged that they were taught him by his mother fifty years before. Certainly the same ideas may very naturally occur to different persons; and I must claim an original verse of my own, made some years ago, which ran thus:—

"In August, fly he must;
For a cuckoo in September
No man can remember."

F. C. H.

A BABY OF IMPORTANCE.—There is now being exhibited in the Dublin Exhibition (Loan Museum, No. 846) "The first prescription compounded for the Duke of Wellington when a baby." This prescription purports to be one for the Countess of Mornington and her infant son, the Hon. Arthur Wellesley, on Sunday, the 30th of April, 1769.

Now, it is stated in the Peerages that the Duke was born on the 1st of May, 1769, and I believe he was gazetted on the 10th of March, 1787, as "Arthur Wesley," by which name he was known till the year 1800, and I believe also that his birthday was always kept on the 1st of May. Who can clear up these apparent discrepancies?

A. J. K.

Clifton.

NORTHERN LIGHT.—

"The northen light in at the dore schon,
For ywndow in the walle ne was there noon,
Thorough which men might no light discernen."

"I suppose the 'northern light' is the aurora borealis; but this phenomenon is so rarely mentioned by mediæval writers, that it may be questioned whether Chaucer meant anything more than the faint and cold illumination received by reflection through the door of an

apartment fronting the north."—Marsh, G. P., *Origin and Hist. of Eng. Language*, p. 424.

I made a note of the above some years ago. To-day, in reading Sir Francis Palgrave's *Hist. of Normandy and England*, ii. 194, I have come on the following passage; as usual with the writer, there is no reference to an authority for the statement:—

"The day when Herbert's troops entered Château Thierry was a marked Saint Valentine's Day, for on the night of that day, ere faint daylight broke, the north-eastern sky blazed resplendent with undulating flames."

A. O. V. P.

JOHN PARTRIDGE.—As the Roxburghe Club is reprinting this writer's *Plasidas* and *Pandavola*,* I extract from his *Treasure of Commodious Conceits and Hidden Secrets*, 4th ed., 1584, three of his recipes: Henry VIII.'s rabbit sauce, the often-used "powder blaunch," and how to make gold hair:—

"A Sauce for a roasted Rabbet: vsed to king Henry the eight. Cap. 6.—Take a handfull of washed Percely, mince it small, boyle it with butter and veruice vpon a chafing-dish, season it with suger and a little pepper grosse beaten: when it is ready, put in a few crummes of white bread, amongst the other: let it boyle againe till it be thicke, then laye it in a platter, like the breadth of three fingers; laye of each side one roasted Conny or moe, and so serue them."

"To make fine blaunch powder, for roasted Quinces. Cap. 14.—Take fine suger halfe a pounce, beaten in a hote Morter to fine powder, of white Ginger pared halfe an ounce, of chosen Sinamon a quarter of an ounce beaten readie to fine powder, mixe them well together, and if you will haue it most excellent, cast two spoonefull of Rose or Damaske water, in the beating of the Suger."

"To make haire as yellow as gold. Cap. 64.—Take the Rine or scrapings of Rubarb, and steepe it in white wine, or in cleare lye. And after you haue washed your head with it, you shall wet your haire with a sponge or some other cloath, and let them drye by the fire, or in the sunne. After this, wet them and drie them againe, for the oftner they [you] doo it, the fayrer they will bee, without hurting your heade any thing at all."

F. J. F.

A CHINESE SUPERSTITION.—It is well known that there are ten Buddhist hells, one of which is "the bloody lake." Beneath the surface of this lake all women who die within a month after parturition are supposed to be incontinently plunged. In order to obtain the sufferer's release, large sums have to be paid to the priests, who by repeated recitations of prayer gain relaxation of torment or actual release. Temporary suspension of the pains of this hell is purchased by buying hairs from the head of the dead women, and hanging them in a certain bell. Every time the bell is tolled for temple service, the women whose hair is hung in it rise for a moment to the surface of the lake and catch a breath of air. In 1851, Dr. McCarter of

Ningpo found a bell, five feet high, crammed full of hair. A bale of hair, three and a half feet high, and nearly eight feet in circumference, which had just been removed from the bell, stood near. This was at the temple near Tzu Chi. Such is the substance of a portion of a Report by Dr. A. Jamieson on the health of Shanghai, down to March 31, 1872.

J. D.

THE VALUE AND USE OF BOOKS.—The Bishop of Manchester, in a speech delivered on the occasion of the opening of the Rochdale Corporation Free Library, quoted from a recent publication, placed in his hands for that purpose, a beautiful description of the value and use of books. And as the passage is so very choice, I have copied it, and venture to ask for its reproduction in the columns of "N. & Q.," first stating that at the time the Bishop was reading the extract it struck me—being present at the ceremony—that I had heard the same many years ago, and that his Lordship was unwittingly not quoting from an *original* source. If such be the case, I should very much like the name of the author to be revealed by some one of your many correspondents:—

"Thank God for books, and especially for good books. They are the spirits of the noble and mighty in all ages, revealing to us their best thoughts, speaking to us in their best language, condescending to visit alike the king on his throne, the peasant in his cot, the shepherd in his hut, or the philosopher in his study. They un-earth to us the records of ancient days, bringing remote events to present view; they draw aside for us the curtains of the heavens; they show us the wonders of the earth, or uncover the depths of the sea. They take us into their inmost confidence, tell us of their joy and sorrow, introduce us to their choicest friends, sing for us their sweetest songs. They retire at our bidding; they come again at our request; and in doing all they can to instruct and please us they are never, never weary."

JAMES PEARSON.

ST. SUNDAY.—I observe in the *Athenæum* of Oct. 5 a query who this saint was. The writer of the inquiry mentions having heard that it is a name for St. Dominic; "but this," he says, "though not without merit as an imperfect pun, is obviously untrue as a matter of fact." I do not admit here any obvious untruth. In the general list of saints in the valuable work of Cahier, *Caractéristiques des Saints*, vol. ii., we find these French names for St. Dominic, *Dimanche*, *Demenge*, *Demanche*, *Domange*, and the Spanish name, *Domingo*. Thus, though unable to produce an English example, I see no reason for doubting the matter of fact of St. Dominic's name having been thus identified with the name of Sunday here as well as on the Continent.

F. C. H.

* Can any of your readers point out the (probably Italian) original of this story?

JACOBITE POST-PRANDIAL ARGUMENT.—I remember a choleric Jacobite father and his scapegrace Williamite son engaged in a post-prandial

argument, the pair being alike of wine, vinous; at length, the old gentleman tested the young one with that most categorical of toasts:—

"Come—His Majesty!
With all my heart, sir.—The King—
God bless him!
What King, sir!—*which* King?"

(Not unlike ancient Pistol—

"Under which King?—Bezonian, speak, or die!")
"Sir, I drank to the King, and I took it off, clean;
And he's but a fop who asks what King I mean."

The retaliation of the senior's wrath was not worth my remembrance. E. L. S.

Queries.

DR. TOMSON.—I have "a lock of Buonaparte's hair."—"St. Helena, June, 1817.—Sent to Dr. Magrath by his friend Dr. Tomson." I believe that Dr. Magrath was afterwards Sir George Magrath, and that he gave the hair to a friend, from whom it has come by bequest to me. Can any of your readers tell me whether Dr. Tomson is a known person, or throw any light on the authenticity of the hair? D.

CARDINAL CAMERLENGO.—Who was the Cardinal who filled this high office, *sede vacante*, in 1846? The arms on his coins are, apparently,—per fess az. and arg. in chief a rose. Can our revered friend, F. C. H., kindly assist me?

J. WOODWARD.

THE BLOOD OF S. JANUARIUS.—Some time ago I read in a magazine or periodical an article, or articles, on the liquefaction of the blood of S. Januarius, written from a medical or scientific point of view. A recent visit to Naples, and the inspection of the liquefied substance, have reminded me of the article, and I shall be obliged for a reference to the pages of the periodical in which it appeared. Of course, I have no desire to excite a controversy in "N. & Q." with regard to the miracle.

J. WOODWARD.

Montrose, N.B.

DUKE OF BUCKINGHAM.—*The Christian's Sketch Book*, by J. Burns, sixth edition, London, 1830, Part ii., contains what purports to be the copy of a letter which the Duke, in prospect of his approaching dissolution, addressed to his friend, the Rev. Dr. Isaac Barrow; and apart from its intrinsic value to the world, as the dying testimony of an eminent profligate to the power of religion, it seems to have possessed at that time a special and peculiar interest as a "*Sequel to a Manuscript*"—words which, from being italicized under Buckingham's signature, were probably written by the recipient, who was his *particular* friend. It is respecting this special feature that I am solicitous for information, and I shall feel grateful to any

reader of "N. & Q." who will be good enough to elucidate this MS. reference for me. O. B. B.

WILL DURSTON.—In the book of the Churchwardens' Accounts for this parish occurs (1682) this entry:—

"Preached at Appleby Will Durston, ordained by y^e B^{pp} of Oxon."

The name is not an Appleby name, nor had he, so far as I can find, any after-connexion with this parish. I can only suppose that he was perhaps a well-known man in after days, and that, as such, the fact of his having preached in this church was considered worthy of being noted. Can any correspondent kindly tell me anything of him, or is he unknown to fame? T. FELTON FALKNER.

Appleby Magna, Leicestershire.

HONE'S MSS. AND CORRESPONDENCE.—The *London Review* of 1865 says:—

"Some time since we mentioned the fact that a large quantity of the celebrated William Hone's MSS. and correspondence had been discovered, and a supplementary volume to his works is now announced. It will receive the title of *Hone's Scrap Book*, a supplementary volume to the *Every Day Book*, the *Year Book*, and the *Table Book*, from the MSS. of the late William Hone, with upwards of 150 engravings of curious or eccentric objects. It is further understood that the work will be published uniform with the other well-known works of this author."

I shall be glad to know if the Scrap-book above mentioned has been published, and who now possesses the late William Hone's MSS. and correspondence? W. D.

Kennington, Surrey.

MARRIAGE OF PRIESTS.—Has the Roman Church ever, for political or other causes, within the last five or six hundred years, granted a dispensation for marriage to a priest? A. E. D.

"BY THE LORD HARRY."—What is the origin of this apparently humorous form of oath? It occurs, for example, in a sailor's yarn in Capt. Sherard Osborn's *Cruise in Japanese Waters*, p. 63, but I believe is much older than that. Has it anything to do with the personage sometimes known as "Old Harry"? JAMES T. PRESLEY.

"FREE LAND."—I should be exceedingly obliged if TEWARS would kindly favour us with his opinion as to this term when applied to land long anterior to 12 Car. 2, when tenancies *in capite* were abolished.

It appears as in contradistinction to common freehold, and as though the original tenure had been A.-Saxon *boe*, or free land, thus: "bounded by *his own land*, as Lord's tenant, on the one side, and *his own free land* on the other."

C. CHATTOCK.

Castle Bromwich.

CANTERBURY CATHEDRAL SERVICES.—It was stated lately in several daily papers that on the

day of the fire the resident members of the chapter determined, at considerable inconvenience, as the cathedral was full of smoke, to have afternoon service as usual, *in order that the hitherto unbroken custom of 300 years might remain intact.* What authority was there for carrying back the series for so many years? What evidence that, especially during the troublous times of the Civil Wars and Protectorate, the cathedral was not altogether closed? Is any record of services kept at Canterbury or other cathedrals? FILMA.

THE USE OF THE ATHANASIAN CREED AMONG FOREIGN PROTESTANTS.—Can any of your correspondents favour me with accurate information respecting the use or disuse of the Athanasian Creed in the services of the foreign Protestants, particularly of the Lutherans, both at present and formerly? G. D. W. O.

INSCRIPTION.—The following is above the front entrance of St. Theodule's Church, Champéry, Valais, Switzerland:—

QUOD AN TRIS MULCE PA
GUIS TI DINE VIT
HOC SAN CHRIS DULCE LA.

I do not suppose that the above is *very* old, for these reasons: the Q in old Swiss inscriptions is almost universally an inverted P, thus q, and the U is a V. But in the Champéry inscription we find the modern forms of Q and V. I think that I have discovered the two *meanings*, but I am not certain, and therefore I make an effort to obtain a rendering through "N. & Q." N.

[The reading is simple enough:

"Quod anguis tristi mulcedine pavit,
Hoc sanguis Christi dulcedine lavit."]

ANONYMOUS PORTRAIT.—Can any of your readers tell me the subject of a portrait of a gentleman, middle age, wearing a hat, sitting at a table holding a MS., inkstand, &c., before him; at the bottom of the plate, a coat of arms with the initials E. L., 1796; engraved by Sharpe, painted by Opie? J. B.

MCLEOD OF DUNVEGAN.—Can you inform me where I can obtain the words, and if possible the air, of this ballad, said to be by Lockhart, of which the following is the first stanza?—

"McLeod of Dunvegan,
There's a curse lies upon thee
For the slaughter of Lachlan,
Little honor it won thee,
O ier O ier O."

W. B.

"DUFFIL."—Does this Yorkshire word mean the coarse woollen material which was once manufactured at Duffield? or is it a corruption of Doe-Fell = Doe-skin? LECTOR.

PAPER MANUFACTURED IN IRELAND.—In an edition of Beaumont and Fletcher's play of *Phi-*

laster, 8vo., Dublin, 1734, after the epilogue, I find the following:—"The paper that this play is printed on was made in Ireland." Why was so much importance attached to the above fact? When was the art of paper-making introduced into Ireland? C. A. McDONALD.

RISHWORTH GRAMMAR SCHOOL.—I should be thankful for information respecting the "Rishworth Grammar School," otherwise the "Wheelwright Charity School," whereof I have just read the titles, and wherein I am, after a fashion, interested. YLLUT.

"ENTRETIENS DU COMTE DE GABALIS."—Is there any English translation of this French book? Scott mentions it in the Introduction to his *Monastery* (Centenary Edition, 1870, p. 7). YLLUT.

ENGLISH DICTIONARIES.—Is there a dictionary to be obtained not printed in double columns, but each word occupying the full breadth of the page? I want to get one for interleaving. WALTHEOF.

HUMAN SKIN ON CHURCH DOORS.—I have heard that on the door of a church in the north of England there is a man's skin nailed up, said to have belonged to a Danish pirate who was flayed alive. My informant remembers to have seen it, but cannot recollect the name of the church. Can any one inform me where it is? W. C.

Baby Castle, Darlington.

"IT WON'T HOLD WATER."—What is the origin of this phrase? O. CLAIRE.

[Frankly, we do not know. Obviously, however, an argument that will not bear the reasoning put into it, is very like a leaky water-vessel, unfit for its designed purpose. It may be, however, as old as the time of Tutia, the Vestal Virgin, who, being accused of having lost all title to that distinction, proved her innocence by carrying a sieve full of water from the Tiber to the Temple of Vesta. If the sieve had not held water, Vesta's Virgin would have been buried alive. The continence of the sieve was the symbol of Tutia's integrity.]

"ITALY AND HER MASTERS."—Can any of your readers inform me whether this poem, written in 1856 by the late Ernest Jones, has ever seen the light? The first line is, "All in silence mounts the lava." It may have appeared in one of the several journals conducted by him. D.

EPITAPH AT SONNING, BERKS.—There has been some local discussion concerning a partially-effaced word in a monumental inscription in the parish church of Sonning (St. Andrew's), Berkshire. It has been recalled to my mind by the epitaph whose third line runs—

"If life were a thing that gold could buy";

therefore I venture to subjoin the lines, trusting that in the vast area of "N. & Q." a solution may be found—the blank remain a blank no longer.

The monument represents six kneeling figures, three male and three female, of the date of the reign of King James I., with the following inscription:—

"If life or **ge might be bought
For silver or for goulde,
Still to endure it would be sought;
What king would then be ould?
But all shall pass and followe us,
This is most certen treuthe,
Both the high and lowe of each degree,
The aged and the youthe.
As ye be found meete or unmeete
Against the dreadful howe,
As ye be found so shall the sweete
Be served with the sower.
All this is said to move their hartes
Which shall this heare or see,
That they according to their partes
May follow death as we."

The words "nonage," "knowledge," and "homage" have been suggested; but there is also great obscurity in the first four lines, and to which also the attention of the reader is directed. What is the meaning of "Still to endure it would be sought"?

ELLIS RIGHT.

Replies.

SEMPLE FAMILY.

(4th S. x. 274.)

It may be difficult to afford answers which can be considered satisfactory to several of the queries put by J. S. Dk.; but he may be referred, for an account of one collateral branch—the Sempills of Beltrees, the first of whom was John Sempill, eldest son of Robert, third Lord Sempill, by his second marriage—to the Poems of the Sempills of Beltrees, edited, with a long and interesting introduction, accompanied with notes, by James Paterson (Edinburgh). Francis Sempill, the great-grandson of John, is the reputed author of the song, long popular, titled *Maggie Lauder*, but the authorship has been disputed. (2) The Baroness Sempill, who for anything known is still alive, and residing in England, is no doubt the representative of the main stock; and it is said that the Craigevar family will succeed her in that representation. (3) The name Sempill prevails, but not to a large extent, in the south-western counties of Scotland, especially those of Lanark and Renfrew; but that any of the families of that name, none of which are of distinction, can deduce their descent from the main stem is much to be doubted. (4) The ancient principal residence of the Sempills was the Tower or Castle of Elziotstoun (the Town of Elliot), or, as it has been long now locally contracted, Ellistoun, in the parish of Lochwinnoch, Renfrewshire, some part of the walls of which, including many of the foundations, is still extant upon an elevated plateau on the south-east bank of the Black-Cart, half a mile or so below this water's origin at the issue of the

Loch of Lochwinnoch. It continued to be there till towards the end of the fifteenth century, when the family erected a large castellated mansion, about a mile to the west, on the north side of the said Loch, only a little way from its margin, in a low situation, originally swampy, and on lands called either Lochwinnoch or Castletoun, and afterwards removed from Ellistoun to it. This castle was from the first generally called the "Castle of Sempill," but sometimes more shortly, *Castlesempill*, as was the Loch, from the castle existing upon its margin. It was the Loch of the Castle of Sempill, although properly it is the Loch of Lochwinnoch, and by this name it is yet more usually called.

Of date 1504 (April 21), John, first Lord Sempill, granted the foundation charter of his college kirk, commonly called "of Sempill." The building was erected on the end of a sort of ridge, only some 100 yards to the west of the castle mentioned; and this charter bears that it was "infra septum, sive parcam, de Lochvinzeck situatæ." Again, of a later date, in an agreement entered into of April 12, 1516, between William, second Lord Sempill, who succeeded his father on his death at Flodden in 1513, and the relict of the latter, his stepmother, Dame Margaret Crechtoun, "hir landis of the park of Lochbunzho," and the "houssis of Castell-simple, Southanane," and others, which she held in conjunct liferent and fee with her husband, are mentioned as let to Lord William during the lady's lifetime for a certain money rent. Lochvinzeck and Lochbunzho, as well as the present form, Lochwinnoch, are just corruptions of Lochwinoc (St. Winoc's Loch), the form of the name in the twelfth and thirteenth centuries—a name arising, most probably, from an ancient cell or chapel dedicated to St. Winoc, and which stood on the north side of the lake, at a place yet called Chapelstoun. Close by this chapel, in ancient times, a fair was held in November, on the anniversary of the saint, or day of the church's dedication.

Sir John, afterwards Lord Sempill, had a royal charter, on his own resignation probably, to Lochcurgeath (Lochwinnoch) and Cassiltoun in favour of himself and his first wife, Margaret Colville of Ochiltree, of date Sept. 9, 1501. The Lochwinnoch portion, as is believed, lay to the south-west of that of Cassiltoun. That part of the former, which was parked, consisted in part of an elevated hill or ridge, the highest point of which is called the Court-shaw-hill, and lies between the Chapelstoun burn on the west, and that other small burn which passes eastwards down through the fish-ponds of Castlesempill on the north and north-east. This burn, immediately before falling into the loch, goes under part of the offices of the present house of Castlesempill, and would pass the ancient Castle of Sempill, removed about 1735 to make room for the present mansion, most probably on its east side, and quite close by, if not partly, under it.

The name Cassiltoun, or town of the castle, had its origin probably in the existence of a large round conical hill, partly artificial, which is situated in a deep swampy hollow between overtopping hills on the north side of the burn last referred to, having the hill called Courtshaw immediately adjoining, but on the south side of this burn, which divides the "park of Lochwinnoch" as may be believed on the south, from the lands of Castletoun on the north. This conical hill goes now by the no doubt corrupted name of "Downies Castle," *forte* Dunan, that is, little *dun*, or fortified hill. There is a piece of land, at one time a farm, on the same estate, and about half a mile to the east, which is called Auchendunan, or the inclosure of the little fort. The Court-shaw-hill, or hill of the court wood—a wood near the court—too, is very suggestive of the judicial uses to which this conical hill, lying adjacent, was put in ancient Celtic times: those of its construction, and before the existence of fiefs and baronies, which possibly do not date earlier than the end of the eleventh century, but which uses were continued to a much later period.

ESPEDARE.

I have only just seen J. S. Dk's queries about this family, which pressure of business prevents my replying to fully. The name is now Sempill, and the Peerage, created 1489, is held by a Baroness (the second lady incumbent of the title), the heir-presumptive being a distant cousin, Sir William Forbes of Craigievar.

One of the earliest possessions of the family was Elliotstoun. They afterwards acquired Castleton, now designed Castle Semple, but both estates, after being held for generations, were sold in 1727.

Many members of the male line were greatly distinguished. For instance, the Semples of Belltrees, one of whom, John, married Mary Livingston, one of Queen Mary's "Maries." He was called by Knox, John Semple "the dancer." He, as well as others of the family, were poets, one of them, Francis, being the author of *She rose and let me in* and *Maggie Lauder*, a celebrated comic ballad.

The Semples of Cathcart, another twig of the same tree, were noted also. One was a devoted loyalist, and his second son, Gabriel, was an eminent and faithful minister of the Kirk; but becoming a field preacher and Covenanter suffered for his principles, though on the settlement of Church Government at the Revolution he became incumbent of Jedburgh, and died in peace in 1706, in the fiftieth year of his ministry. He married three times, all his wives being women of family, one a daughter of Sir Walter Riddell of Riddell, Bart. He had a son, Samuel, a divine and a man of erudition, who married Miss E. Murray of the ancient family of Murray, Baronets of Blackbarony, and they had a daughter who married John

Swinton of the old family of Swinton, and was mother of Lud Swinton of legal fame.

W. R. C.

WALTER SCOTT AND "CALLER HERRIN'."

(4th S. x. 249, 318.)

MR. BOUCHIER asks whether Scott took from the song of *Caller Herrin'* an idea expressed in *The Antiquary*, or whether the writer of the song took that idea from the novel. Assuming, though perhaps unwarrantably, that the one author took the idea from the other, this query would fall to be determined by the dates of the respective productions. It may be taken as an admitted fact that *Caller Herrin'* was written by Lady Nairn, and probably it will not be disputed, though it has not been stated by any of the correspondents, that *The Antiquary* appeared early in May, 1816. Lady Nairn was born before Sir Walter Scott, and she survived him; and the question remaining is, whether the song was written before or after May, 1816. F. C. H. says it was written long before. MR. SCOTT DOUGLAS says it was written after, namely, about 1822. DR. ROGERS, speaking as the editor of Lady Nairn's songs, says it was written before 1811, and I should be prepared to accept his statement as conclusive were it not that I find him inconsistent with himself. He says in his reply (p. 318) the song was written for Neil Gow (who died in 1807), but in the *Life and Songs*, 1869, he says it was written for the benefit of Nathaniel Gow (who did not die till 1831), and he there quotes a letter from the authoress to a friend, inclosing the song. If he would give the date of that letter, it might set the question at rest. The expression itself, that fish are the lives of men, is not uncommon among fishwives.

W. M.

One thing is certain, that the song did not take the idea from Sir Walter Scott. The song is said to have been written by Neil Gow, who died on the 1st March, 1807. I think, however, that the song was written by Neil's equally famous son, Nathaniel, who died on the 17th Jan., 1831; certain it is that Nathaniel was the composer of the air. The story runs thus: The song was suggested to Gow—whether elder or younger it does not matter—while listening to the bells of St. Andrew's Church, Edinburgh, mingled with the cries of the fisherwomen, who at that time sold their wares in the street. The fishwives of the day were notorious for their exorbitant demands, and generally ended by saying, "Lord bless ye, mem! it's no fish ye're buying, it's the lives of honest men!"—meaning that the lives of the men were at stake when prosecuting their calling. When the song and music were first published, they were so much admired as to have been reprinted in London, and imitated by several eminent com-

posers (*Chambers's Biographical Dictionary*, q. v.). As MR. BOUCHIER may have some difficulty in finding the song, I subjoin a copy of it from a broadsheet in my possession, printed in 1852:—

"AIR—Original.

"Wha'll buy my caller herrin' ?
They're bonnie fish and wholesome faring ;
Wha'll buy my caller herrin' ?
New drawn frae the Forth.

When ye are sleeping on your pillows,
Dream ye ought o' our poor fellows,
Darkling as they face the billows,
A' to fill our woven willows ?

Wha'll buy my caller herrin' ? &c. (1st verse.)

Wha'll buy my caller herrin' ?
They're no brought here without brave daring ;
Buy my caller herrin',
Ye little ken their worth.

Wha'll buy my caller herrin' ?
O you may ca' them vulgar fairin' ;
Wives and mithers maist despairin'
Ca' them lives o' men.*

Noo, a' ye lads at herrin' fishing,
Costly vampins, dinner dressing
Sole or turbot, how distressing,
Fine folks scorn shoals o' blessing.

Wha'll buy my caller herrin' ? &c. (1st verse.)

And when the creel o' herrin' passes,
Ladies clad in silks and laces,
Gather in their braw pelisses,
Cast their heads and screw their faces.

Wha'll buy my caller herrin' ? &c. (1st verse.)

Noo, neebours' wives, come tent my telling,
When the bonnie fish you're selling,
At a word aye be your dealing,
Truth will stand when a' things failing.

Wha'll buy my caller herrin' ? &c." (1st verse.)

JAMES HOGG.

Stirling.

SHAKESPEARE'S MARRIAGE.

(4th S. x. 143, 214, 278, 320, 334.)

"Fair play's a jewel."

SIR,—I had no *mental reservation* nor *secret evasion* when I gave a reply to the ex-editor's question to me as to the amount I paid for the picture, which was a private and not a public matter. I am much surprised, however, to see the use that gentleman has made of the information, which had nothing to do with the real value of the picture. The portrait of Shakespere which belonged to Mr. Felton, Curzon Street, May Fair, painted in 1597, was bought by him for the small sum of 5*l.*, and was first introduced to public notice in 1794, and sold by him to the Messrs. Boydell.

The ex-editor states that "the steps in the history of the picture are, first, when it was comparatively worthless." Now I beg to refer you to

* This verse does not occur in the stall copy printed in 1852, but I am able to assign it its proper place from another source.

Mr. Holder's letter (4th S. x. Oct. 5, 1872, p. 278), in which he states that he bought four pictures of Mr. Albert, the "Shakespere Marriage" being one of them, and that he cared the least for the picture in question, and he goes on to say:—"My wish being to purchase only one of the four, which was a landscape, by Verboom; but Mr. Albert would not separate the four; in fact, I doubted if it would ever pay me to line, clean, and frame it, so little did I care for it."—Second, when Mr. Holder wanted 8*l.* for it. The same letter goes on to state, "I happened one day to sponge over the picture with water, and was so pleased with the harmony of colour in it, that I decided to reline and clean it." It was then he would have sold it for 8*l.*—Third, its present date, when it was purchased for 15*l.*

Mr. Holder further states that, "while cleaning the picture, I saw the name 'Shakespere' on the top of the left side of the picture." To the best of my recollection, I said to the ex-editor that Mr. Holder thought of asking 8*l.* for it; but finding it had something to do with Shakespere's marriage, he wanted 15*l.* for it.

When I first inquired about the price, Mr. Holder refused to state a price, saying he had only just discovered its real character, and did not know what it might eventually be worth. I pressed him to name a figure, when he said he would let *me* have it for 15*l.* as it stood. I must here refer you to the close of his letter, where he states that "had you not been one of my best patrons, I would not have sold it so easily."

Why did the ex-editor select an unfavourable sentence out of Mr. Holder's letter, which, when read by itself, is calculated to produce a wrong impression? and what was his motive in publishing information given to him in confidence?

It will be seen from this that the "inconsistency" referred to by the ex-editor is entirely his own, and the alleged "contradictions" purely imaginary. The real value of the picture, from an archaeological point of view, is not at all affected by the question of what it was sold to *me* for.

I am astonished that, after reading Mr. Holder's two candid letters in the *Athenæum* and in "N. & Q." for Oct. 5, the ex-editor could have penned the letter he has. The picture, on the 1st of November, will be at the Royal Archæological Institute of Great Britain and Ireland, when the members will have an opportunity to pronounce their judgment on it; and I purpose taking Mr. Holder with me to let them see him take off every atom of paint put on by himself, that the picture may speak for itself. He will also remove the lining canvasses, that its age and condition may be seen.

The ex-editor has admitted that he is no judge of old paintings, and is only indifferently acquainted with Shakespere's biography; therefore, I would

advise the public to reserve their opinions till the more competent tribunal has issued its *dictum*.

I am, Sir, yours truly,
(Signed) JOHN MALAM.

The Club, Scarborough.

[We readily give insertion to Mr. Malam's letter, in which he has answered, no doubt, as he believes, satisfactorily, the question put by the ex-editor as to the time when the picture was valued at nil, at 8*l.*, and 15*l.* respectively. But we cannot do so without pointing out—1. That there is no pretence for saying that the information given to the ex-editor was given in confidence; 2. That he has not noticed that important part of the ex-editor's letter in which he asks for "the opinions of the competent judges in such matters" who saw the picture when in London; and, 3, that if every "atom of paint put on it by Mr. Holder" is to be taken off, that operation should be performed, *not* by Mr. Holder, but by some independent expert.]

THOR DRINKING UP ESYL (4th S. x. 108, 150, 229, 282.)—Dr. Benno Tschischwitz, Professor of Philology at Halle, is publishing a series of Shakspeare's plays, with the English text and German notes. The first of the series is *Hamlet* (Halle, 1869), and he gives the line under discussion thus:—

"Would't drink up Esule? eat a crocodile?"

To which he appends this note:—

"Das Wort *Esule* (vielleicht auch *Esyle* und *Esile* geschrieben) ist vielfach missdentet worden. Es bezeichnet jene giftige Euphorbienart, *Euphorbia Esula* (Eselswolfsmilch), deren Saft bei den Alten und in der mittelalterlichen Medicin als Vomitiv angewendet wurde. Franz. ist das wort *Esule*, Span. Ital. *Esula*. Auch die Krokodilarten galten (nach Nares, s.v. Alligator) in gewissen Sinne für giftig. Bekannt ist, auf welch wunderliche Gelübde die Ueberspanntheit des Mittelalters oft gerieth."

And in the Introduction occurs this passage (p. xxxvi.)—the editor is speaking of the adoption of certain readings in the text:—

"Dagegen hat der Herausgeber geglaubt, V. i. 299 die Lesung *Esule* (*Euphorbia Esula*) wofür Q. i. *vessels*, Q. 2. f. *Esill*, F. i. f. *Eisel*, Globe Ed. *eisel*, Elze, *Nilus*, Hamner, *Nile*, schreiben, herstellen zu müssen, weil die abweichende Form der Qs. u. Fs. lediglich auf Willkürlichkeit der Orthographie oder Eigenthümlichkeit der Aussprache zu beruhen erscheint. Dass der Name dieser Giftpflanze (Wolfsmilch) in den Sinn passt habe ich in meinen Shakspeare.—Forschungen, i. p. 204, bewiesen; auch lehrt Paracelsus von der Wirkung der Wolfsmilch im ersten Buche seiner Schrift: *De Tumoris, Pustulis et Ulceribus Morbi Gallici*, cap. viii: *Ea vis Euforbii ac Scammonae ut sensim in corporis intima penetrantes, facultates vitales dissolvant, ac successive immunitis viribus tandem mors consequatur.*"

The acrid and poisonous qualities of *Euphorbia Esula*, which has many English names—to wit, *spurge*, *wart-weed*, *wolf's-milk*, *cat's-milk*, and others—are set forth in a popular way in Anne Pratt's little work, entitled *The Poisonous, Noxious, and Suspected Plants of Our Fields and Woods*, printed for the Society for Promoting Christian Knowledge; and she mentions more

than one case in which children have died in consequence of eating the plant.

How a weed possessing such very disagreeable qualities should have been called *Euphorbia Esula*—both words signifying something of an *eatable* character—is one of the inscrutable mysteries of botanical nomenclature; but whether the designation *Esula* existed in the time of Shakspeare,—or, if it did, whether he was likely to know of it,—or, if he knew it, whether he was likely to use it instead of some English name of an English plant,—these are matters that may be left to the judgment of an English reader. CCCXI.

[This discussion is now closed.]

"NESCIO QUOD, CERTE EST," &c. (4th S. x. 294.)
—*Vide Persius*, v. 51. T. W. C.

FIRST LAND DISCOVERED BY COLUMBUS (4th S. x. 289.)—Your correspondent will find this subject exhaustively discussed by Captain A. B. Becher, R.N., in the *Journal of the Royal Geographical Society* for 1856. A copy of this work ought surely to be on the shelves of the "Cheltenham Library." As far as an unprofessional man may be permitted to form an opinion, Captain Becher appears to have perfectly established the fact of *Watling Island* being the spot first sighted by Columbus. CHITTELDROOG.

NELSON MEMORIAL RINGS (4th S. x. 292.)—I do not think these rings can be very uncommon; and I have no doubt that Sir Thomas Hardy, and other officers serving under Lord Nelson, received one. My wife, who is a daughter of the Rev. A. J. Scott, D.D., Nelson's Chaplain and Foreign Secretary in the Victory, has one in her possession, which was sent to her father, and to whom Lord Nelson left a legacy of 200*l.* Our friend Mrs. Mirehouse, a daughter of the late Bishop Fisher of Salisbury, has also a similar ring. We have always thought they were given after the old fashion of "mourning rings." The pattern is certainly handsome and tasteful. ALFRED GATTY, D.D.

PEDESTRIANISM (4th S. x. 292.)—"In 1761, an ass, for a wager, was made to go 100 miles in twenty-one hours over the course at Newmarket." This act of assine cruelty, which would now-a-days, I conceive, come under the act of "cruelty to animals," reminds one forcibly of old La Fontaine's line (with a slight modification) in *Le Mouton, son Fils, et l'Ane*:—

"Le plus âne des deux n'est pas celui qu'on panse."
P. A. L.

AN ANCIENT GARMENT (4th S. x. 292.)—I well remember its being much the fashion in the days of my youth, say in 1815-16, especially among old beaux, to wear over a long-tailed coat, and generally of a different colour, so as to render it more conspicuous, a short garment such as the

one mentioned by VEDOVA, coming down to the waist, and yeleft a *Spencer*, in honour of the inventor of this uncouth garb. Much about that time, the comic actor Potier, in the farce of *Jocrisse aux Enfers*, speaking of the imps in the lower regions trying to pull him down by the skirts of his coat, said, "Oh! but I shall be more than a match for them." "Je porterai un *Spainssaire*,"* as the French pronounced it. At the same period, as you can see by the caricatures of the day, ladies used to wear velvet Spencers, with a short waist, on a white embroidered gown, as narrow as an umbrella sheath, showing the human form oftentimes anything but to advantage.

P. A. L.

THE STAMFORD MERCURY (4th S. x. 294).—It is true that I give the year 1695 as the "date of commencement" of *The Lincoln, Rutland, and Stamford Mercury* (*History of British Journalism*, vol. i. p. 269). This was on the authority of the proprietor at the time when the work was published (1858). But the following statement appears in my *Newspaper Press*, vol. iii. p. 182 (1869):—

"'Established in 1695, and has been uninterruptedly printed weekly for 174 years,' is the proud boast of the senior provincial paper in England. How far this is founded on fact it is difficult to say, for the most ancient copy kept in the possession of the proprietor, a few years since, bore the date of 1728. There is a copy in the Museum of the Philosophical Society at Leicester, dated 1719, vol. xiv. This would apparently give 1705 as the date of its establishment, yet the date 1695 is generally accepted as the true one. The copy in the Leicester Museum is printed with peculiar black ink, and is a fair specimen of the typographic art of the period. It consists of four pages of demy quarto, and its style is that of the old news letters."

ALEXANDER ANDREWS.

Stoke Newington.

The following quotations may assist your correspondent E. C., although they negative his assertions that "the earliest London weeklies only date from Queen Anne's reign," and "the earliest provincial paper—*The Norwich Gazette*—1706."—

"1622, Aug. 23. *The certain News of the present Week*, small 4to., published; considered by some the first English Newspaper." Timperly, 471. *Power's Handy-book about Books*, p. 37.

"1639. Robert Barker (of London) printed for Charles I. a newspaper at Newcastle-upon-Tyne. The first provincial newspaper published in England." Timperly, p. 494. *Ib.* p. 37.

MEDWEIG.

MNEMONIC LINES ON THE NEW TESTAMENT (4th S. x. 293).—When at school I remember hearing the following lines quoted as affording facility in remembering the order of the Epistles:—

[* Words to the same effect are uttered by Mawworm in *The Hypocrite*, and are traditionally attributed to many other persons.]

"Rom., Co., Co., Gal., Ephe.,
Phil., Col., Thess., Thessa-lé,
Tim., Tim., Tit., Philémon,
Hebrews, Jacobus, Pet., Pet., John,
John, John, Jude, Reve-la-ti-on."

This "versified aid" differs somewhat from that given by MR. PRESLEY, in that the *whole* of the Epistles are herein set out in order.

J. S. UDAL.

Union Athenæum Club.

THE SEA-SERPENT (4th S. x. 295).—There were many paragraphs relating to this real or fabulous animal, with sundry sage reflections and suggestions concerning them, published in a magazine called *The Zoologist*. I have not the number at hand, and I write in a part of England where it would be quite as wonderful a thing to come on a library of any size as it would to meet with a sea-serpent with a throat big enough to swallow the "Great Eastern." Our snakes here have dwindled down to the length of a tobacco-pipe, and a less man than Goliath might carry our libraries in the inside pockets of his shooting-jacket. If your correspondent is happy enough to live in a part of the world where books do congregate themselves, he will find what I mean in the volumes between 1847 and 1853.

K. P. D. E.

As regards this *introwable*, I recollect when at Boston (Mass.), in 1827-8, accompanying one day one of the worthiest and most amiable inhabitants of that hospitable city, the honourable and venerable Col. Thr. H. P.—, to a summer-house he possessed on the coast. Whilst on the seashore with our party, he said to us, in a tone of earnestness which could not admit a moment's doubt as to his sincerity and conviction:

"On this very spot, walking one day with a niece of mine, we saw what we took to be the broken mast of some ill-fated vessel; dark, rugged, covered with green sea-weeds and shells, dried up by the sun and the bracing sea-breeze. We sat down on it to rest, and were chatting quietly, when, of a sudden, we felt a very unpleasant oscillatory motion beneath us, which made us both start up in double-quick time; and, to our horror and dismay, we saw unmistakably this monstrous body—for it was no less a personage than the sea-serpent,

— dont

La croupe se recourbe en replis tortueux '— directing its course towards the sea, and disappearing in the deep! My young companion's frame shook like the aspen-leaf, and, I must own, my pulse beat high; I have never felt so on the field of battle—it was awful! I never could have believed it, had I not *seen* and *felt* it myself."

I give this "plain, unvarnish'd tale" as it was reported to me, I again say, by a most respectable and truthful person.

P. A. L.

MEASUREMENTS OF ENGLISH CATHEDRALS (4th S. x. 295).—Mr. Godwin gives, at p. 130 of his *English Architect's Handbook*, Oxford and London, 1867, "a graduated table of the comparative dimensions of our principal cathedrals and churches."

YLLUT.

"KILLING NO MURDER" (4th S. x. 293.)—The saying quoted as "so common as almost to have become a proverb" was probably derived from Bishop Porteus's beautiful poem on Death, which will be found in *Elegant Extracts*, Poetry, vol. iii.:

"One murder makes a villain;
Millions a hero."

BIBLIOTHECAR CHETHAM.

AN "END" (4th S. x. 295.)—Doubtless the conjecture ("a wax end") is right as to the passage quoted by MR. HASSARD. I append some other rather curious uses of *end*, which I have noted in the margin of my Halliwell:—

"He spyed that his labour was all in wast,
And that his wyfe had ben there before
And spoyled all that she myght cary
Of short *endes* and mony that he had in store."

Proud Wives' Pater-Noster: Hazlitt's *Early Pop. Poet. of England*, iv. 174.

Here "*endes*" seems = our modern phrase "odds and ends."

"Say in my chaumbyr y lye sore syke,
Out of hyt y may not wyne,
To speke wyth none *ende* of my kynne."

Hazlitt's *E. P. P. of Engl.*, i. 201, 202.

"None end" here = "none at all." Halliwell gives one meaning of "*end*" as "a number of anything." Compare our modern slang phrase "no end."

JOHN ADDIS.

Rushington, Littlehampton, Sussex.

I would suggest that the expression, "botching fingers, fitter for an *end* and an aul," simply means to imply those of a common cobbler, who holds his aul in one hand and the *waxed end* of his thread in the other.

G. J. CHESTER.

SIR JOSHUA REYNOLDS (4th S. x. 265.)—The "secret" which, in his letter to Mrs. Montagu, the Earl of Bath said "Reynolds would be sorry he should know," was no secret after all. Most people know, in fact, that all great artists, and at all times, from Raphael down to the present time, have, in the execution of their immortal works, frequently had recourse to the assistance of some of their best pupils (as being most familiar with their way of painting) or to some other clever artists, where what the French call "*l'habileté de main*," not mind, was chiefly required, *e. g.* the masters most famous for their great facility of brush, such as Paul Veronese, Rubens, and Benjamin West (when he painted his "acres of canvas," as Chinnery once facetiously said to me at Macao); also Sir Joshua Reynolds, Sir Thos. Lawrence, Horace Vernet, and many more that could be named. I have read somewhere that Sir Joshua, whilst painting the portrait of Mrs. Siddons as "The Tragic Muse," wrote his name on the border of her cloak, and on being asked by the glorious sister of the Kembles what he was about, gracefully replied, "I am handing down my name to

posterity on the skirts of your garment." Even so can it be said of these pupils, who since then have acquired a name by their own works, but were proud, at the time, to give a helping hand to David in completing his fine "Sacre de Napoléon"; to Ingres, in painting his classical "Apothéose d'Homère"; and to Paul De la Roche, in his splendid "Hémicycle at the École des Beaux-Arts."

P. A. L.

JOHN HEATHEN (4th S. x. 296.)—In 1836 the Orphan Chamber, a branch of the Court of Justice, took possession of the property of intestates in the absence of legal heirs; later (about 1845), on the abolition of the Chamber, the office of Administrator-General was created; the latter has taken all trusts formerly held by the Orphan Chamber. At the Colonial Registrar's Office, Public Buildings, Georgetown, Demerara, all records relating to real property, conveyances, or "transports," as they are termed, are kept. The registrar is James S. Hitzler, Esq. EDWARD HAMBLIN, Narrow Street, Peterborough.

ANTS (4th S. x. 272.)—HERMENTRUDE may effectually ostracize these intrusive gentry by the following process: Let her, overnight, place some chicken bones, well picked and broken up, on a shelf where the insects chiefly abound; and in the morning she will find the bones covered with myriads. These should be cautiously swept, bones and all, into a pail of boiling water, and at once thrown down the sewer. The same proceeding repeated daily for about a fortnight will prevent all further annoyance. I write from personal experience, but should add, that, during the operation, I took care that the floor, closets, and shelves where the intruders had appeared were washed with soap and water every other day. The visitation in my case occurred seven years ago, and I have never heard of one of the little wretches making his appearance since. JOHANNES.

HAS HERMENTRUDE tried spirits of turpentine? Ants cannot bear the smell of it, and it effectually drives them away. But I can recommend another plan, which is followed in Turkey and in the East. The loose earth of a separate ant-hill, scattered over the path of ants, has been tried with perfect success in keeping them away. I could mention methods of destroying ants; but this does not appear to be the object of your correspondent.

F. C. H.

Soft-soap will most likely get rid of the little red ants, if carefully used for a few days. In a house, this should be applied, either diluted with a little water or not, as most convenient, and put into all crevices where the ants are seen to pass. Out of doors, or on flagged floors, it answers best diluted sufficiently to pour it on all their tracks and holes, and well soak them. S. M. O.

ROBERT BURNS AND NATHANIEL HAWTHORNE (4th S. x. 273.)—Your correspondent asks if Burns ever visited England. In 1787, he and Mr. Robert Ainslie, a young gentleman of Berwickshire, then serving his apprenticeship as a writer to the signet, made an excursion to the "Border," starting from Edinburgh on Saturday, the 5th of May. After visiting most of the famed localities of the Border they crossed over into England, and passed through Alnwick, Warkworth, Morpeth, Newcastle, Hexham, Wardrew, Longtown, and Carlisle. Burns left England in the early part of June, but did not reach Edinburgh till the 7th of August. He kept a journal of this tour. F. A. EDWARDS. Bath.

THE LAST LOAD: HARVEST-HOME (4th S. x. 286.)—When I was a very little boy—*Consule PLANCO*—I was on a visit at a clergyman's in a village called Wendlebury, in Oxfordshire. I remember the harvest-home well; it was a wheat-harvest, and the top of the last load was crowded with reapers—men, not children—who sang lustily as they came through the village:—

"Harvest home! Harvest home!
We wants water and can't get none!"

which certainly was not true in fact, as from every house they passed buckets of water were thrown on them. CCCXI.

"JOHN BON AND MAST PERSON" (4th S. x. 294.)—This dialogue, according to Strype (*Ecclesiastical Memorials*, vol. ii. p. 116), was written by "one Luke, a Physician of London, . . . in the first year of King Edward VI." John Day, the printer, nearly got into trouble about it at the hands of Sir John Gresham, the Lord Mayor; but escaped through the interposition of Underhil.

Your correspondent's reprint was printed in 1807, and published by Mr. Stace, the bookseller. The impression was limited, and twenty-five copies were printed on "chosen parchment." The dialogue was again reprinted by the Percy Society in 1852, under the editorship of Mr. W. H. Black. It was their last issue. This edition was corrected from a transcript of the original by Mr. Thomas Park, and varies in twenty-six instances from Smeeton's reprint. It was again reprinted (from the Percy Society edition) by Mr. Hazlitt in his *Early Popular Poetry of England* (vol. iv. ed. 1866). Mr. Hazlitt says in a note (iv. 370): "*John Bon and Mast Person*, in all probability, came from Day's press between January, 1547, and January, 1548." According to Mr. Black, there is internal evidence of the date in line 143, where *Catechismus* refers to Cranmer's *Catechismus*, &c., of 1548. For fuller particulars I refer H. H. S. C. to the Percy Society Preface, and to Mr. Hazlitt's notes.

JOHN ADDIS.

[G. W. N. writes: "The copy from which Mr. Black reprinted the dialogue was the identical copy referred to

by H. H. S. C., viz. the one belonging to the late Richard Forster, Esq."]

COIN (4th S. x. 293.)—As PELAGIUS does not mention the size of the coin he inquires about, it increases the difficulty of identifying it. Third brass coins with a similar type were struck by Valentinianus I. and his brother Valens; but what the warrior (or emperor) holds in his right hand is the labarum, not a "floriated staff." The legend is "GLORIA ROMANORVM." These coins are extremely common. CCCXI.

[The "labarum" was a Roman military standard, introduced by the Emperor Constantine after his conversion to Christianity.]

"I CAME IN THE MORNING" (4th S. x. 187.)—The original of this quotation is to be found in a volume of poems written by Miss Mary Pyper, an Edinburgh local celebrity. She was a poor but industrious needlewoman; and in 1865, when she was incapacitated by blindness and old age from plying her not very remunerative occupation, a selection of her poems, with an introduction by Dean Ramsay of Edinburgh, was collated and published on her behalf. The quotation, correctly cited, runs thus:—

"Epitaph—A Life.

"I came at morn—'twas spring, I smiled,
The fields with green were clad;
I walked abroad at noon,—and lo!
'Twas summer,—I was glad.
I sate me down; 'twas autumn eve,
And I with sadness wept;
I laid me down at night, and then
'Twas winter,—and I slept."

LULU.

"SEE WHERE THE STARTLED WILD FOWL," &c. (4th S. x. 272.)—These lines are a free translation from Dante's *Inferno*:—

" . . . come i grù van cantando lor lai
Facendo in aer di se lunga riga."

Canto v. line 46.

E.

DOCTOR CONSTANTINE RHODOCANAKIS (4th S. x. 289.)—In reply to MR. CHARLES SOTHERAN'S inquiry, I beg to state that I have no authority for the assertion made by Dr. Hodges, one of the personages introduced in my tale, *Old St. Paul's*, that Doctor Constantine Rhodocanakis died of the plague in 1666. MR. SOTHERAN has himself disproved the statement by showing that the Doctor died in 1689. At the time of writing *Old St. Paul's*, now some thirty years ago, I had a large and curious collection of tracts relating to the great Plague of London, and I still possess most of them; but I have vainly searched for any mention of Doctor Constantine Rhodocanakis, though I must have possessed some tract, probably written by him, since I have specially alluded to his residence near the Three Kings' Inn, Southampton Buildings. A descendant of the Doctor has investigated the

subject, and has satisfactorily shown that his ancestor was a Greek physician of eminence, and not the quack represented by his rival, Dr. Hodges.

W. HARRISON AINSWORTH.

London.

"LORNA DOONE": THE DOONES OF BAGWORTHY (4th S. x. 206, 281.)—If SCANUS had lived in the neighbourhood of Exmoor, he surely must have heard various legends and tales of the Doones and their devastating habits. The name was thoroughly familiar to me several years before the appearance of Mr. Blackmore's splendid romance, but I cannot give any reference as to where the tales could be authenticated. A short story, called, I believe, "The Doones of Exmoor," appeared some ten years ago in the pages of the *Leisure Hour*. It was written by an old school friend of mine, who was intimately acquainted with the district; and if this should meet his eye, he will, I dare say, communicate to "N. & Q." the information he possesses. Those who have followed the Devon and Somerset stag-hounds must be well acquainted with the haunts of the Doones near Dare, in Somersetshire, and the scenery surrounding their stronghold is but little exaggerated by Mr. Blackmore's graphic pen.

J. CHARLES COX.

Hazelwood, Belper.

SIR JOHN DENHAM (4th S. ix. 504; x. 13, 73, 164, 249, 282.)—I find the following, as to Lady Denham's death, in the Rawdon Papers, in a letter from Lord Conway to Sir George Rawdon, Jan. 8, 1666-7 (p. 227):—

"Upon Sunday morning my Lady Denham died, poisoned, as she said herself, in a cup of chocolate. The Duke of York was very sad, and kept his chamber, where I went to visit him."

W. D. C.

ETYMOLOGY OF "ORIEL" (4th S. v. 577; x. 256.)—W. asks the meaning of the term "oreillon" in fortification. I have always understood it to be derived from a French word meaning "a little ear." It is a little turret projecting from the flank angle of a bastion.

E. F. D. C.

"LA BELLE SAUVAGE" (4th S. x. 27, 73, 154, 214, 259.)—A Robert Weston, in his will, dated Feb. 12, 1500, bequeaths his "tenement or Inne, called the belle *Savoy*, in the parisshe of Seynt Bryde in Fletestrete of London," to his son John, with a reversion to his brother-in-law, Thomas Frensh.* If so much doubt existed four hundred years since as to the correct designation of this house, there is the best possible excuse for our inability to ascertain the origin of the sign.

J. C. C. S.

FOX BITES (4th S. x. 226, 277.)—May not Plutarch's old story of the Spartan lad, who, sooner

than confess to the stolen fox hidden under his garments, allowed the beast to bite him to death, be at the root of the above name for wounds, self-inflicted, or voluntarily borne, as "tests" of courage and endurance? Plutarch's works were well known in England—in translations—more than three centuries ago; time enough for this strange imitation of Spartan hardihood (which, according to O. B. B. and F. C. H., still lingers in the land) to have arisen, and yet for the *origin* of the name (handed down through so many successions of schoolboys) to be entirely forgotten among those who at this day carry on the practice. NOELL RADECLIFFE.

WILLIAM FROST OF BENSTEAD (4th S. x. 106, 280.)—A person of this name was living at Acton, co. Yorkshire, *cir.* 1612 (Betham's *Baronetage*, vol. iii. p. 39). I presume this was William Frost the musician. A letter of his occurs in the Lansel MSS., 92, fol. 76, "humbly requesting Lord Salisbury to be allowed to teach the Princess Elizabeth to play on the virginals, in place of a Mr. Marchant, deceased," 1611. William Frost of Fairfield, N.E., came from Nottingham, England (see Thomas Lechford's *Plain Dealing*, p. 43, pub. Lond. 1642), and died 1645. His will, dated 6 Jan. in that year, is printed in Trunbull's *Coll. Rec.* i. 465. His sons were Daniel and Abraham. His daughter Elizabeth married John Grey, and Lydia became the wife of Henry Grey. Mary and Jacob, children of the last-named daughter, speak of William Frost's estate in England, which he devised to Mary Riley and her children. Savage's *Gen. Dict.* vol. ii. p. 212.

W. WINTERS.

Waltham Abbey.

SYMBOLUM MARLE (4th S. x. 4, 74, 155, 199, 281.)—In Bishop Jeremy Taylor's *Dissuasive from Popery* (a copy of which I have seen bound up with his *SYMBOLON ΘΕΟΛΟΓΙΚΟΝ*, and other "Tractates," by the same divine, fo. edit. 1674, London, Royston), at p. 332, *à propos* to Mariolatry, he remarks as follows:—

"The other thing we tell of is, that there is a Psalter of Our Lady of great and ancient account in the Church of Rome; it hath been several times printed, at Venice, at Paris, at Leipsick, and the title is *The Psalter of the Blessed Virgin*, compiled by the Seraphical Doctor St. Bonaventure, Bishop of Alba, and Presbyter Cardinal of the Holy Church of Rome. But of the book itself, the account is soon made; for it is nothing but the Psalms of David, an hundred and fifty in number are set down; alter'd indeed to make as much of it as could be sense so reduc'd. In which the name of *Lord* is left out, and that of *Lady* put in, so that whatever *David* said of God and Christ, the same prayers and the same praises they say of the Blessed Virgin *Mary*."

CRESCENT.

Wimbledon.

"FAIR SCIENCE," &c. (4th S. ix. 339, 396; x. 282.)—I maintain that my interpretation is correct. It occurs to me that Gray has already been working

* Frensh is the name of the former possessors mentioned in the Close Roll, 1452-3.

out, in the same poem, the idea that humble birth is unfavourable to the acquisition of knowledge :—

“But knowledge to their eyes her ample page,
Rich with the spoils of Time, did ne'er unroll;
Chill penury repressed their noble rage
And froze the genial current of their soul.”

Is this prosaic? But I do not hope to convince PELAGIUS against his will. E. YARDLEY.
Temple.

BLESSING OR CROSSING ONESELF (4th S. x. 164, 233.)—This custom is not only confined to Roman Catholics, since there are very few houses in Franconia where housewives omit to cross (or make a cross over) their dough in order to insure fermentation, their garden beds to make the seed prosper and keep insects off, or go to a crossway on eleventh night in order to destroy the nefarious calculations of their enemies by making the sign of the cross over their molten lead. I think in the Romanian (?) Reformed Church the crossing is part of the service. I read something about it, but I cannot just now remember when and where.

MENTONIANA.

O. B. B.'s VOLUME OF MS. POEMS (4th S. ix. 531; x. 14, 47, 86, 279.)—The opinion which MR. CHRISTIE expresses in “N. & Q.,” that the volume is a collection of contemporary poems, is borne out by the four volumes of *State Poems* published in 1716, as the *Song upon the Lord Rochester's Death* is there ascribed to Flatman, several others to Rochester himself, and others to Dryden. But some of them are printed under different titles, which infers piracy; and all of them have been subjected to alterations—in the nature of suppressions, additions, unmeaning substitutions, as well as of verbal expression—to an extent which gives them an unmistakable stamp of inferiority. A comparison of the *Essay on Satire*, which some have attributed to Dryden, others to Buckingham, and others to Dryden and Buckingham jointly, reveals differences which support Dean Lockier's account of it to Spence, that Dryden was the sole author and Buckingham the alterer, and they also favour the conclusion of some others that he altered it for the purpose of imposing it upon the world as his own production. For these reasons alone I think the poems deserve reproduction, and, incorporated with a selection of the previously unpublished matter, a most interesting volume might be made of them. The unpublished pieces are twenty-four in number, and some of them are both of historical and literary interest.

If the idea of a single authorship must be yielded, they could be produced as “A Volume of Political and other Poems of the Seventeenth Century.” By far the major part of the volume must be the work of Dryden.

ROYLE ENTWISLE.

Farnworth, Bolton.

WHITELOCKE'S MEMORIALS (4th S. x. 274, 300.)—The following paragraph occurs in *Memoirs, Biographical and Historical, of Bulstrode Whitelocke*, by R. H. Whitelocke, 1862:—

“A great portion of his Annals, containing an immense amount of suppressed passages, not suffered to appear either in the first or the second edition of the *Memorials*, has seemingly been lost in some inexplicable way. The probability is, that one of his descendants has mislaid them; and hence my hope that time may reveal the spot where they lie neglected and forgotten.” P. 444.

The late Mr. J. S. Burn, writing to “N. & Q.,” 3rd S. ii. 260, speaks of MSS. of Whitelocke's “said to be in the possession of Lord de la Warre at Buckhurst.” Is it possible the *Memorials* may be among them?

The verb to *edit* means different things as used by different kinds of men. The *Memorials* have never been edited at all in the sense in which I should use the word. I doubt even whether the proofs have been corrected by anybody who knew as much about 1640–1660 as an ordinary Latin verse producer does of poetry. The first edition was published in folio in 1682; the second, in the same size, in 1732. This latter has more in it than the first, and I do not think that any of the passages contained in the first edition have been left out in the second. In 1853, for some reason or other, which no one in or out of Oxford has ever been able to explain to me, a reprint of the edition of 1732 was issued at the University Press. That a new edition by some competent scholar would have been very useful, no one doubts; but this is a mere reprint, and as far as I can discover, and I have looked about me carefully, there is not one blunder corrected. To have given us a new index even would have been something, but that favour was denied. The old bad index, with all its blunders and omissions, was reprinted, and made to serve for the octavos by having the pages of the folio put in the margin. What sort of an index this is may be gathered from my experience in the matter of one name—I have no reason to think this is an instance which gives more than the fair average of mistakes. There are thirty-five references to this name, and seven of them are wrong. I have also come on two places where the name is given in the text that are not noticed in the index. If I were to read the book through with the name I am alluding to always before my mind, I am persuaded I should find many more omissions.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE MISERERE OF A STALL (4th S. ix. *passim*; x. 15, 98, 157, 232, 280.)—The following from Greene's *Quip for an Upstart Courtier*, 1620, may be of use to your correspondents:—

“Some of them smiled and said *rue* was called *herbe grace*, which, though they scorned in their youth, they

might weare in their age, and that it was never too late to say *miserere*."

This seems to mean "God help me," or something of that sort.

J. H.

Mr. Boutell in his forthcoming essay would do well to notice the elaborately-carved *misereres* in the stalls of the ancient cathedral of St. Mary of Limerick. These carvings are in high relief; the black oak of the stalls, seats, &c., seems to be particularly suited to the perfect display of the artist's work in this instance; and I am not aware that carvings more curious or quaint are to be seen in the *misereres* which remain in English cathedrals. The *miserere* itself was the *lege* of the raised seat on which the reader rested during the recital of the office. When the seat was raised the carving was shown.

MAURICE LENIHAN.

Limerick.

"LITTLE BILLEE" (4th S. x. 166, 233, 259).—The question when this clever *impromptu* of Thackeray's was first uttered does not seem to have been yet fully answered. But how about the *impromptu* itself? Thackeray, as we know, knew Paris very well. And here is a Parisian *gamin's* song, current (as I have reason to think) in the streets of that good town some thirty years since. Thus it goes:—

"Il était un petit navire,
Il était un petit navire,
Il était un petit navire,
Qui n'avait ja-ja-ja-ja-jamais voyagé. (Bis.)

Au bout de cinq ou six semaines,
Au bout, &c.
Les vivres vin-vin-vin-vin-vinrent à manquer.

Le plus jeune prit la main à l'urne,
Le plus, &c.
Et c'était lui qui-qui-qui-qui-qui sera mangé.

Il monta donc sur le bout de l'aune,
Il monta, &c.
Pour pleurer son-son-son-son-son sort malheureux.

Sainte Marie! O ma Patrone!
Sainte Marie, &c.
C'est donc moi qui-qui-qui-qui-qui sera mangé!

Si cette histoire a vous embêté,
Si cette, &c.
Nous allons la-la-la-la-la recommencer.

Il était," &c. (*Da capo*.)

I set down this "histoire" from memory, sure enough that I have given it correctly, but not so sure that I have made no grammatical mistakes.

If it be the unacknowledged original of our beloved *Little Billee*, we must confess that Thackeray's genius has vastly improved it. But we may be allowed still to admire the Tacitean brevity of the poet, who has suppressed all minor incidents and gone straight to the crisis of his hero's destiny. Beautiful also is the ἀποσώπησης, which leaves you in doubt whether his hero was really eaten or not.

ARTHUR J. MUNBY.

Temple.

WALTER SCOTT'S NOVELS (4th S. x. 184, 256).—MR. OAKLEY does not give the proper emendation of one of the phrases in the *Antiquary* to which he objects; he will find that Ovid wrote:—

"Neque enim lex aequior ulla."

De Art. Amat., i. 655.

W. T. M.

Shinfield Grove.

HAHA (4th S. x. 37, 95, 158, 216, 284).—MR. F. NORGATE tells us that W. P.'s derivation of this word, which has moved the mirth of MR. OAKLEY and MR. BOUCHIER, may be "laughable," but "not therefore necessarily incorrect or absurd." Without disrespect to your correspondent and his authority, Littre, it presents itself to me as the very essence of the *reductio ad absurdum*. The English word "Haha," a sunk fence—certainly with greater probability than from anything that has yet been suggested—is formed by the Old Saxon* words *hah*, a ditch, and *ea*, water, or is explained in Gothic *haija* (pronounced haw-ya), Swedish *haga*, an inclosure. It may here be noted that M. Goth. *agha* and Heb. *aha* have the significance of water. Bailey mentions the word simply as "a small canal of water." W. P.'s idea of "Haha" would appear to be derived mediately or immediately from Ash, who, wrote a century ago,† and who deduces its origin

"From the expression of surprise at the sight of a canal of water, a wall, or some other fence at the end of a walk sunk deep between two slopes, so as to be concealed till you are quite come upon it."

J. CK. R.

P.S. I do not find MR. TEW's quotation in my copy of "old Bailey," if by this he means N. Bailey's *Dictionary Britannicum*. Mine is the second edition, London, 1736, and it says simply, "Ha-ha [in gardens], a small canal of water." If Bailey in the former edition of his work assigns as the origin of this word what is ascribed to him by MR. TEW, most certainly he rescinds the statement in the "second."

ALLITERATION (4th S. x. 126, 208, 281; 322).—I beg to call attention to the Prosody of my *English Grammar*, 1853, p. 138, in which, instead of the ordinary forms of school prosody, it is stated that the law of composition in verse in the English language is mainly dependent on the old English (or Anglo-Saxon) prosody. Beginning with Cædmon, A.D. 680, the system is carried by examples down to Byron and Moore.

Illustrations of the survival and continuation of the old system are also given from folk-lore,

* I use this term in its ordinary acceptation for the sake of convenience, but not as denoting my belief that the language commonly called Anglo-Saxon is other than essentially Scandinavian.

† *Complete Dictionary of the English Language*. By John Ash, LL.D. Lond. 1775.

proverbs, the wedding service, and the translations of the Bible.

HYDE CLARKE.

32, St. George's Square, S.W.

THE REBEL MARQUIS OF TULLIBARDINE (4th S. x. 161, 303).—Lord James Murray was never a Colonel of a regiment of Guards, but he was a Captain of a company, and therefore Lieut.-Colonel in the First Foot Guards. The Murrays, like most other Scotch families at the time, had members who served with King George as well as those who served with Prince Charles, so that the succession to the title or property was pretty safe, whichever side might win.

HENRY F. PONSONBY.

"SCARCE" BOOKS (4th S. x. 309).—The subject mooted, or rather the complaint made, by OLPHAR HAMST well deserves consideration. I have myself often thought of inviting attention to it. Unfortunately for the trade, but otherwise for the public, the practice has degenerated into so stale a trick that the announcement attracts very little notice. I am indeed surprised that respectable booksellers do not leave it off altogether, or confine it to a very few real cases, when it might answer their purpose. I have often thought too, with MR. HAMST, that there is a strange inconsistency too often apparent in these notices. For if certain books really are scarce, they ought to fetch a high price in proportion; yet they are often ticketed with very low figures, letting out the secret of their acquisition by the bookseller. In most of such cases, he has bought up a remainder, very cheap, because the books were all but unsaleable.

I must, however, add some further complaints. I have seen many instances of books catalogued as "scarce," and even "very scarce," which I have known at the time to be hanging heavily upon the hands of the poor author, even by hundreds. And, what is worse, I have known the London bookseller's answer to be "out of print," when copies were plentiful in the shops of the publishers. In both ways I myself have been victimized.

F. C. H.

"I SHINE IN THE LIGHT OF GOD, &c." (4th S. x. 294).—These lines appeared in Mrs. Wilkinson's *Spirit Drawings: a Personal Narrative*, which I see from the catalogues was published by Chapman & Hall in 1858. I have not read the book since it first appeared, but, if I remember rightly, the authoress states that the lines were dictated to her by the spirit of her departed son, her hand being guided over the paper by the spirit hand. The story is the more remarkable because the lines show great poetic talent.

The second line should be—

"His likeness stamps my brow."

R. C. CHILDERS.

1, Norfolk Crescent, Hyde Park.

LINCOLNSHIRE HOUSEHOLD RIDDLE (4th S. x. 312).—The following is proposed by J. T. F. for solution:—

"A man without eyes saw plums on a tree,
Neither took plums nor left plums; pray how could that be?"

To which I should answer thus:—

"The man hadn't eyes, but he just had one eye,
With which on the tree two plums he could spy:
He neither took plums, nor plums did he leave;
But took one, and left one, as we may conceive."

F. C. H.

"THE SOUL'S DARK COTTAGE," &c. (1st S. iii. 105, 154-5; 2nd S. ii. 380; 4th S. x. 333).—These celebrated lines, which have already been quoted with just admiration, will be found in Waller's *Works*, 1729, 4to., p. 316. On the foregoing Divine Poems, concluding with—

"Leaving the old, both worlds at once they view,
That stand upon the threshold of the new."

* * * * "Miratur limen olympi."—*Virgil*.

cfr. "N. & Q." 3rd S. ix. 208. To the passages analogous to that referred to which have appeared in "N. & Q.," viz., on Prophecy before Death, I would add Bishop Newton's *Dissertations on the Prophecies*, i. 85-113.

BIBLIOTHECAR CHETHAM.

Miscellaneous.

NOTES ON BOOKS, ETC.

Brides and Bridals. By John Cordy Jeaffreson. 2 vols. (Hurst & Blackett.)

HAPPY in his names, happy in his subjects, and happy in his treatment of them, Mr. Jeaffreson has here maintained his old characteristics, and has produced a book about brides and bridals as attractive as either of his well-known books about doctors, lawyers, or the clergy. The subject of these volumes may be emphatically said to be more delicious than any Mr. Jeaffreson has before treated, for what can be sweeter than a young bride who has trust in man (in one, at least) as well as in God, and who, in the depth and breadth and intensity of her love, sees no risks nor dangers in the change she is voluntarily undergoing?

Mr. Jeaffreson has pretty well exhausted the subject in his two volumes, brilliant in green and gold, colour of hope and symbol of good fortune. It is not all mere gossip on maidens developing into wives, girls who drop their maiden names at church, as they might the flower which they have worn as a grace and an adornment, and, as was said of old time, take herb of grace and share it with their mates. Mr. Jeaffreson goes into the history and philosophy of brides and bridals, and of all subjects connected with them. As we pass from chapter to chapter it is like being continually married again, without any sense of bereavement. If there be not much said on love-making, nothing of what it leads to in the way of contract is omitted. If we might suggest a shortcoming, it would be in the omission of a comparative anatomizing of the honest, happy, hearty love-making of our own country with that of foreign countries, say of France, where the suitor has to make approaches through serried ranks of parents and relatives, and who, when at last he is permitted to see near the goddess whom he had

hitherto beheld at a distance, sees a young lady to whom he may have never spoken. The maiden meets him in evening dress, whatever the hour may be; but if she does not like what she sees, the poor wooer has a hint to that effect, by the lady's appearance in the most domestic of costumes.

It is difficult to describe in a few lines the nature of the contents of about seven hundred octavo pages and above half a hundred chapters. It must suffice to say that all that regards wedlock in all ages, and among all ranks, will be found to have illustration in these volumes. If Mr. Jeaffreson will not invariably find his readers agreeing with him, they will neither disparage his work nor cast doubt on his zeal and ability. We are ourselves at issue with him when he says that a young girl may disengage herself half a dozen times from as many men to whom she had plighted her word, and, marrying herself, might invite the other six to her wedding breakfast. If this be really possible, which we much doubt, we should pity the husband, despise the bride, and have the greatest scorn for those whom she had fooled. In anticipation of a second edition, we will direct the author's attention to the subject of wedding texts, which, in the old days, and still in some parts of Germany, were chosen by the bride and her gay maidens purposely so far from the subject as to puzzle the priest. Whately's *Bride Bush*, too, deserves notice in the chapter on "Wedding Sermons." It got him into trouble in the days of King James, because he argued that infidelity or desertion was sufficient of itself to divorce the husband and wife. Mr. Jeaffreson has given the meaning of to *wed*, namely, offering security in gifts as well as words for the complete marriage. He has not told his young ladies what the word "bachelor" means, and, indeed, the interpretation is not so easy, for while the "Bachelor" once meant the gentry, the "Baccalarus" in later times was the well-to-do individual who owned a "baccalaria," or grazing-farm (bacca = vacca), and who was therefore not an undesirable young fellow to be invited to call by mothers with several daughters. We were about to suggest one or two other subjects, but we should be doing Mr. Jeaffreson injustice. He did not undertake to write an encyclopædia under the head of "Brides and Bridals"; he has written two very interesting volumes, and we recommend them not merely to "general" readers, for whom we have no great respect, but to those also who read systematically and who desire to learn all that is known on the subject. We cannot conclude without expressing our gratification that Mr. Jeaffreson detests wedding breakfasts (they are neither breakfast, luncheon, nor dinner), and shows due respect to his readers by adding a full index to his clever volumes.

The Travelling Birds. By Cuthbert Collingwood, M.A. F.L.S., &c. (London, Charles Bean.)

THE author has very well succeeded in his endeavour to describe the subject he has taken in hand—the migration of birds. In the little book before us the robin, the swallow, and our old friend the cock-sparrow relate the story of life as experienced by them, and in a manner that cannot be otherwise than "attractive to youthful readers."

The Second Report of the Church Reform Union, 1871-72, has been issued. The most important part refers to the amount of Parliamentary legislation affecting the Church during the last Session. For full particulars regarding the future, we must refer our readers to the Report itself.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

CAMDEN'S BRITANNIA.

CAMDEN SOCIETY'S PUBLICATIONS. Complete.

COLLIN'S PEERAGES. Edited by Bridges.

Wanted by J. S., 1, Richmond Gardens, Bournemouth, Hants.

WATERLEY NOVELS. (1830, 48 vols.) Vols. 17 and 42.

Wanted by Mr. J. Boucher, 2, Stanley Villas, Bexley Heath, S.E.

A POETICAL ESSAY ON THE EXISTING STATE OF THINGS. A short poem published separately as a volume. London, 1811.

Wanted by A. Irvine, 28, Upper Manor Street, Chelsea.

FOOD JOURNAL. No. 1.

Wanted by Thomas Lampray, 83, Gaisford Street, N.W.

ALKEN'S BRITISH SPORTS.

SANDERS'S PHYSIOGNOMY AND CHIROMANCY. Folio.

HISTORY OF THE ENGLISH ARISTOCRACY. By Hampden.

KEY TO GILRAY'S CARICATURES.

PETRONIUS ARBITRARIUS.

PRIESTCRAFT AND KINGCRAFT.

Wanted by Thos. Millard, 79, St. Paul's Churchyard.

LAURUS LESLAEANA. Fo. 1692. (Text alone, if complete, will do.)

Wanted by Capt. F. M. Smith, 41, Redcliffe Gardens, S.W.

Notices to Correspondents.

J. L.—Has been received, and awaits, with contributions from many other correspondents, insertion.

C. P.—There would be few or no misprints if correspondents would only write legibly. Some communications we are obliged to give up in utter despair.

JOHN REYNOLDS.—The Jubilee year of the reign of George III. was from October 25, 1809, to October 25, 1810.

H. L. (Bath) will find "Cleanliness, indeed, is next to godliness" in Wesley's Sermon (xcii.) on Dress.

K. I. should apply to some of the Temperance Societies.

"GARRICK'S GHOST" might learn what he seeks to know among his present fellows. All that we can say is, that in the Epilogue to Beaumont and Fletcher's *Coxcomb*, reference is made to that play being acted at night, and not in the afternoon:—

"— If this night
To the judicious it hath given delight,
I have my ends."

H. A. B. will find some account of *Sizergh Hall* in 3rd S. iii. 49.

CHIEF ERMINE.—Durham University has the power of conferring Musical Degrees.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, NOVEMBER 9, 1872.

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DEATH OF THE VERY REV. DR. HUSENBETH.

It is with a deep regret, which, we are sure, will be shared by all our readers, that we have to announce the "calm and holy death," on Thursday, the 31st ult., of one of our oldest and most valued contributors, the Very Reverend Dr. Husenbeth of Cossey, who, under the signature of F. C. H., has, almost from the first appearance of "N. & Q.," exercised his varied and learned pen for their amusement and instruction. Few would have judged from the tone of his communications that our "faithful old friend," as he subscribed himself to the last kindly note which we received from him, had reached the ripe age of eighty-six. No man will refuse to give a cordial *Amen* to the prayer of those who loved him, *Requiescat in pace*.

Notes.

THE CHOICE OF BOOKS.

"An Address to Instructors and Parents on the Right Choice and Use of Books. By Joshua Collins, A.M., Rector of Newport, and late Master of the Grammar School in that Town. Lond. T. Reynolds [1802?], 12mo."

It is probably impossible at this distance of

time to get at the real name of the author of this little work, or to divine his reason for writing what appears to me to have been intended as genuine advice on the right choice of books; and as pointing out what were considered the best books for study towards the end of the last century, this little work has its interest. It obtained good criticisms from several reviews, amongst others that conscientious one, the *British Critic*, and obtained for its author a niche in the *Biog. Dict.*, 1816. Time wore on, however, and a kind of new publishing era arose between the years 1805 and 1818; for between these times Sir Richard Phillips opened his manufactory of books, and he soon discovered the value of "A Guide to Parents and Tutors in the Choice and Use of Books in every branch of Education," which is the title of the fourth edition—much altered, it will be observed, from that of the first. The next edition I have seen—namely, that of 1818—is so entirely altered, not only in the title, but in the body of the work itself, that it became a totally different work, and what was originally genuine advice became prostituted into little more than a puff of all Sir R. Phillips's compilations (see "N. & Q.," 3rd S. xii.) and publications.

In the Supplement to the *Biog. Dict.*, 1816, however, some one seems to have given Mr. Upcott a hint, as he there says that Joshua Collins is a fictitious personage, and the little volume that passes under his name was written, at least the original part of it, by a gentleman well known in the literary world. So that in 1815 the real name of the author was well known (query, could it have been the Rev. S. Catlow, whom I shall presently mention?). Mr. Upcott then says, "the real publisher (referring to those who instigated the publication of the later editions), however, contrived to make this useful manual a vehicle for recommending his own compilations"; which I take to refer to Sir R. Phillips, but why he should be referred to so "gingerly," after the severe "jacketing" given him in another part of the *Dictionary*, I do not understand, "and to do this more effectually he ascribed it to an author that never had an existence." Now this last sentence, if correct, would imply that the original work had been used for puffing, which I doubt, and that the "gentleman well known in the literary world" did not himself use the name of Collins.

As the Supplement to the *Dictionary of Living Authors* was written in 1815, there must have been an edition of the *Guide* previous to the following, the Preface to which says that, since 1802, it had passed through several large impressions:—

"A Guide in the Selection of Elementary School-Books, by the late Rev. Joshua Collins, a new edition, revised and enlarged, by the Rev. Samuel Catlow, late Master of the Literary and Commercial

Seminary at Wimbledon, and author of *Letters on the Economy of Schools*. London, printed for T. Hamilton, 1818." For the *Biog. Dict.* says—"In a late edition, by one Catlow, the Rev. Mr. Collins is said to be defunct!"

Is Catlow another myth?—if not, what is known of him? He has no place in *Watt*, and I do not find his *Letters* anywhere. I do not find any edition of the above book registered in the London Catalogue.

I should imagine that if the original manuscript of the *Biog. Dict.*, 1816, is still in existence, that many of these matters might be cleared up, for no doubt the great autograph collector often had information confided to him, not for present publication, or letters would be sent to him containing information only part of which he would use which might still be preserved.

The following quotation is interesting as exhibiting the kind of puff in the 1818 edition of the *Guide*, p. 5:—

"Soon afterwards, some spirited booksellers [Sir R. Phillips & Co.?] gave such liberal encouragement to men of science and superior character to compile an improved race of books, that on a sudden the highest perfection has been conferred on all elementary publications. Schoolmasters need not be reminded that, after this period, there have followed in rapid succession the useful, and I may add invaluable, works of Mavor, Murray, Goldsmith [pseud. of Sir R. Phillips], Blair [*Ibid.*], Joyce, Pelham [pseud. of Sir R. Phillips], Aikin, Barrow [*Ibid.*], Robinson, Irving, Watkins, Baldwin [*i.e.* Wm. Godwin], Jones, Evans, Hart, Adair [pseud. of Sir R. Phillips], Crocker, and others."

In the edition of 1805, "Goldsmith" means Oliver Goldsmith, whose *History and Letters from a Nobleman* (see "N. & Q.," 4th S. ix.) are referred to.

In an inquiry of this kind editions are everything, and I am sorry to say the British Museum only has the three I have mentioned; however, with the valuable aid and numerous correspondents of "N. & Q.," several of whom can go back seventy or eighty years, we may be able to ascertain the facts.

OLPHAR HAMST.

9, Henry Road, New Barnet.

THE DE QUINCIS, EARLS OF WINTON (WINCHESTER).

There does not appear to be any reference in previous volumes of "N. & Q." to the early settlement in Scotland of this once great family, from whom Thomas De Quincey, the "opium-eater," claimed his origin. In the *Chartulary of Cambuskenneth*, the noble gift of the Marquis of Bute to the Grampian Club, there are several deeds (pp. 91-94) respecting a grant by "Seherus de Quinci, Comes Wintonie," of the land of Duglyn in Fifeshire to this Cistercian Abbey, which show no fewer than five successive generations of his family previous to the year 1200, in which the

grant is dated. Earl Seher, sitting in his Court at Loeres (Leuchars), receives from Duncan, the son of Hamelin, and Adam his heir, a surrender of all right which they had in these lands, and then, with consent of Robert, his own son, gives them to the Abbey, by the same bounds as "Nesus," his (the Earl's) grandfather, the "son of William," had held them. Were Nesus and William, who, it will be observed, have no surname, ancestors in the male line of Earl Seher, who was the first Earl of Winchester? William, his great-grandfather, must have flourished in the end of the eleventh or beginning of the twelfth century. The Earl's own father is said by Mr. Seton (*Scottish Heraldry*, p. 194, note) to have obtained a grant of Falsyde and Tranent in East Lothian from William the Lyon. "Nesius filius Wilelmi" is among the witnesses to a confirmation by William the Lyon of various grants by his grandfather, David, and his brother, Malcolm the Maiden, to the Priory of the Isle of May (*Records of the Priory of May*, p. 7). In the paucity of instances of this name, it is not unlikely this is the grandfather of Seher de Quinci. Seher's son, Robert, who takes precedence of all the witnesses in the Earl's charters under notice, must have predeceased his father, for Roger de Quinci was the second Earl, who added to the great possessions of his house by marrying the eldest daughter of Alan, Lord of Galloway, by which he became Constable of Scotland, and also acquired a large share of the De Morville estates in Ayrshire and elsewhere. His co-heiresses carried the estates into the families of Comyn, De Ferrars, and De la Zouche, whose representatives forfeited the whole by taking the Balliol side in the Wars of the Succession. The surname of De Quinci thus, like a brilliant meteor, was but shortlived in Scotland. Their lands of Tranent and Falsyde were bestowed by King Robert the Bruce on Alexander Seton, his sister's son, ancestor of the Earls of Winton of this surname. Here an interesting question arises. I am not aware how far the *Cronicle of the House of Seytoun*, compiled by the venerable Sir Richard Maitland of Lethington, with its "continuation by Alexander, Viscount Kingston" (Maitland Club, 1829), is to be relied on as regards the earliest members of that distinguished house, for there is some difference between their accounts. Sir Richard gives the first as a "Dougall Seyton" in the time of Alexander I. of Scotland. To whom succeeds a "Seher Seytoun," temp. David I. Sir Richard then continues the genealogy with a "Philip Seytoun," who received a charter from William the Lyon of "Seytune, Wintune, and Winchelburgh"—who is succeeded by "Alexander Seytoun, the first of that name," who also received from King William a charter of these same lands, which remained in the family for many centuries. But with respect to "Winton," my impression, derived from a source the reference to which is

misalaid, has always been that it was part of the De Quinci lands of Tranent, which closely adjoin, and had been named by them after their English earldom, the title of which was afterwards adopted by the Seton family. This is confirmed by Viscount Kingston's "Epistle Dedicatorie" to his nephew, George, fourth Earl of Winton, in 1687, where he says that

"Dougall Seton married Jennet Quintsey, daughter to Rodger Quintsey, Earle of Wintone, Constable of Scotland. . . . By which marriage it appears the said Dougall Seton gott the lands of Winton."

Now, though there is some error in regard to the date and the marriage, for "Dougall" is said to have lived a full century before Roger de Quinci, who died in 1264, it shows the family belief that Winton came through some De Quinci connexion, which the Setons perpetuated in their title. They also adopted the De Quinci crest, the wyvern or dragon, seen on the beautiful seal of the Constable in 1250 (Laing's *Cat.* No. 682), and two dragons still form the supporters of the Earl of Eglinton and Winton, the male representative of this distinguished house, which, as their old chronicler remarks, "hes bein verray ancyent and honorable." Lord Henry Scott, in his recent able address to the Historical Section of the Archeological Institute at Southampton, traced the title of "Winton," borne by the bishops of the see, from the "Caer Gwent" of the Britons, through the "Venta" of the Romans. If my conjecture is borne out by evidence, then we have an antiquity for the lineage of the Scottish Winton equalled by few titles in the Peerage. That the Setons, like other well-known families, had an English connexion, appears from Dugdale (*Baronage*, ii. p. 736), who says:—

"Edward I., in the 34th year of his reign, gave to Edward Mauley the Mannor of Seton in Whitby Grand (in Com. Ebor.), which was part of the lands of Christopher Seton, who had married the sister of the King of Scotland; so that it appears this honorable familie had great possessions in England as well as in Scotland."

As Whitby is not far off the great Yorkshire and Durham estates of the Bruces at Guisborough and Hartlepool, this goes to explain the alliance of the Setons and Bruces, which is corroborated by the fact that, in the charter by the second Robert de Brus, Lord of Annandale, *circa* 1141, granting Lochmaben and other churches in Dumfriesshire, besides those of Hartlepool and Stranton, to his newly-founded Priory of Gyseburgh, "Sir Adam de Seton, Knight," is one of the witnesses, as befitted a neighbour and ally of the Bruce. This charter, which is among the Harl. MSS., British Museum, is printed in the *Chartulary of Glasgow* (*Appendix*, p. 619).

It will be gratifying if these remarks tend to throw light on the rise of the De Quincis in Scotland, and will be an additional proof of the value of Lord Bute's contribution to the history of his country. Whence did they derive their surname,

which is clearly not of Scottish origin, and does not occur in the authentic lists of the companions of William the Conqueror? "Quesnay" is the only surname among these which resembles it.

ANGLO-SCOTUS.

THE UNSTAMPED PRESS.

Your correspondent "W." in his communication on "Comic Periodicals" (4th S. ix. 528-9), says:—"No penny newspaper could have existed in the days of the *Satirist*, as the stamp duty on each sheet was threepence. Eliza Grimwood (or Greenwood) was murdered nearly twenty years before that tax was abolished."

"W.'s" meaning is not very clear, but the subjoined facts prove that he is mistaken.—The *Weekly Chronicle* of Sunday, June 3rd, 1838, contains full details of the "Horrible Murder in the Waterloo Road," and it is "embellished" with an illustration representing the "apartment of the murdered female," in which the body of Eliza Greenwood occupies the foreground. The price of the paper is fourpence, and it is impressed with a penny stamp.

No history of the British press would be complete which left unrecorded the arduous struggles, about forty years since, of the "unstamped newspapers." Being illegal publications, none were deposited at the Stamp Office or British Museum, and it is therefore difficult to obtain reliable details concerning them. The following notes will, however, throw light on the subject:—

The first proposition of an impost on newspapers was made in 1701; it, however, provoked such opposition that it was then abandoned, but in 1712 a duty of one halfpenny on each newspaper was levied. Ministers, remembering the former outcry, sought to evade the printers' opposition by including newspapers in a Bill for taxing soaps, linens, calicoes, &c. In 1724 the tax was made $\frac{1}{4}$ d. or 1d. according to the size of the paper), but in 1744 the duty was abolished. In 1761 it was re-established at 1d.; on the 28th May, 1776, during Lord North's Ministry, it was increased to $\frac{1}{4}$ d.; on the 12th August, 1789, it was raised to 2d.; in 1794, it was increased to $\frac{1}{2}$ d., in May, 1797, to $\frac{3}{4}$ d., and in 1815 it reached the maximum sum of 4d., at which amount it remained for twenty-one years.

During the Reform agitation there naturally arose an outcry against "taxes on knowledge." On October 1st, 1830, a printer, named Henry Hetherington, commenced a series of penny papers, which were afterwards continued under the title of *The Poor Man's Guardian*. This paper existed for some years, and, being unstamped, was illegal. Hetherington also started other unstamped papers, and his example was speedily imitated. Of course the publishers and vendors of the "unstamped press" were liable to fine and imprisonment; but

though prosecutions were of constant occurrence, the issue of these illegal papers continued.

In February, 1836, Mr. Hume, in presenting a petition to the House of Commons for the total repeal of the stamp duty, stated that there had been 218 prosecutions for the sale of unstamped papers from March 24th, 1834, to September 7th, 1835, and 729 prosecutions since 1831. Hetherington was convicted four times, and on two occasions he was sent to prison for six months. On Friday, July 31st, 1835, the authorities entered Hetherington's printing-office and shop in Savoy Street, Strand, and seized the type, presses, and material used in printing the *Twopenny Dispatch* and *Poor Man's Guardian*, two papers belonging to Hetherington, and *Cleave's Weekly Police Gazette*, a paper belonging to a publisher of cheap periodicals named John Cleave. On the day following, notwithstanding the seizure, a Supplement to the *Twopenny Dispatch* was printed at the same place, and the following week its publication was resumed.

Another unstamped paper, called *The People's Police Gazette*, of Saturday, May 3rd, 1834, contains this announcement in conspicuous type:—

"His Most Gracious Majesty William the Fourth, by the advice of his Liberal Ministry, and with the assistance of his Attorney-General, seized on our property and premises for the sum of 800*l.* on Friday last—

Penalties	£120
Lawyer's Costs	680
				£800."

Early in the Session of 1836, the Chancellor of the Exchequer (Mr. Spring Rice) announced it to be his intention to reduce the stamp duty on newspapers from 4*d.* to 1*d.* The reduction came into operation on September 15th, 1836, but the compulsory use of the stamp was continued till 1855. On the 30th September, 1870, it was abolished altogether.

The following list contains the names of most of the unstamped newspapers:—

People's Police Gazette and Tradesman's Advertiser, No. 4, September 7, 1833. Price 2*d.* In No. 17 the sale is stated to be 15,000 weekly.

London Flying Post, The, Wednesday, October 30, 1833. Price 2*d.*

Weekly Police Gazette. Nos. 44 and 45, October 25 and November 1, 1834, contain illustrations of the burning of the Houses of Parliament. Price 2*d.*

Pioneer and Weekly Chronicle, The. No. 1, N.S., July 12, 1834. Price 2*d.*

Crisis, The. 1834.

Pioneer, The, and Official Gazette of the Associated Trades Unions. No. 10, N.S., September 13, 1834. Price 2*d.*

Hetherington's Twopenny Dispatch and People's Police Register. No. 69, October 3, 1835. Price 2*d.*

Poor Man's Guardian, The. 1835.

Twopenny Free Times. 1834.

Cleave's Weekly Police Gazette. 1835.

People's Conservative, The. 1834.

London Free Press, The. No. 30, July 12, 1835. Price 2*d.*

Weekly Times. No. 1, September 13, 1835. Price 2*d.* "The largest and best unstamped newspaper."

Daily National Gazette, The. 1835.

People's Weekly Dispatch, subsequently changed to the Weekly Times. 1836.

A curious circumstance remains to be noticed in connexion with these newspapers. Being illegal, their proprietors possessed no copyright in their titles. When, therefore, one was successful, it frequently happened that another paper appeared bearing almost, if not quite, the same designation. Notice the similarity of names in the above list.

The *Weekly Times* of February 28, 1836, contains the following "Caution":—

"It is not the intention of the gentlemen composing the Committee of Management of the '*Original*' WEEKLY TIMES to mix themselves up with the mean and paltry blackguards who, having violated every honourable feeling, stick at nothing, however disgraceful. We leave these men to their own thoughts; but we beg to caution our numerous friends against the frauds intended to be practised upon them. The spurious and vile abortion called the '*Weekly Times*' is no other than the *People's Weekly Dispatch*, which, after printing about 300 copies, the title is altered, and it is called by the name of our paper."

The *Weekly Times* (2) above mentioned are distinct publications from the paper of that name now in existence.

WILLIAM RAYNER.

CUCKOO SONG.

I find this in a satirical pamphlet, called *The Welch Embassadour*, 1643. "Her Embassador's Message described, to the tune of the Merry Pedler," &c.

"On a day when Jenkin
Did walke a broad to heare
The birds joyce,
With plasant voyce;
In Spring time of the yeare;
Proudly and loudly
Her heard a Bird then sing,
Cuckoe, Cuckoe.

The Cuckoe never lins (*sic*),
But still doth cry so mery merily,
And Cuckoe, Cuckoe sings.

He thought her had flouted
Poore Jenkin with a jeere,
And told in scorne
That the Horne

Should on her brow appeare;
Soundly and roundly

This bird one note doth sing
Cuckoe, Cuckoe.

The Cuckoe never lins (*sic*), &c.

It is knowne her Country

Doth many profits bring,

Sheepe and Goates,

And cloath for Coates,

And many a good thing;

Cheeses and Friezes,

And that fine bird that sings

Cuckoe, Cuckoe, &c.

Her colour is most comely,
And a Round-head is she,
And yet no Sect
She doth respect
But of her note is free;
'Tis pity
in City
That this same bird neare sings
Cuckoe, Cuckoe, &c.

If that she in Cheap-side
Upon the Crosse were seene,
Out of hand,
The trayned Band;
Would come against her in splee;
Drumming and Gunning,
To kill this bird that sings
Cuckoe, Cuckoe, &c.

Therefore her Embassadour
No pedler is of wares,
Her hath no pack
Upon her back,
Nor for no Cuckold cares;
Without feare
Doth jeere
And in one note still sings
Cuckoe, Cuckoe, &c."

F. G. STEPHENS.

SHAKSPEARIANA.

"OUTWARD SHOW."—

"BASS. So may the *outward shows* be least themselves;
The world is still deceived with ornament.
In law, what plea so tainted and corrupt
But, being seasoned with a gracious voice,
Obscures the show of evil? In religion,
What damned error but some sober brow
Will bless it and approve it with a text,
Hiding the grossness with fair ornament?
There is no vice so simple but assumes
Some mark of virtue on his outward parts.

Merchant of Venice, Act iii. Scene 2.

In this passage Shakespeare probably refers to "ornament poetical," thus described by Puttenham:—

"This ornament then is of two sortes, one to satisfie and delight th' eare onely by a goodly *outward shew* set upon the matter with wordes, and speaches smoothly and tunably running: another by certaine intendments or sence of such wordes and speaches inwardly working a stirre to the mynde."—*The Arte of Poesie*.

"GLOV. Sweet prince, the untainted virtue of your years
Hath not yet dived into the world's deceit:
Nor more can you distinguish of a man
Than of his *outward show*; which, God he knows,
Seldom or never jumpeth with the heart.
Those uncles which you want were dangerous;
Your grace attended to their *sugar'd words*,
But look'd not on the poison of their hearts:
God keep you from them, and from such false
friends!"

Richard III. Act iii. Scene 1.

"With sugred words and gentle blandishment
Which as a fountaine from her sweet lips went."
Spenser, *Faerie Queene*, Book iii. Canto vi. S. 25.

Bassanio and Gloucester not only speak of "outward show," but also of the "gracious voice" and "sugared words" which produce it, and the reader

will see that Shakespeare and Puttenham use the words "ornament" and "outward show" in connexion with each other.

"SORE LABOUR'S BATH."—

"MACBETH.—Sleep that knits up the ravell'd sleeve of care.

The death of each day's life, sore labour's bath."
Macbeth, Act ii. Scene 2.

Ascham says:—

"A man's witte sore occupied in earnest studie must be as wel recreated with some honest pastime, as the body *sore laboured* must be refreshed with sleep and quietnesse or els it can not endure very longe."—*Toxophilus*.

Shakespeare calls sleep "*sore labour's bath*," and Ascham says the body "*sore laboured*" must be refreshed with sleep.

"A FAIR PAIR OF HEELS."—

"PRINCE. But, Francis, darest thou be so valiant as to play the coward with thy indurance and show it a *fair pair of heels* and run from it?"—*First Part Henry IV.* Act ii. Scene 4.

"When he heard how the game went, and how his men were discomfited and the most part fled or flung awaie, he neither tarried for his Chamberlaine to apparell him, nor for his page to help him; but with all the hast and post hast he could, he turneth a *faire paire of heels* and runneth awaie: and albeit he were verie sharpelie pursued, yet (though hardlie) he escaped."—*Holinshed, The Conquest of Ireland*.

"GO SHAKE YOUR EARS."—

"MALVOLIO. Mistress Mary, if you prized any lady's favour at anything more than contempt, you would not give means for this uncivil rule; she shall know of it, by this hand.

"MARIA. Go shake your ears."

Twelfth Night, Act ii. Scene 3.

"Philantus was glad he slept so long, and was awaked in so good time, being as weary of the seas as he that never used them. Euphues not sorrowfull of this good neues, began to shake his ears, and was soone appaialed."
—*Lyly, Euphues*.

"FEAR BOYS WITH BUGS."—

"PETRUCHIO. Have I not in a pitched battle heard Loud 'larums, neighing steeds, and trumpets' clang?
And do you tell me of a woman's tongue;
That gives not half so great a blow to hear
As will a chestnut in a farmer's fire?
Tush, tush! I fear boys with bugs."

Taming of the Shrew, Act i. Scene 2.

A commentator thought "fear" in this passage was a misprint of "scare."

"All these, and thousand thousands many more,
And more deformed monsters thousand fold,
With dreadfull noise and hollow rombling rore
Came rushing, in the fomy waves enroll
Which seem'd to fly for feare them to behold:
Ne wonder, if these did the knight appall;
For all that here on earth we dreadfull hold,
Be but as bugs to fearene babes withall,
Compared to the creatures in the seas entrall.

Spenser, *The Faerie Queene*, Book ii. Canto xii. S. 25.

But the reader will see that Spenser uses the verb "fear" in the same sense and also in connexion with the same word, "bug."

W. L. RUSHTON.

DRYDEN'S DEPARTURE FROM CAMBRIDGE UNIVERSITY.—Mr. W. Aldis Wright, late Librarian, and now Bursar, of Trinity College, has favoured me with an extract of a manuscript letter, found by him in the Trinity Library, relating to Dryden and his quitting college-life. It has been till lately believed, on the authority of Malone, that Dryden, who took his B.A. degree in January, 1654, continued to reside in the University till the middle of 1657, and that he then began to live in London. In my memoir of Dryden, prefixed to the Globe Edition, I expressed doubts as to this, and suggested that he would probably have left earlier. Some information furnished me by Mr. W. A. Wright from Trinity College books enabled me, a twelvemonth afterwards, in the Biographical Introduction to *The Select Poems of Dryden*, in the Clarendon Press Series, positively to contradict Malone's story, and to assert that Dryden left college before April, 1655. This view is quite confirmed by the letter which Mr. W. A. Wright has now fallen upon. This letter was written, we ascertain by internal evidence, about the year 1727, by a Mr. Pain, a Fellow or former Fellow of Trinity, in which he gives an account of conversations about old days in the college with the Rev. Dr. Crichton, who had begun to reside in Trinity as a Westminster scholar in 1655, who was eighty-eight years old when this letter was written, and who lived on till the age of ninety-seven. I subjoin the interesting extract relating to Dryden:—

"The Doctor also mentioned something of Dryden y^e Poet, w^{ch} I tell you because you may have occasion to say something of him. Dryden he said was 2 years above him, and was reckoned a man of good parts and Learning while in Coll: he had to his knowledge read over and very well understood all y^e greek and Latin Poets: he stayed to take his Bachelors degree, but his head was too roving and active, or what else you'll call it, to confine himself to a college life: and so he left it and went to London into gayer company, and set up for a Poet; w^{ch} he was as well qualified for as any man."

I hope that Mr. W. A. Wright will publish in your columns the whole of this letter, and the information which he has collected with his usual care about Dr. Crichton. W. D. CHRISTIE.

32, Dorset Square.

GOWER'S "CONFESSIO AMANTIS."—Mr. W. J. LOFTIE has recently drawn attention to two Caxtons omitted by Mr. Blades ("N. & Q." 4th S. x. 165). I think it would be as well to put on record in "N. & Q." the following respecting the copy of Caxton's edition of Gower's *Confessio Amantis*, for which 670*l.* was paid at the sale of Lord Selsey's library, June, 1872. This copy is quite perfect, with the exception of a small abrasion in one folio. Only two other perfect copies are known. This copy formerly belonged to Edward Earl of Oxford, and has the following note in its autograph:—"This book was given me by the Rev. Dr. William Stratford, Canon of Christ Church, 1721.—

Edward Harley." Beneath is written, "This book was given me by Mr. Barnard, April 18, 1788.—John Peachey (Lord Selsey)." On the bottom of the first leaf is written, "T. S. Ex Bibliotheca Harl., bought at the public sale of T. Osborne, y^e 15th Feb., 1745, price 14*s.*!!" At the bottom of the last page is this note: "Mr. Thomas Hearn, archetypog., says he never saw so compleat a book of this edition. He has one himself, but his book wants leaves at the beginning and at the end also, and yet he would not part with his book for a guinea, and thinks this book worth more than two guineas. March y^e 8th, 1714-15." Respecting the sale of this volume, Mr. John K. Peachey wrote to the *Times* (July 18, 1872), stating "The Marquis of Clanricarde was the vendor. Henry John, 3rd Baron Selsey (son of John, 2nd Baron), died March 10, 1838, without issue, and was succeeded by his sister, Caroline Mary. She married the Rev. Leveson Vernon Harcourt, and died July 16, 1871, a widow, without issue, after enjoying the family estates and possessions for more than fifty years. The Sussex estates, West Dean, Selsey, Wisborough, Shipley, Cowfold, and others also at Barkway, in Herts, the library, furniture, and effects at Canons, Newsells, &c., have been disposed of by the Marquis of Clanricarde. The family is not extinct. I believe there are existing descendants through females; however that may be, the senior branch of the family, as represented by me, is numerous." The following from the *Guardian*, June 26, 1872, is interesting:—"In a sale catalogue of 1682, now in the British Museum, it appears that at an auction in that year, by Chiswell of St. Paul's Churchyard, twelve Caxtons, which had belonged to R. Smith (d. 1675), were sold at prices ranging from two shillings for the *Book of Good Manners* to eighteen shillings for *Godfrey of Bulloigne*, the whole dozen reaching 3*l.* 14*s.* 6*d.*, or less than 6*s.* 2½*d.* each! They would now make 5,000*l.*"

JOHN PIGGOT, JUN., F.S.A.

VOLUME AND TOME.—These words are generally considered identical in meaning, but they are not so in Italian. Tiraboschi's *Storia della Letteratura Italiana*, in the *Classici Italiani*, contains fifteen volumes, but only eight *tomi*. Tomo 5, part 2, is volume 6, and so on, till tomo 8 is volume 15, the index being vol. 16. As this index refers to the *tomi*, and the British Museum set is lettered and numbered by the *volumi*, the referrer is considerably puzzled by the seeming discordance between the index and the "volume," as he supposes, referred to by that index. I have applied to the Principal Librarian to have the volumes lettered with the tome-numbers too. F. J. FURNIVALL.

FRENCH MARTIAL LAW.—In the second Irish rebellion (1798), when the French General Humbert's division of *La Grande Armée* invaded Ireland, seemingly to assist the rebels' object of

"Home Rule," but actually to embarrass and weaken England, he took possession of the town of Ballina, billeting his men on the inhabitants, and discreetly enjoining the strictest discipline. The defeat and capture of their Republican accomplice followed hard upon. I heard a notable story from Mrs. Irvine, the well-to-do mistress of a shop of all sorts in the said town—from furniture, drapery, and provisions, to marbles and mouse-traps—who had come up to Dublin for compensation of her sundry dilapidations, frights, and troubles; though, as she said, the French officers quartered in her house were not only polite and orderly, but downright good company. One morning, however, she heard a terrible outcry in the kitchen; thither she ran, followed by an officer. Her servant was struggling with a French soldier, who had seized on a fitch of bacon, and was cutting off a considerable slice. The officer drew his sabre—incontinently it descended on the marauder's head, and clove it in twain. Poor Mrs. Irvine! She protested that all the time of that officer's staying in her house she never could look in his face or hear his voice, and think her own head was safe. Such is the story which I heard her relate in the parlour of my friend, Mr. William Bellew, of No. 41, Abbey Street, in Dublin.

EDMUND LENTHALL SWIFTE.

LADY CHERRYTREES A CENTENARIAN. — The following notice, taken from *The Echo, or Edinburgh Weekly Journal*, of Friday, January 17, 1729, may, though for different reasons, be of interest to Mr. Thoms and J. M., and possibly also to other readers, if not already known to them:—

"Some Days hence (*sic*) died the Lady Cherrytrees in the 104 year of her Age."

Edinburgh.

W. M.

THE WALLACE SWORD.—The following extract from the *Newcastle Daily Journal* of October 26, 1872, should find a corner in "N. & Q."—

"A curious revelation has been made in connexion with the Wallace Sword in Dumbarton Castle. It has been discovered that the sword belongs to the period of Edward the Fifth, and that it was probably used by that monarch when he entered the city of Chester in state in 1475. The result is that Mr. Secretary Cardwell has given directions that the sword at Dumbarton Castle should no longer be exhibited as that of Sir William Wallace."

J. MANUEL.

Newcastle-on-Tyne.

To "ELECT."—The Americans use *elect* as a neuter verb, and as synonymous with *resolve*; and our newspapers are beginning to imitate them. But I was surprised to find the word used in this way seventy years ago. In the *Diaries and Letters of Sir George Jackson* (1872, vol. i. p. 140), Mr. Jackson says:—"Mr. Cavendish *elects* to stay with us for the present." A phrase, which I should have

said had sprung up but a few years ago—an utterly absurd one—"The ghost of a chance," also appears in one of Mr. Jackson's early letters:—

"I have at present no need of it [his uniform], and there is just the *ghost of a chance* that it may turn up with the final breaking up of the frost."—(P. 174.)

J.

"SIR" AS A CHRISTIAN NAME.—A clergyman in Hampshire once assured me that a child was brought to him to be christened "Sirs," and that, on his hesitating to give the name, he was told with some asperity that it was a Scriptural name, to which he had no right to object. The text quoted as an authority was the 30th verse of the xvi. chapter of the Acts—"Sirs, what must I do?" &c.

FRED W. MANT.

Egham, Staines.

MISUSE OF THE WORD "ENJOY."—I have, scores of times, on inquiring of some of my peasant parishioners after the health of their relatives or friends, got for reply, "O thank'ee, sir, they *enjoys* very poor health indeed"; but I should never have expected to meet with the word used in so perverse and improper a sense by an educated person and a distinguished author. And yet, in Dr. Lingard's *History of England* (vol. i. p. 143, 1855, 12mo.) will be found the following passage:—

"The reign of her son (Ethelred) was long and unfortunate. Though guiltless himself, he *enjoyed* [italics my own] the benefit of Edward's murder, and on that account appeared on the throne stained with the blood of an elder and unoffending brother."

EDMUND TEW, M.A.

Queries.

JEDBURGH AXE AND JEDBURGH STAFF.—In Skelton's *Ancient Armour*, vol. iii. p. 137, there is a drawing of a fragment of a battle-axe, accompanied by the following note:—

"A Jedburg axe or Jeddart staff of the period of Henry VIII., found in a river in Scotland. Such weapons were implied by the simple word 'staves,' which included all kinds of arms whose handles were long poles."

The weapon that bore in old times the name of Jedburgh, in the earliest account of it that I have met with (Major, *De Gestis Scotorum*, 1521, lib. v. folio 86), is styled "baculum ferratum Jedwardiæ," the iron head being four feet long, and is expressly distinguished by the writer referred to from several weapons of the axe kind—from the Leith axe, the Lochaber axe, the French halbard, and the English bill. The instrument delineated by Skelton seeming thus to be quite different from that described by Major, I shall be glad to have information from any one on the following queries, or any of them.

1. When, by whom, and in what river in Scotland was the "Jedburgh axe" of Skelton found?

2. When found, by what marks was it recognized as a Jedburgh axe?

3. What is the earliest mention of the Jedburgh axe as distinguished from the *baculum ferratum* of Major? The latter, or Jedburgh staff, is of frequent occurrence; but the former term I do not remember to have met with earlier than in Scott's *Lay of the Last Minstrel*.
A. C. M.

THOMAS BEWICK AND ANDERSON.—Is it known if Anderson, the American engraver, who copied Bewick's *Book of Birds* entire, and, I believe, some other of his works, ever illustrated any books published in England as well as America? I have never seen the birds done by him, but I am told they are so skilfully copied as almost to defy detection. As wood engravings sometimes occur similarly signed (when he did sign), here and in America, the question arises, were there two Andersons contemporary in the same walk?

J. W. JARVIS.

15, Charles Square, N.

RICHARD TAYLOR.—Can any one give me information concerning this priest, a Bachelor of Law, who was living in 1531, somewhere within the diocese of Norwich?
EDWARD PEACOCK.

Bottesford Manor, Brigg.

WATKINS.—Sir David Watkins, knighted Nov. 26th, 1620. Sir Edward Harrington, Mayor of Bath, knighted by George III. Who was the former, and where did he live? In what year was the latter Mayor, and on what occasion was he knighted?
ROYSSÉ.

A CHRISTOPHER, JUBILEE MEDALS, AND PILGRIMS' TOKENS.—Chaucer describes the yeoman who accompanied the squire as wearing

"A *Christofre* on his brest of silver schene."

Tyrwhitt does not explain what is meant by a *Christopher*, which was undoubtedly a medal or figure of St. Christopher worn as a charm or amulet. Have any such *Christophers* been engraved? References to any such engravings or to any works by continental antiquaries on Jubilee Medals and Pilgrims' Tokens are earnestly requested by
EXE.

DUTIES OF MAYORS.—Can any of your readers inform me what these were previous to the fifteenth century in English and Irish cities?—also what the origin of the title is supposed to have been, and the date of its creation?
C. V. C.

PAPER MANUFACTORIES OF THE SIXTEENTH AND SEVENTEENTH CENTURIES IN SCOTLAND.—I should be obliged to any correspondent who could inform me where and by whom this article was made between 1580 and 1620, and what are the water-marks of that period.
S.

OLD LOCAL NAMES IN SCOTLAND.—What are the modern names of *Westbuchterstrother* and *Strehuid*?
S.

THE BATTLE OF GARSCLUBE.—A friend of mine charged with the duty of investigating the claims of parties to participate in a local charitable institution in Glasgow, on asking an old man his age, received the reply, "I mind the battle of Garscube," which, not conveying to the inquirer even a proximate date of his birth, he now asks me if I can throw light upon the matter, which failing, sends me to "N. & Q." My own opinion is, that the old man was jocularly referring to some incident he had witnessed in early life—some modern *Midden-Fecht*, or more probably a *Peterloo* battle, arising out of the Radical disturbances of 1814, which in either case may stand recorded in mock-heroics, and which I shall be thankful to have pointed out.
A. G.

LEGH RICHMOND'S "YOUNG COTTAGER."—Little Jane died in January, 1799; the record of her conversations appeared first in the *Scottish Guardian* about twelve years later, and in the *Annals of the Poor* in 1814; the tombstone to her memory in Brading churchyard is evidently much more recent—almost new in appearance, as compared with an adjoining one, the date on which is 1837. Is it known whether any earlier and nearly contemporary memorial of Jane's piety ever existed, in notes of the conversations, or were they jotted down years after from memory, and of course partly imaginary?—and was there any earlier tombstone of which the present is a copy, or did the popularity of "the young cottager" cause the erection of the latter long after her decease?
F. J. L., M.A.

St. Ambrose, Sandown.

BOCCACCIO.—Would any of your readers inform me which is the best edition of Boccaccio's prose works including both the *Decamerone* and *Romances*, &c.?
T. ANSTY PARKHOUSE.

DESECRATION OF CHURCHES.—There is an example of this as early as the time of St. Jerome, who says (ad Heliodorum), "*Ecclesie subversæ, ad altaria Christi stabulati equi.*"

EDMUND TEW, M.A.

"CESTEL."—This rare word, occurring in King Alfred's Preface to his translation of Gregory's *Pastoral* (E. E. T. S. p. 8), Mr. Sweet renders by *clasp*; while Dr. Lingard says (*History of England*, vol. i. p. 112, 1855), "My notion is that it was the case containing the book." The former acknowledges his translation to be "purely conjectural" (note 9, i.), the latter that "the meaning of the word has hitherto proved a stumbling-block to the commentators." Which, if either, of these two writers is right? Or if neither, what is the true meaning?
EDMUND TEW, M.A.

HAUNTED HOUSES.—Can your readers inform me of any houses now *closed*, as being haunted?

Is there a house in Berkeley Square (London) with this repute, as I have been informed?

What is the story of the room in Sizergh Castle (Westmoreland), where the planking of the floor, however often laid, is always torn up at night?

H. A. B.

"OUTPUT."—In the prospectus of a mining company recently issued I find the following sentence:—

"The profits are estimated at a moderate output, and even then the balance-sheet shows a dividend of 25 per cent. on the capital."

Is the word "output" of recent introduction into the English language, or has it any authority?

RESUPINUS.

MRS. UPHILL.—Can any of your readers give any information relative to Mrs. Uphill, a fifth-rate actress, temp. Charles II., who was afterwards married to Sir Richard Howard of Ashted, Surrey?

G. J. CHESTER.

9, Pall Mall East, S.W.

TITLE OF "PRINCE."—Can you tell me in what case this title, as a distinctive of royal blood, is hereditary, and for how many generations?

A SUBSCRIBER.

ALEXANDER CRAIGIE'S "AMOROSE SONGES," &c. —Some words in these poems (lately issued by the Hunterian Club) puzzle me. I ask for help in interpreting those italicized in the following quotations:—

"In tears as Biblus did,
Though I consume away,
Who was *huerted* in a Well,
As auncient Writers say."—(P. 134.)

"And we shall heare the Roches ring,
While storme-presaging Mermaids sing:
And on the Rocks the *law's* shall roare,
Salut and resalut the Shoare."—(P. 153.)

"Or wilt thou with Pierid Nimphs,
Drinke of these euer-flowing Limphs,
From Hypocrene which *dualt*,
Or springs of Aganippe wall?"—(P. 155.)

The edition is that of 1606. JOHN ADDIS.
Rustington, Littlehampton, Sussex.

OLD CHINA.—I have a set of old china with saints appearing to Chinamen, who are on their knees before them. Can any of your readers tell me if such subjects are common, and whether they are Chinese Christians?

D.

EPPING HUNT.—In preparing a short Guide to Epping Forest, I recently made some inquiries as to whether there was any foundation for believing that the Lord Mayor and Corporation of London ever went in state to the hunt. I have since come across some lines, printed in Strutt's *Sports and Pastimes*, which relate that

"Once a year into Essex a hunting they go," &c.

Three stanzas are given, taken from "an old ballad

called the *London Customs*, published in D'Urfey's collection." Now, this discovery has re-awakened my desire to ferret the matter out; and can any reader of "N. & Q." communicate other evidence in support of the tradition?

WALTHEOF.

"WHEN LIFE LOOKS LONE AND DREARY."—Moore's lines beginning with these words are familiar to me, but I cannot find them in the ordinary edition of the songs. Are they printed?

D.

Replies.

"TITUS ANDRONICUS": IRA ALDRIDGE.

(4th S. ix. 422; x. 35, 132, 210.)

Shakespeare's doubtful play of *Titus Andronicus* was prepared for the stage by Mr. C. A. Somerset, author of *Shakespeare's Early Days*, *The Sea*, *Crazy Jane*, &c., and produced for Mr. Ira Aldridge at the Britannia Theatre, March 15th, 1852.

According to the advertisements of that date, the play was announced as "First time for 200 years." Mr. Aldridge played Aaron with "great histrionic power, and gave utterance to deep pathos and emotion, untainted by a particle of rant or affectation." The play ran six nights.

Mr. J. J. SHEAHAN should have written *Foulah*, not *Pulah* tribe.

Mr. Ira Aldridge left London, July 14th, 1852, with a carefully-selected troupe of comedians, for Brussels, in which city he made his first continental appearance, at the Theatre Royal Saint-Hubert, as Othello; he afterwards travelled to Aix-la-Chapelle, Elberfeld, Cologne, Bonn, Baden, Basle, &c. On the 3rd of Jan., 1853, Aldridge and his troupe, much reduced in numbers, appeared at the Italian Opera-House, Berlin. On the Sunday, Jan. 16th, they appeared by royal command at the Court Theatre, Potsdam. They then travelled to Stettin, Posen, Frankfurt-on-Oder, Breslau, Vienna, Presburg, Pesth, &c. In the latter city the African was *fêted* and lionized to his heart's content, and from that time we may safely date his continental success.

With this I forward you the appended poem, written by Ira Aldridge, the theme being "William Tell." I shall be glad to see it embalmed in the valuable pages of "N. & Q."; so will Mr. SHEAHAN I dare say, as it is unique. C. H. STEPHENSON.
19, Amptill Square.

"WILLIAM TELL, the SWISS PATRIOT!

Written by the AFRICAN ROSCUS,

And to be delivered gratuitously to each person on entering the theatre, on his Benefit,
April 2nd, 1852, at the Royal Clarence Theatre, Hull.

"Still as the midnight's deathly sleep,

Lo! breathless thousands gaze;

Child! is each tenant of the steep,

And lost in dread amaze,

To see a father forc'd to dart

Death 'gainst the loved child of his heart.

Each parent eye with grief made blind ;
And from the pitying crowd
Sighs burst like autumn's rushing wind,
Low, sullen, but not loud ;
And wafting to the throne of Heaven,
Hopes mercy may to Tell be given.

Deep rolls the death-note of the drums,
The guarded line is filed ;
And see, where melancholy comes—
The father with his child,
That youthful cheek of roseate bloom,
Soon, soon, perhaps, to find a tomb.

Now kneeling at the destined tree,
Where stands his bosom's pride,
He, in his last extremity,
Wept like a brideless bride.
To see his child like patience stand
Waiting the death-stroke from his hand.

The clustering locks, that o'er his brow
Like lilies waving, hung,
Are parted by that hand which now
With parent fear is stung,
And on his lips and temples fair
He prints a thousand kisses there.

God bless thee, boy ! he feebly sighs ;
Grief fetters up his soul.
God bless thee, boy ! again he cries ;
The warning drum doth roll,
And fate with unrelenting dart
Rends kindred soul and kindred heart.

The apple ! (*They give it him.*) Sure thy roseate hue,
Like the sweet blooming cheek
Of him whose destiny on you
Now hangs, a hope doth speak,
That thou 'lt receive the arrow keen,
And save that face of seraph sheen.

Thou 'rt severed from thy parent stem,
And now thy fate is sealed ;
Yet his, my own, my Alpine gem,
Is only part revealed.
Oh ! if one spark of nature mild
Lurks in thy core, save ! save ! my child.

My bow ! (*They give the bow.*) Tried friend in danger's
hour !

Thou 'st ever played me true ;
I risk my all upon thy power—
Life—son—yea, country too ;
To free my brethren, fetter'd slaves,
From sinking in inglorious graves.

An arrow come, a faithful wing !
To bear the shaft of fate ;
And on thy barb, oh, haply bring
That blessing grand and great,
The beam of freedom's heavenly eye,
To link each Swiss in unity.

And should my fore'd and trembling hand
Destroy my beauteous son ;
Come, vengeance ! with thy scatheful brand,
And make the race be run
Of that pale tyrant, withering slave,
Who freedom sinks in bloody grave.

The bow is bent, the arrow flies,
The winged shaft of fate ;
Hark ! loud acclaims now rend the skies,
Each eye beams joy elate ;
For freedom, bounteous, heavenly bliss,
Now rends the links of shackled Swiss.

Our own dear native land is free,
Free from the tyrant's grasp ;
Come, hail the star of liberty,
Sire, son, maid, matrons, clasp
Each hand in faith, and firmly swear
To hold the gem, or death to share.
PECK AND SMITH, PRINTERS, HULL."

CAIRNGORM CRYSTALS : DR. MACCULLOCH.
(4th S. x. 225.)—There is an old and well-known
proverb which says, "You should not look a gift
horse in the mouth." Why should Dr. Macculloch
be blamed, by implication, for accepting a valuable
snuff-box ? Was it his duty to affront the giver
by refusing the proffered gift because, in his pri-
vate opinion, all the gems with which it was
enriched were not what the maker of the box
professed them to be ? Does W. G. know *when*
and under what circumstances the box was given ?
It may have been presented to the Doctor before
the publication of his *Letters on the Highlands*,
and my belief is that it was, but this I know for
certain, that it was not the gift of the Duke of
Athol. It was given to Dr. Macculloch by the
Duchess of Gordon, in acknowledgment of the
valuable services rendered by him in directing
the workmen employed in extinguishing a fire
which had broken out in Gordon Castle, at a time
when he happened to be staying there. It is not
impossible that the assertion that the crystals and
other gems with which the box is adorned are *all*
of Scottish origin, may have led Dr. Macculloch
subsequently to inquire more carefully into the
matter than he would otherwise have done, and
have resulted in the discovery that the jewellers
in Edinburgh were palming off Brazilian stones
for Scotch. The snuff-box in question became
at Dr. Macculloch's death the property of his
widow, since deceased, and I am glad to know
that it has found a fit resting-place in the Jermyn
Street Museum. E. McC—.

Guernsey.

With all deference to the values of this stone and
that of the Brazil topaz as estimated by W. G.,
I apprehend he has fallen into error ; the
comparative values of the former being much
higher than the latter. They are the same stone,
but the water or purity of the Brazil is greater.
Cairngorm Mountain in Aberdeenshire (*cairn*, or
karn, a protuberance, heap, hill, and *gorm*, blue
or green), Olivet near Orleans, Brazil, and
Siberia produce this topaz,—which is found dark
brown, deep yellow, green, pale amber, and, in
form, hexagon, octagon, and irregular ; the
colouring arising from oxide of iron or man-
ganese. Some years ago, when the Prince
Consort was traversing this mountain, he found
a large brown topaz, which was sent by him to
Mrs. Macgregor, Perth, to be cut and set. This
gave rise to a fashion for brown stones. Now,
however, the style is yellow or straw colour.

Early this summer a shepherd found on this mountain a large stone, which in the rough or native state weighed three pounds. It was purchased by Messrs. Mossman, Sons & Co., Princes Street, Edinburgh, and has been cut (diamond); measures three inches long, two inches wide, and one and a half inch deep. It is valued at 30*l.*, while a Brazil topaz of equal size would readily bring 500*l.* Mr. Mossman, the head of this house, is descended from a long line of eminent burgesses—the James Mossman who was one of the defenders of the Castle under Kirkcaldy of Grange, and shared the same fate. He (Mossman) at that time was an aged “burgess, whose father inclosed the ancient crown of Scotland with arches by order of James V.”

SETH WAIT.

Edinburgh.

ETHEL (4th S. x. 164, 237, 280).—The use of this name without the termination of “burga,” “dreda,” “switha,” &c. (to which I agree with HERMENTRUDE in supposing that it was always originally attached), is, I believe, simply the result of the Ethelburgas, Etheldredas, and Elthelswithas being called “Ethel” in their own families, “for short,” as the saying is; which again resulted, as time went on, in their god-children and descendants receiving at the font the name by which their parent (or god-parent) had been best known. This change is not uncommon. There are probably, at the present day, more Mabells than Amabells, more Doras than Theodoras, and to turn to what the Latin Grammar irreverently styles “the more worthy gender” (which it is now more fashionable to designate as “le sexe laid”), there are not lacking individuals who, instead of being given at their baptism the name “Thomas” (to be afterwards contracted at pleasure), are christened at once by the familiar “short” of “Tom.”

NOELL RADECLIFFE.

Like HERMENTRUDE I have often observed a fashion in female Christian names, aye, and in those of males also. Have not they, as well as the names of streets, houses, terraces, &c., been often suggested by some contemporary event or character of public interest connected with the royal family? It were easy, though it is unnecessary, perhaps, to illustrate this thought; though the idea cannot be applied without exceptions, as children are often named after relatives. Yet the date of dwellings, as well as of individuals, may sometimes be thus pretty nearly guessed.

A hero or heroine in a popular book also often starts the fashion. Did not Charles Dickens thus introduce Nelly and Florence, for example? With regard to the general prevalence at this time of Ethel, to which HERMENTRUDE more particularly refers, I have often thought it a silent and not rare testimony to the interest which has been excited for some years past, among old and young,

by the heroine of *The Daisy Chain* and *The Trial*, two of “those fascinating tales in which English life, with its varying scenes of joy and sorrow, is so skilfully delineated” by Miss Yonge.

It is, however, clear that the authoress (and can there be a better authority on *Christian names*?) was fully aware of the derivation of the name. It appears by two or three passages that “King” and “King Etheldred” were the pet nursery names of Etheldreda May, for so it seems her name really was. May all who have dwelt with pleasure on her story manifest like earnestness and self-restraint to that by which we find the impetuous, awkward girl is in due time transformed to the valuable daughter, sister, and friend! It is to be hoped Miss Yonge may some day favour us with the career of “Ethel” amid the circumstances of middle and declining life.

S. M. S.

I cannot understand why HERMENTRUDE, who confesses a liking for the name of Florence, should single out Ethel from a score of other names of the same class to hold it up for reprobation in “N & Q.” Given six “inoffensive and defenceless feminine babies,” who are baptized Ethel, Florence, Mary, Clara, Lucy, and Julia—when they come to “years of etymology,” will not the young woman who is called *Noble* have quite as much reason to be satisfied with her godfather and godmothers as the five others who have been distinguished respectively as *Flourishing*, *Bitter*, *Famous*, *Sight*, and *Downy-bearded* have with theirs? Thackeray, as MR. PICKFORD suggests, may have had much to do with the introduction of Ethel as a Christian name; but I cannot help thinking that Miss Yonge had more. Her Ethel May of *Daisy Chain* is recognized as a friend in many home circles. She, however, is called Ethel for shortness, her full name is Etheldred; and Etheldreda, as HERMENTRUDE perhaps now remembers, was the name under which our English saint, Ethelthryth, also called St. Audrey, was canonized. “Audrey,” says Miss Yonge, to whom I am indebted for the substance of this note, “has of late been revived, though with less popularity than the other more modern contraction, Ethel, which is sometimes set to stand alone as an independent name.”—*Hist. Christian Names*, vol. ii. 397.

I once knew an Ethel whose real name was Ethelind.

ST. SWITHIN.

“I KNOW A HAWK FROM A HANDSAW” (4th S. ix. *passim*; x. 57, 135, 195, 262).—In justice to MR. CHATTOCK and to myself, I ask room for the whole of the note (p. 143 of Mr. Furnivall’s *Babes Book*) from which MR. CHATTOCK has carefully selected certain fragments in his last communication. Thus writes MR. CHATTOCK (the italics are his own):—

“On reference to the work itself (*Babes Book*) I find

the following—viz. (p. 143, note 5), '*I cannot find heronseu.* Heronsew is a common heron without distinction as to age.' Cotgrave gives the same interpretation as I did."

The *Babees Book* note is as follows. It is on the word "*heyrounsew*" of the text:—

"A small Heron or kind of Heron; Shakspeare's editors' *handsaw*. The spelling *heronshaw* misled Cotgrave, &c.; he has, '*Haironniere*, a heron's nest, or ayrie; a *hermesaw*, or shaw of wood, wherein herons breed.' An *Hearne. Ardea.* A *hearnsew, Ardeola.* Baret, 1580. '*Fr. heronceau*, a young heron, gives E. *heronshaw.*' Wedgwood. I cannot find *heronceau*, only *heronneau*. 'A young *heronsew* is lyghter of dygestyon than a crane.' A. Borde. Regyment, fol. F. i. ed. 1567. 'In actual application a *heronshaw, hernshaw* or *hernsew*, is simply a Common Heron (*Ardea vulgaris*) with no distinction as to age, &c.' Atkinson."

A few remarks on the above, and I take a final leave of *shaw-herons* and *heron-steus*. 1. Cotgrave's mistake is *not* the mistake of Mr. CHATTOCK. 2. To Baret's interpretation I add (from Halliwell) that of Elyot, who has "*Ardeola*, an *hearnsew*." 3. I am delighted to find that Mr. Wedgwood bears me out. I confess that, like Mr. Furnivall, I find in Cotgrave (ed. 1673—the only Fr. Dict. at hand) the form *haironneau* only. But turning to *lion*, I find both forms, *lionceau* and *lionneau*. Tyrwhitt glosses *heronsewes* "young herons," and in his note on l. 10,382 of *Cant. Tales* (Morris, *Squyres Tale*, l. 60), he has "*Heronsewes, Heronceau.* Fr." In a Scotch poem on heraldry (p. 99, *Queene Elizabethes Achademy*, &c., E.E.T.S.) there are the following lines and note:—

"Twa thingis in armis sal end in schewis alwey;
Gif ther be mo off thaim than ij that schewis,
As lionne-sewys, to sey, and herrone-sewis."

(Note.) "*Lioncel.* '*Lioncels*, the *Heralds Term* for *Lions*, when there is more than Two of them born in any Coat of Arms, and no Ordinary between them; and 'tis all one with a small or young *Lion*.'—*Gloss. Angl. Nova.*"

I may add that in a dinner-carte (p. 90 of same vol.), the birds are spelt Frenchwise, *heronseux*. 4. I should like to know what (if anything) preceded Mr. ATKINSON's words, "In actual application, &c." It looks like the winding up of an argument. Of course, Mr. ATKINSON is right. *Heron* and *heronsew* are used almost indiscriminately, there is no doubt. Possibly *heronsew* may be the distinctive name of a small kind of heron, but I find no proof of this. It is still a diminutive. I repeat my case, viz., *handsaw* comes from *hernshaw*; *hernshaw* from *heronsew*; *heronsew* from the Fr. diminutive, *heronceau*.

Mr. CHATTOCK has been pleased to speak of my use of indices with a graceful humour not to be attained by me; I therefore refrain from any remark on his use of notes. JOHN ADDIS, M.A.

[This discussion is now closed.]

CHURCHES IN VIRGINIA (4th S. x. 88).—CHURCHWARDEN quotes from an account-book for the year 1616—

"pd to a breefe yt came for the buildinge of a church in Virginia V^s—"

and inquires the name of the place where the church was to be built. Owing to the loss and destruction of the greater portion of materials from which information could be obtained in regard to the early history of this colony, it is almost impossible to give a connected or accurate account of any matters connected therewith. I propose to inform A CHURCHWARDEN what churches existed up to 1616, and hope it may be the means of attracting the attention of those who have access to similar memoranda relating to Virginia to make them public for the benefit of those on this side of the water who are interested in such matters.

In a work published in Philadelphia, Pa., in 1857, entitled *Old Churches, Ministers, and Families of Virginia*, by Wm. Meade, Bishop P. E. C. of Va., which contains all the information in regard to this church which was accessible to the industrious and enthusiastic author, we learn that a church was erected at Jamestown by the first settlers in 1607, and in vol. i. pp. 75, 76, that in 1611

"Sir Thomas Dale, the High Marshall, by agreement with the Governor went higher up the river with Mr. Whittaker and three hundred and fifty men to establish two new positions—one of them called New Bermuda, in the angle formed by the James and Appomattox rivers, and the other five or six miles higher up on the opposite side of the river, at Farrar's Island; this island being, like Jamestown Island, a peninsula. In both of these churches were built, and Mr. Whittaker was the minister of both."

And on p. 84 we learn that, until 1616, these three were the only churches in the colony, and during the three following years infant settlements, planted by Sir Thomas Dale on James River, and others by his successors, Argal and Yeardley, began to increase, and several new ministers came out, and among these the names of Stockam, Meare, Hargrove, and Scale. Possibly these names may give a clue to the names of the places at which churches were erected in 1616 and the succeeding three years. In 1619 the first legislative body which assembled on the western continent was convened at Jamestown, and "the Church of England was more formally established than it ever had been before," p. 84. A college was established at Hourio city on Farrar's Island, and the affairs of the colony continued to improve until the year 1622, when, by a preconcerted movement, the Indians made simultaneous attacks upon every settlement in the colony and nearly exterminated the whites.

Richmond, Va.

T. H. W.

PAINTED PRINT OF CHARLES I. (4th S. x. 312.)—I have a print in good condition, which is, I presume, the same as that referred to by PELAGIUS. I bought it, many years ago, at a picture-dealer's in Guernsey. It is framed and glazed, and so

firmly affixed, by paste or glue, to a backboard, that I have been advised to leave it as it was. It is a mezzotint, and has not been painted or daubed in any way. In the right-hand bottom corner is faintly to be seen "I. Faber fecit." The inscription underneath is as follows:—

"The True Pourtraicture of y^e Royall Martyr Charles Ist King of England Scot: Fr: & Irland, D. F. as he sate in the Pretended High Court of Justice A^o 1648. Done from y^e Original att Oxford in the Possession of the Hon^{ble} George Clark Esq^r one of the Lords Comm^r of y^e High Court of Admiralty To whom this is most Humbly Dedicated by His Obsequious Servant John Faber A^o 1713."

I do not suppose the print to be rare, as it seems to be the same as No. 14004 in vol. ii. of *Evan's Catalogue*, which is priced 3s.; but I shall be happy to show it to PELAGIUS if he wishes to see it, and will make a previous appointment with me.

J. F. STREATFEILD.

15, Upper Brook Street, W.

I have a reprint of "*The Death of General Wolfe at Quebec*, printed for R. Sayer & T. Bennett, No. 53, Fleet Street, as the Act directs, 10th Oct., 1779," treated in the same manner as your correspondent describes; but as regards his print of Charles I., he may rest assured, I believe, that the process it has undergone is of much later date than the print itself appears to be.

The process to which I refer is thus described:—

"In the time of Hogarth, some ingenious fellow hit upon the mode of manufacturing those paintings on glass which, for more than threescore years, have deluged the country. The manner in which these paintings are produced is a mystery to all but the initiated. The glass being first cleaned, the surface which is to receive the picture is rubbed over carefully with a preparation of turpentine varnish. Upon this, as it dries rapidly, an impression from the engraved plate is laid, and rubbed firmly upon the glass with the palm. It is then left to dry. The paper upon which the impression is taken is the flimsiest material that can be used, and is rubbed off by a momentary application of the sponge, leaving every line and touch of the print adhering to the varnish. But the varnish has not only fastened the ink of the print to the glass—it has also primed the glass for the reception of the colours. The glass is placed on an easel to the light, and the colours are put on. It must be done quickly and with some dexterity."

From *The Little World of London*, by C. M. Smith.

T. W. W. S.

THE SACRED PICTURE AT BERMONDSEY (4th S. x. 312).—It seems very probable to me that Elizabeth Sampson meant to call the picture "Sam Saviour, with cat lips." Accustomed to the first syllable in her own name, she would the more readily adopt it, particularly if the picture really had lips like those of a cat.

F. C. H.

RINGS (4th S. x. 311).—T. B.'s ring was doubtless intended to be worn as a charm. Such rings often bear inscriptions consisting of scraps of Hebrew, Greek, &c., once clear and intelligible,

but which have become more or less unintelligible by gradual corruption. A common inscription (with variations of spelling, &c.) was THEBAL GVTHANIM, i. e. טבל ג'תנים, "wash away defilements." See this and similar inscriptions explained in *Yorkshire Archæological and Topographical Journal*, vol. ii. p. 283. I dare say the inscription on T. B.'s ring is meant for—

אנפופוס. זה פני אל
טבל בית בית אל.

That is—

Not to be borne. This is the Face of God.
Wash the house, the house of God.

As if to say, "We are ever in the Presence of the Face of God, which a man may not see, and live. Keep the house (of thy soul) pure, it is the Temple of God." J. T. F.

Hatfield Hall, Durham.

CARDS PROHIBITED ON SUNDAY (4th S. x. 313.)—JOSEPHUS will find in the Queen's proclamation against vice, profaneness, and immorality, read at every Session and Assize, the following passage:—

"And we do hereby strictly enjoin and prohibit all our loving subjects of what degree or quality soever from playing on the Lord's Day at dice, cards, or any other game whatsoever, either in public or private houses, or other place or places whatsoever."

H. CUPPER.

Market Place, Salisbury.

"TABLETTE BOOKE OF LADY MARY KEYS" (4th S. x. 314).—I am told that a reprint of this book, in one volume, was published not long ago by Messrs. Saunders & Otley.

YLLUT.

"ADAGIO SCOTICA" (4th S. x. 321).—MR. SHARMAN has again brought to notice this rare little book. As far back as the 23rd June, 1855, I inquired for it without result, but have since acquired a copy; its full title is—"Adagio Scotica; or, a Collection of Scotch Proverbs and Proverbial Phrases. Collected by R. B. Very usefull and delightfull. Omne tulit punctum qui miscuit utile dulci. 12mo. pp. 58. Containing 840, or thereabout of Proverbs." It is a book which has escaped the proverbialists—notably Motherwell, who, in an introductory chapter to Henderson's *Proverbs*, Edin., 1832, professing to give all that is known of Scots Proverbs, entirely omits R. B. Your correspondent is wrong in saying the *Adagio Scotica* is the earliest known collection of the kind. David Ferguson, the minister of Dunfermline, it is said, gathered together a collection of such in 1598, which is supposed to have been published shortly thereafter, and often reprinted; and as Burton's *Anatomy of Melancholy* was published in 1621, he could not have been indebted for Nicol Jarvie's saying to the *Adagio Scotica*—he took it, no doubt, from an early edition of Ferguson. I have not seen any of these, but the proverb is found in an impression of the minister's book in 1777; indeed, the

whole contents of R. B.'s book are found in this last; and I may here mention, for the benefit of the lovers of such literature, that they may find the *Adagio Scotica* in the British Museum, press mark, 1075, b. 11, under the following title, "*A Collection of Scotch Proverbs*. Collected by Pappity Stampoy. London, printed by R. D. in the year 1663." With the exception of the title, there is not the slightest difference between it and my *Adagio Scotica*, which, looking to its superior vernacular, is more likely to have been compiled or copied from Ferguson by a Scottish R. B.

J. O.

DIALECT POEMS (4th S. x. 293.)—A bibliography of all dialect pieces, both prose and verse, would be a much more valuable contribution to the history of English literature than one of dialect ballads alone. A good list was published in 1839 by Russell Smith, under the title of *A Bibliographical List of the Works that have been published towards illustrating the Provincial Dialects of England*, by John Russell Smith. Since then a general dialect bibliography does not appear to have been attempted. The most extensive section of the folk-speech books has been well described by Mr. Axon in *The Literature of the Lancashire Dialect: a Bibliographical Essay* (Trübner, 1870, 12mo.), containing the title of 279 publications, and in *Folk Song and Folk Speech of Lancashire* (Manchester, Tubbs & Brook, 1871, 12mo.). In these two little books MR. PARDON will find as complete a guide as he will want to the dialect literature of South Lancashire, for it should be noted that the North Lancashire dialect has escaped Mr. Axon's notice, or perhaps he thought it belonged rather to Westmoreland or Cumberland than to the country of Tim Bobbin and Edwin Waugh. Dr. C. J. D. Ingledew's *Ballads and Songs of Yorkshire* (Bell & Daldy, 1860) contains a good many in that dialect. *The Songs and Ballads of Cumberland* have been collected by Sydney Gilpin (Carlisle, Coward, 1866). The same publisher has issued several North Country dialect books by A. Craig Gibson, John Richardson, and others. There is a capital Cheshire dialect song, called *Farmer Dobbin*, in R. E. Egerton Warburton's *Hunting Songs* (Longman, 2nd ed., 1860); but neither this nor any other in dialect is found in Egerton Leigh's *Ballads of Cheshire* (Longman, 1867). Mr. Halliwell has an essay on English Provincial Dialects in the first volume of his *Dictionary of Archaic and Provincial Words* (J. R. Smith, 1850), in which he gives ballad specimens from most of the counties.

C. W. SUTTON.

63, Egerton Street, Manchester.

"SAVAGES" IN DEVONSHIRE (4th S. x. 313.)—A correspondent of the *Daily Telegraph*, Oct. 13, 1871, writes:—

"I made the first step towards invading the barbarian stronghold by taking a North Devon ticket at Waterloo Railway Station. Nymet Rowland—approaching it across country—is about a mile from Lapford Station, on the North Devon Line."

EDWARD HAMBLIN.

Peterborough.

"WIFE SELLING" (4th S. x. 311.)—Another version of the old ballad is given in *The Vocal Library*, 1818 (No. 1756), differing in several lines from your correspondent's copy, and containing two more stanzas, which bring the ballad to a satisfactory conclusion.

It is as follows:—

JOHN HOBBS.

"A jolly shoemaker, John Hobbs, John Hobbs,
A jolly shoemaker, John Hobbs;

He married Jane Carter,
No damsel look'd smarter,
But he caught a Tartar,

John Hobbs, John Hobbs,
Yes, he caught a Tartar, John Hobbs.

He tied a rope to her, John Hobbs, John Hobbs,
He tied a rope to her, John Hobbs;

To 'scape from hot water
To Smithfield he brought her,
But nobody bought her,

Jane Hobbs, Jane Hobbs,
They all were afraid of Jane Hobbs.

Oh! who'll buy a wife? says Hobbs, John Hobbs,
A sweet pretty wife, says Hobbs;

But somehow they tell us
The wife-dealing fellows
Were all of them sellers,

John Hobbs, John Hobbs,
And none of them wanted Jane Hobbs.

The rope it was ready, John Hobbs, John Hobbs,
Come, give me the rope, says Hobbs,

I won't stand to wrangle,
Myself I will strangle,
And hang dingle dangle,

John Hobbs, John Hobbs,
He hung dingle dangle, John Hobbs.

But down his wife cut him, John Hobbs, John Hobbs,
But down his wife cut him, John Hobbs;

With a few hubble bubbles,
They settled their troubles,
Like most married couples,

John Hobbs, John Hobbs,
Oh! happy shoemaker, John Hobbs."

S. H. W.

"HUMANITY" (4th S. x. 295.)—The word "Humanity" was given to the two learned languages at the time of the revival of ancient literature, in place of the low Latin, canine, and monastic barbarisms then current—on the Eton Grammar principle, that they soften men's manners, and do not suffer them to be wild beasts.

J. R. HAIG.

In the University of Glasgow, under the "Faculty of Arts" are comprehended the Professors of *Latin or Humanity*, Greek, Logic, Ethics, and Natural Philosophy:—

"The objects of study in the Humanity class (so denominated from the practice of the French and Italian

Universities) are the language, literature, history, and antiquities of ancient Rome." (*Glasgow University Calendar*, 1827-8, pp. 15, 18.)

These objects are no doubt considered the "literæ humaniores" *par excellence*.

R. R. DEES.

Wallsend.

THE SOURCE OF THE NILE (4th S. x. 310.)—In the English translation of F. Vansleb's *Travels in Egypt* (1672-3), printed in London, 1678, is to be found the information respecting the source of the Nile, which he says he derived from *The History of Ethiopia*, by Father Telles, printed at Lisbon.

RALPH N. JAMES.

Ashford, Kent.

"PLACED FAR AMID THE MELANCHOLY MAIN" (4th S. x. 333.)—R. S. P.'s question as to the authorship of this verse will no doubt receive solution from many quarters. I address you with reference to a subject connected with it. In the beautiful passage of which it forms a part, Thomson makes his "shepherd of the Hebrid isles"—

"See on the naked hill, or valley low,
What time in ocean Phoebus dips his wain,
A vast procession moving to and fro:
Then all at once in air dissolves the wondrous show."

This vision of aerial multitudes and armies was a common portent in the fancy of a very prosaic age, in which wonders had not been yet wrought up for the market, a century or two ago. Thus Collins, in his *Ode on Highland Superstitions*:—

"When Boreas threw his young Aurora forth,
In the first year of the first George's reign,
And battles raged in welkin of the North";

—and he proceeds to allude to the second-sighted seer of Skye, who saw the battle of Culloden fought from that island. There was another popular tale of about the same time, which will be found in the *Annual Register*, but I cannot remember the year, of some Cumberland country folks who saw at sunset battalions of foot and squadrons of horse marching along the southern slope of Saddleback, where assuredly no mortal horse ever kept his feet. The loyalists of the neighbourhood believed that this was an exaggerated account of some secret drillings of the Jacobites. And—to go a step farther back—in 1632, before the great eruption of Vesuvius, "carriages full of devils were seen to drive, and diabolical soldiers to gather in marching array, along the precipitous flanks of the mountain." Nor will readers forget the apparition of a file of fiends chasing poor old Booty's ghost along the still steeper side of Stromboli. I suspect that some of these traditions have been occasioned by what I have myself witnessed: the phenomenon called in Germany the spectre of the Brocken, seen by a number of persons together. The figures of all the spectators appear to the eye in faint colours projected against a mass of dark cloud opposite the setting sun.

JEAN LE TROUVEUR.

"HAZARD ZET FORWARD" (4th S. x. 331.)—One motto of the Setons is the punning one, Set on, *i.e.* advance to the attack. The meaning of this other motto is very nearly the same, *viz.* Hazard yet forward, or, Dare to advance a little more. There is a character used in old English MSS. which somewhat resembles a z, and which has three powers. At the beginning of a word it is y, as in *yet*; in the middle of a word it is gh, and represents the guttural sound formerly heard in such words as *light*, *night*; *cfr.* Scottish *licht*, *nicht*; and at the end of a word it is either gh or z. It occurs twice in the old English word "waghez," meaning *waves* (of the sea). It is sometimes employed with the power of y even in the middle of a word; hence the Scottish name *Dalzell*, which is, I believe, pronounced more like *Dalyell*. Dr. Percy, in his *Reliques of English Poetry*, used often to print z for this character where a y was meant; which was a quite unnecessary proceeding.

W. W. SKEAT.

1, Cintra Terrace, Cambridge.

The initial letter of the second word of this motto is either an imperfect Y or the early English ȝ (often mistaken for z). The motto of the Seytons is "Hazard, yet forward."

Something relative (I would rather give a reference than rob space by quoting) will be found in a note to Scott's *Abbot* (Waverley Novels, Centenary Ed., vol. xi. p. 449).

Broughton, Manchester.

LELY AND KNELLER (4th S. x. 328.)—It is to be hoped the test prescribed in the quotation here given may prove fallacious. Otherwise, the effect will be confusion worse confounded. As an example, take the well-known portrait of John Graham of Claverhouse, in the possession of the Earl of Strathmore. This picture was lent to the late Scott Exhibition in Edinburgh, and in the catalogue, as originally issued, it was ascribed (in accordance with precedent) to Sir Peter Lely. The catalogue was afterwards amended under the direction of a committee, which comprised such names as Sir William Stirling-Maxwell, Bart., Sir George Harvey, P.R.S.A., Sir J. Noel Paton, R.S.A., James T. Gibson Craig, Esq., James Drummond, R.S.A., and David Laing, LL.D.; and in the amended catalogue the portrait appeared (No. 109) as the work of Sir Godfrey Kneller. Yet the hair falls down on the shoulders, and is not thrown behind the back, and consequently, according to the writer in *All the Year Round*, the portrait should go down to Lely after all. The portrait of Sir George Mackenzie of Rosehaugh, which has been engraved by Beugo and others, is ascribed to Kneller. But in it also the hair falls on the shoulders. And, doubtless, there are other cases of the same kind.

W. M.

Edinburgh.

"I SHINE IN THE LIGHT OF GOD," &c. (4th S. x. 294, 363).—I am not able to give the author's name, but I have a clue which may lead to a discovery. My acquaintance with the poem dates from the spring of 1870, when I saw it printed as memorial lines at the death of a clergyman in Wales. In the summer of the same year I was in the English Church at Geneva, and in looking over the hymn-book specially compiled for that Church, I met with the poem above mentioned. Perhaps some of your readers may know from what sources that book was compiled. LL. T.

"CUTTING" (4th S. x. 313).—Mr. Bell, in his preparatory note to *Marriage-à-la-Mode* (*Poetical Works of John Dryden*, vol. iii., Griffin & Co.), says that Morecraft was a fashionable head-dresser. If this be correct, I think we need not go to Northamptonshire to explain the epithet "cutting." SPARKS H. WILLIAMS, F.R.H.S.

Morecraft is a character in Beaumont and Fletcher's *Scornful Lady*. He is at first a miserly usurer; but upon the loss of his money he turns gallant and spendthrift. (We have the opposite to this in Luke of Massinger's *City Madam*; who, having become rich, turns miser.) In the last scene of *The Scornful Lady*, Morecraft enters as a gallant:—

"ELDER LOVELESS. How 's this?

YOUNG LOVELESS. Bless you, and then I'll tell. He's turned gallant.

ELDER LOVELESS. Gallant?

YOUNG LOVELESS. Ay, gallant, and is now called Cutting Morecraft."

"Cutter" I take to mean "a blood, a swash-buckler." JOHN ADDIS.

THE "NEGRAMANSIR" (4th S. x. 314).—The play sought for is not the *Necromantia*, printed by Rastell, but "*The Nigramansir, a morall Enterlude and a pithie, written by Maister Skelton, laureate, and plaid before the King and other estatys, at Woodstoke, on Palme Sunday.*" It was printed by Wynkyn de Worde, in a thin quarto, in the year 1504, according to Warton. (*Hist. Engl. Poet.* iii. 185, edit. 8vo.) It is one of the lost plays; but Warton saw it in the collection of Collins, and fortunately made an abstract of it. It takes its name from one of the characters, a Necromancer, who, however, plays no prominent part in the piece. For a description of it, see Warton (as above), or Collier's *Hist. Engl. Dram. Poet.* i. 52. See also Halliwell's *Dict. Old Engl. Plays*, and Hazlitt's *Handbook of Early Engl. Lit.*

JOHN ADDIS.

Rustington, Littlehampton.

MR. MILBURN'S CASTLE (4th S. ix. 427, 495).—In reply to COLONEL COLOMB'S inquiry respecting the locality of the house belonging to "Mr. Milburn," referred to in the *County Messenger* of Oct.

4, 1644, I may mention that the first of the name of Milborne who settled in Monmouthshire was George Milborne of Milborne, poet, and Dunkerton, co. Somerset, who by marriage with Christian, the second daughter and co-heiress of Henry Herbert, Esq., of Wonastow, acquired Wonastow house and estate. As this was the only residence of the Milbornes in the county until many years later, when they obtained the priory of Abergavenny by marriage into the Gunter family, I infer it to be the house alluded to. Henry Herbert, above mentioned, was descended from Sir William Herbert, Knight, of Troy, by his wife Blanch, the daughter of Sir Simon Milbourne of Tillington, co. Hereford, referred to in my communication respecting Blanch Parry (4th S. x. 299-300). At the time of the civil wars Wonastow was in the possession of John, the eldest son of the said George Milborne.

Charles, the third son of George Milborne, was then residing at his house at Llanrothall, Hereford, close to the borders of Monmouthshire. Llanrothall was afterwards the residence of Henry, the fourth son, a barrister of the Middle Temple and Recorder of Monmouth, who appears to have inherited (by will) the whole of the unentailed property of his brothers and sisters.

The family were always esteemed staunch Royalists, and it is improbable that they were otherwise, considering their position and family connexions. THOMAS MILBOURN.

38, Bishopsgate Street Within.

KILLOGGIE (4th S. x. 226, 283).—The word "killogie" is common amongst country people hereabout, and I should say over Scotland, and also amongst millers and maltsters. It means the open space in the masonry of a grain or malt kiln where the fire-grate is built. It is a compound word: kiln-ogg-ee, the eye of the ogg of the kiln. If ogg mean a hole, it is not a misnomer as applied to this part of a kiln. The "ee," or eye, the outermost area of the ogg, is generally arched atop to support the front wall of the kiln, and is wide enough and high enough to allow a man to stand in it. In cold weather the workmen often take advantage of the accommodation thus afforded to warm themselves. Indeed, the oggie of a kiln is often large enough to afford sleeping room to houseless waifs. Burns alludes to this in his epistle to Davie:—

"To lie in kilns and barns at e'en,
When banes are crazed and bluid is thin,
Is doubtless great distress."

It is a common observation when any new furnace or oven is built, and if the draught prove good, to say, "it draws like a killoggie."

"Collogue" is a common word in Scotland, meaning private converse of two or more persons, generally for a purpose disadvantageous to somebody else. It is the Scotch form and sense of

the English word *colleague*,—to join or unite with in the same office. Burns does not use “collogue” but “colleague” when speaking of Capt. Grose’s conversation with “de’ils.” The reason is evident—*collogue* would not suit the rhyme, and therefore he has adopted the English form. That “collogue,” a private conversation, has any derivation from “killoggie,” a hole or private place, is, to my mind, too far-fetched to merit consideration. It has more likely sprung from the same roots as colloquy, “con,” together, and “loquer,” to speak.

W. M.

Paisley.

The word “collogue,” in “use in patois as a verb,” can have no possible connexion with *killogie*, the open space before the fire-place in a kiln. The meaning of this in the old vernacular of the Scottish lowlands is well known. Its origin is doubtless to be sought for in the Norse or Scandinavian dialects, if we only knew where to look for it. It is used by the Shetlanders in the form of “kiln-hogie,” and with the like significance. The Belgic words *kuyl* and *log* are probably only cognate.

J. Ck. R.

OLD SEA CHARTS (4th S. x. 128, 178).—Advertising to my former query, I may state that the longitude of one of the charts is reckoned from the Lizard. Was this at any period ever reckoned as a first meridian for general calculations?

G. T. F.

Hull.

EDGEHILL BATTLE (4th S. x. 47, 99, 139, 196, 236, 283).—An account of Sir Robert Welch is given in the *True Narrative and Manifest set forth by Sir Robert Welch, Knight and Bart.*, printed for himself in 1679. Also in Lord Clarendon’s *History of the Rebellion*, vol. iii. p. 271–274; and in the *History of the Orders of Knighthood*, by Sir Harris Nicolas, &c.

J. W. FLEMING.

Brighton.

SHIPS AT S. BAVON’S, HAARLEM (4th S. x. 47, 178, 261).—The three ships referred to were suspended in the cathedral in 1668, in place of others which were offerings for safe return from the fifth Crusade under William I., Count of Holland.

J. C. CLOUGH.

Bampton Street, Tiverton.

CANOE FOUND IN DEEPING FEN (4th S. x. 147, 235).—

“Some years ago a canoe was discovered in Deeping Fen, forty-six feet in length, from three to five feet eight inches in breadth, and hollowed out of a single log.”—*Vide Fen Sketches*, by J. A. Clark, p. 43.

If this quotation be correct, it suggests trees of a size in those primeval forests far surpassing anything to be found now in this country. EGAR.

“INFANT CHARITY” (4th S. x. 332).—*Orra*, act iii. sc. 1. The expression may simply mean

the “love” that swells in the infant’s heart seeking its mother’s breast in hunger or in pain. But I refer to the “query” in order to relate a very remarkable instance of “infant charity” in its strictest ordinary application.

Plutarch, in a letter to his wife, comforting her on the loss of their daughter, Tenioxena, at the age of two years, speaks of his own deep affection for her on account of her amiable qualities, and affirms, among other things, that she would move her nurse to “give the breast to other infants,” and “even to her dolls.”

I have not a copy of Plutarch here in the country, but some of your readers may be able to send you the curious extract in full in the original. I am certain of the fact.

HERBERT RANDOLPH.

Ringmore.

I understand this to mean that the winds waited like the feeble moan of an infant *beseeking* charity. The ellipse is certainly peculiar, but I do not see anything very puzzling in it.

JONATHAN BOUCHIER.

Is it possible that Miss Baillie, by the “feeble moan” of “infant charity,” may have made a prophetic allusion to *Ginx’s Baby*? CCCXI.

“WHAT KEEPS A SPIRIT WHOLLY TRUE?” &c. (4th S. x. 332).—There is no obscurity in the stanza quoted from *In Memoriam*, when the whole poem (LI.) is attentively read. The poet reproaches himself for want of due love for his departed friend, because, if what it ought to be, love would reflect the thing beloved, and raise him to equality with his idol. The spirit of true love argues this point:—

“Thou canst not move me from thy side,
Nor human frailty do me wrong.

What keeps a spirit wholly true
To that ideal which he bears?

What record? not the sinless years
That breathed beneath the Syrian blue.”

The poet need not distrust his affection for his friend because he cannot rival him in excellence; since not even those who loved the Saviour of men are thereby elevated to His standard of perfection,—

“So fret not, like an idle girl,” &c.

The meaning is quite plain, and very beautiful.

ALFRED GATTY, D.D.

RISHWORTH SCHOOL (4th S. x. 352).—Accounts of this endowment will be found in the Reports of the Charity Commission and the Schools Inquiry Commission. But the Endowed Schools Commissioners have been engaged with it, and the best thing YLLUT can do is to write a line to D. R. Fearon, Esq., 2, Victoria Street, and ask to name a time when he can call upon him. In ten minutes Mr. Fearon can tell him all about the school.

LYTTELTON.

Portland Place.

"BY THE LORD HARRY" (4th S. x. 351.)—MR. PRESLEY will find an interesting note on this *vecata questio* in 2nd S. viii. 433. H. F. T.

SIR W. PETTY (4th S. x. 313.)—I recently copied the following inscription commemorating a Petty in Newington Church, near Hythe, Kent:—

"Here lieth the body of Cristophar petty (jen^m) Hee died y^e 26 Oct. 1668 aged 38 years. Hee left issue at his death 2 sons and 5 daughters, John and Cristophar and Marthar and Elizabeth and Cristian and Alice and Ann."

HARDRIC MORPHYN.

KISSING THE BOOK (4th S. x. 186, 238, 282, 315.)—The practice in the British colony of Hong-kong was for Romanists to kiss the cross on taking oath, one side of the Bible cover being decorated with the cross for this purpose, the other side being used by other Christians.

The custom in the United States of America seems to be that obtaining in Scotland, according to F. H.; in illustration of which, and as a contribution to the history of oaths suggested by CCCXI, I may give the following extract from a Transatlantic newspaper:—

"Judge K— of North Carolina is a great stickler for forms. One day a soldier, who had been battered considerably in the war, was brought in as a witness. The Judge told him to hold up his right hand. 'Can't do it, sir,' said the man. 'Why not?' 'Got a shot in that arm, sir.' 'Then hold up your left.' The man said he had a shot in that arm too. 'Then,' said the Judge, sternly, 'you must hold up your leg; no man can be sworn, sir, in this court, by law, unless he holds up something.'"

W. T. M.

Shinfield Grove.

F. H. gives the form of an oath as administered to witnesses in the Scotch courts of law. So far as he goes he quotes the oath correctly, but in addition to what he quotes ("I swear by Almighty God, and as I shall answer to God at the great Day of Judgment") there is invariably added, "I shall tell the truth, the whole truth, and nothing but the truth"; and occasionally there are added the words, "So help me God." Without the above "I shall tell," &c., the oath would be meaningless, as you will see.

RICHARD LEES.

COL. JOHN JONES, THE REGICIDE (4th S. ix. 426, 490; x. 138, 317.)—I have already supplied MR. LATTING with one link in the reference to the *Camb. Quar. Mag.*; perhaps I may supply another in calling his attention to the *Transactions of the Historic Society of Lancashire and Cheshire*. In the new series, vol. i., session 1860-1, pp. 177-300, is published a large number of letters by Col. Jones to sundry of his friends and relatives; and although these letters do not reveal anything of his birth and parentage, their editor, Mr. Joseph Mayer, F.S.A., gives a clue, which may be followed up. He says he brings before the Society the letters "through the kindness of the Rev.

Cyrus Morrall of Plas Yolen, Chirk, a descendant of Col. Jones, whose property they are," and intimates that Mr. Morrall has in his possession "a pedigree of the Jones family." A. R. Croeswylan, Oswestry.

SMOTHERING FOR HYDROPHOBIA (4th S. x. 272, 318.)—Sufferers were bled to death or smothered. A man during the Revolution murdered his brother under this pretext. See Salgues, *Des Erreurs et des Préjugés*, pp. 183 to 200.

Daniel's *Rural Sports* mentions, I think, an instance of smothering a rabid patient between two feather-beds, and that the parties were tried and acquitted.

See likewise Scott's *British Field Sports*, 1818, p. 196, for a case of bleeding to death in the same disease. People appear also to have been sometimes poisoned or drowned.

GEORGE R. JESSE.

Henbury, Cheshire.

The following, an extract from an article in the *Globe* of a few days since, headed "A Hundred Years Ago," appears to answer your correspondent's latter query:—

"How brutal and ignorant some of the lower orders then (1772) were may be judged from the fact that four persons were tried at York for smothering with a blanket a boy, who, having been bitten by a mad dog, had himself gone mad. They were, it is true, acquitted for want of evidence, but the belief in their guilt seems to have been general."

SPARKS H. WILLIAMS, F.R.H.S.

18, Kensington Crescent, W.

TREES THE PERMANENCE OF MARKS OR BRANDS ON TREES (4th S. ix. 504; x. 19, 95, 154, 316.)—Particulars of incised letters on oaks are given in Hayman Rooke's *Description and Sketches of some Remarkable Oaks in the Park at Welbeck*, 1790, 4to. One oak had the letter "I" marked upon it, together with an imperfect impression of a blunt radiated crown, resembling that represented in old prints on the head of King John. Other oaks are reported to have been found marked "Joh Rex," and a crown. Another was marked J. R. (James Rex). "C. R." (Charles Rex) has been found cut on other oaks in Welbeck Park; and several marked "W. M." (William and Mary) are reported. This account is also given in Harrod's *History of Mansfield and its Environs*, 1801. The latter contains, in addition, two full-page plates of the above-mentioned incised letters.

J. P. BRISCOE.

Nottingham.

GIBBETING ALIVE (4th S. x. 332.)—This "notable tale" of the year 1805 is but a repetition of a story told of the same county, but dated 1683. In that year the body of a man, named Andrew Mills, who had been executed at Durham for the murder of his master's three children, was hung in chains near to Ferry Hill. Yet the tale goes

that he was gibbeted alive—that a girl who loved him contrived to keep him in existence for several days, and that his dying shrieks could be heard for miles around. Is this traditionary story peculiar to the county of Durham? CUTHBERT BEDE.

Miscellaneous.

COMPLIMENTARY DINNER TO MR. W. J. THOMS.

We close this number of *Notes and Queries* by putting on record a notice of the Complimentary Dinner given to the late worthy editor, on the 1st inst., at Willis's Rooms, "in recognition of the manner in which he has conducted this periodical for twenty-three years, and of his general services to literature." More than 120 gentlemen sat down to dinner. Earl Stanhope was the chairman, Lord Lyttelton the vice-chairman; and among those present were—Viscount Gort, Lord Houghton, the Earl of Verulam, Lord Crewe, the Hon. E. Twisleton, Sir William Tite, Sir Charles Dilke, Mr. Benjamin Moran, United States Chargé d'Affaires, Sir M. Digby Wyatt, Sir T. Duffus Hardy, Sir Sibbald D. Scott, Sir Alexander Malet, Sir Frederick Pollock, Sir Edward Smirke, Sir Albert W. Woods, Canon Robertson, Mr. John Murray, Mr. Thomas J. Arnold, Dr. Doran, Mr. J. Winter Jones, Professor Owen, Mr. George Godwin, Mr. J. W. Butterworth, Mr. Joseph Durham, R.A., Mr. Pulman, Mr. Henry Stone Smith, Mr. W. D. Christie, Mr. Turle, Mr. Longman, Mr. Bell, Mr. Frederick Ouvry, Mr. George Scharf, Mr. C. Austen Leigh, Mr. C. Knight Watson, Mr. Shirley Brooks, Mr. Herman Merivale, Mr. J. Gough Nichols, Mr. Norman Maccoll, Rev. James S. Brewer, Mr. John Francis, Rev. W. D. Macray, Mr. C. S. Perceval, Rev. A. J. Picton, Mr. Charles Clarke, Mr. R. Cooke, and the hon. secretary, Mr. H. F. Turle. Several other gentlemen were unable to attend through religious scruples, the day being Friday, and also All Saints' Day.

After the usual toasts,

The CHAIRMAN, in proposing the health of the guest of the evening, said that in his private character and as a Librarian of the House of Lords Mr. Thoms was highly entitled to their esteem and regard; but it was as Editor of *Notes and Queries* from its foundation that they were now met to do him honour. The distinguishing merit of that periodical was that it did not pursue its inquiries into any one branch of knowledge, but invited co-operation from labourers in different fields of knowledge in the elucidation of difficulties. As long as a single student pursued his studies in his own room, without communication with any other person, he was apt to be led astray either by preconceived prejudices or from want of acquaintance with some one branch of study besides that to which he was especially devoted; but let him be joined with another person, and each contributed to the common stock of knowledge and supplied what was wanting in the other. He might compare this joint labour to the two halves of a 102. note, of no value singly, but forming, when put together in what an architect might term the "composite order," a thing which most people esteemed highly. Cases might be mentioned in which, if regard were paid to one set of observations only, very erroneous conclusions might be formed. Thus, a person leaving the Thames might ask who was the principal authority in the neighbouring district. He would be told the Sheriff of Middlesex. The same person might make the same inquiry in the Red Sea—say at Jeddah—and he would again be told the Scherif of Mecca. If the inquirer relied on the resemblance of name, he would be inclined to suppose that there was close kindred between

the two officers. But had this theory been put forth in *Notes and Queries*, some Arabic scholar would at once have shown that "scherif" was pure Arabic, and some Anglo-Saxon student that our word "sheriff" came from quite a different root—the shire-reeve, or chief civil officer of the county—and that there was not the smallest connexion between the two words. Again, suppose inquiry made by a person into the derivation of "equerry." He would find it meant a mounted attendant on a Prince or Princess, riding on horseback by the side of a royal carriage. A Latin student would say, of course, the word must come from *eques*. But here again a student of French would correct him, and show that "equerry" came from the old French *escuyer*, the bearer of a shield, and had, in fact, no connexion with *eques* or *equus*. So, very plausible explanations were often entirely delusive; and reasons which seemed perfectly clear so long as they were derived from a single source bore quite another aspect when other minds were directed to the same point. It was, in fact, the old illustration of the two flints over again. The spark was not in either flint, but in the collision of both; and it had sometimes appeared to him that the idea might be carried further, and that if in literature and science two men would combine to produce a common work, more satisfactory results would often follow than if each laboured singly. Another result was the production of an agreeable variety by blending together subjects more or less entertaining and instructive, from a picture by Raphael to a lady's riband:—

"Taught by thy converse happily to steer

From grave to gay, from lively to severe."

A story was told by Rogers, who described himself as lying on the grass one summer's day with Fox, and as saying, "How pleasant it is to lie all day at full length in the shade, with a book!" To which Fox replied, "Yes, but why with a book?" A big folio might at such a time be not in keeping with the summer's warmth, and, on the other hand, lying without any book might not be sufficiently intellectual; but at such a time both Rogers and Fox would have agreed that a little volume like *Notes and Queries*, giving information to all and asking it from all, on nearly all subjects, would be precisely the book to keep the attention alive without fatiguing it. If these were the merits of the volume, qualifications of no ordinary kind must go to produce it. The editor must be a man of varied knowledge; he must also have a love of knowledge—two conditions which did not always co-exist; there must be a general love and appreciation of the particular work, combined with an entire absence of party spirit. Such a book must interest and please men of all parties, and enter upon political inquiry, if need be, without exciting political antagonism. Like the fountain of Arethusa, it must pass through this difficult region, keeping itself free from any bitter admixture:

"Sic tibi, cum fluctus subter labere Sicanos,

Doris amara suam non intermiscuit undam."

All these conditions had been thoroughly fulfilled in the editorship of Mr. Thoms. The result was that men of the most varied political opinions were now met to do him honour. Among his other services to literature would be an Essay on Longevity, which would make its appearance in a few weeks. All present would unite in the cordial wish that Mr. Thoms might himself be added to the list of long livers, enjoying to the last the esteem and love which his friends were there to-day to show him. (Loud cheers.)

Mr. THOMS said he had hoped to return thanks in a few fitting words, but he was now a realization of one of those dreadful nightmares to which most people were subject when, being present in a large assemblage of rank and fashion, they fancied themselves uncomfortably

destitute of even the simplest and most modest attire. The speech of the noble chairman had driven his meditated speech out of his head. During all the time he had conducted *Notes and Queries* he never had so difficult a query proposed as that which occurred to him to-night—"What have I done to deserve this great honour?" Born with few natural advantages beyond a contented spirit and a good digestion, so that while unfortunately he could speak of himself as a "fellow that hath had losses," yet he could happily boast that he had had no quarrels; with an education not much beyond Shakspeare's as to its classicality, but extended partly in the direction of France and Germany, and partly in that which brought down upon one of Shakspeare's best commentators Pope's bitter satire, that

"he had stuffed his head

With all such reading as was never read,"

he had, for more than half a century, during which he had served the public in various capacities, always done with all his might what his hand found to do; and if during his leisure from official duties he had indulged his taste for literary speculations and inquiries, he always took care so to act as never his chief's

"kind soul to cross

By penning stanzas when I should engross."

In short, without boasting with Verges that he had been "as honest as any man living; that is an old man, and no homester than I," he had always endeavoured to do his duty; and now, when verging upon three score and ten (or, speaking more accurately—for on this point it behoved him to be accurate—in his sixty-eighth year), he found himself rewarded far above his deserts; not only blest with

"—that which should accompany old age,
As honour, love, obedience, troops of friends,"

but, what he could hardly realize even at this moment, receiving at the hands of a body of English gentlemen of the highest social and intellectual rank the greatest honour which an English gentleman could receive—a public acknowledgment of their approval and esteem. (Cheers.)

Mr. W. D. CHRISTIE, author of *The Life of Lord Shaftesbury*, proposed "Literature, Science, and all our Sympathizers," coupling with the toast the names of Lord Houghton—"the Muses' friend, himself a Muse"—Professor Owen, and Mr. Moran, the United States Chargé d'Affaires.

LORD HOUGHTON spoke humorously of the uses of even useless knowledge, adding that they were doubly bound to express their feelings towards Mr. Thoms, because he had been the one man of our generation who had given us a treasure-house of information, and had at the same time given it in a way to interest and to profit every one who read it. Lord Stanhope had commented on its wonderful diversity. There was indeed something to interest minds of the most opposite tastes; and he earnestly hoped that the pursuit of literature, in this and other forms, might not cease among us.

Mr. MORAN, in replying to the toast, bore testimony to the appreciation in the United States of Mr. Thoms's labours, and humorously traced the well-known modesty of his own countrymen to the equally well-known existence of that virtue in their English ancestors.

Professor OWEN thanked Mr. Thoms in the name of men of science, whose researches he had assisted in the pages of "N. & Q." The Professor, in a long and earnest harangue, discussed the prospects of science, and held the attention of his audience while, in comprehensive terms, he ranged from the guest of the evening, in particular, to the human species generally.

LORD LYTTLETON proposed "The Press," in responding

to which Mr. SHIRLEY BROOKS reminded Mr. Thoms that an undoubted centenarian was then in existence, namely, the *Morning Post*, which was born on the 1st of November, 1772.

Sir FREDERICK POLLOCK, on giving the next toast, called the attention of Prof. Owen to the fact that the human species really consisted of two divisions, those who contributed to *Notes and Queries*, and those who did not,—and, in honour of the former, Sir Frederick gave "The Contributors to *Notes and Queries*," which was acknowledged by Sir EDWARD SMIRKE.

Mr. HERMAN MERIVALE, in a hearty speech, gave a hearty toast,—which was heartily received,—namely, "The future success of *Notes and Queries*." This toast having been briefly acknowledged by the present EDITOR, the concluding toast, "The Health of the Chairman," was proposed by the Hon. E. TWISTLETON. After a few appropriate words in reply from Earl STANHOPE, the company separated,—the guest of the evening, doubtless, bearing with him memories to gladden a whole future lifetime.

Mr. J. P. Earwaker, B.A., of Merton College, has been nominated by Mr. J. H. Parker as Deputy-Keeper of the Ashmolean Museum.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

HOARE'S HUNGERFORDIAN.

AUBREY'S COLLECTIONS. Edited by Jackson.

CURTIS'S LEICESTERSHIRE.

Wanted by J. S., 1, Richmond Gardens, Bournemouth, Hants.

Notices to Correspondents.

Mr. RALPH N. JAMES.—We shall be glad to hear from him on the effects of weather upon history.

W. L. OGILVY may obtain the fullest information at any second-hand bookseller's.

W. B.—"Largesse!" is as common in Kent as in Bucks, and is an old-fashioned demand for money.

A. W. C. should apply to a bookseller, from whom he would get satisfactory information as to the best works on Corea.

A STAUNCH FRIEND OF "N. & Q."—We have forwarded the communications which we received from our esteemed correspondent to Mr. Thoms.

C. S.—We think Mr. Harrison Ainsworth's communication gracefully closes the subject on which C. S. writes.

C. C.—We cannot undertake to correct the manuscripts of correspondents.

B. SMITH.—The ballad named is one of Bürger's.

JOHN BEATTIE.—Anticipated; see p. 234.

ROBERT HOLLAND.—At page 216 full references were given as to where the poem might be found.

ERRATA.—4th S. x. 234, col. 1, line 24, for "Piccolomini" read "Montecuculi."—P. 223, col. 2, line 33, for "Le Siècle" read "Le siècle avait," &c.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, NOVEMBER 16, 1872.

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Notes.

THE STAGE PARSON IN THE SIXTEENTH CENTURY.

It is perhaps not remarkable that simultaneously with the revolution of religious thought occurred a corresponding revolution in dramatic literature. Dissimilar as the two subjects may appear, it is to be remembered that the stage had formerly been the vehicle of spiritual instruction, if not, at times, an altar of religious devotion. The same causes which tended to revolutionize the spirit of the ancient worship must at the same time have interfered to alter the existing dramatic traditions, until the connexion between the Church and the stage was wholly severed, and speculative laymen began to look around for a wider range of creations. So it is that in our theatrical annals we find a perceptible line of demarcation between the period of scriptural performances and that of the stage play. Successive departures from former rules and a more frequent reference to the models of antiquity taught English dramatists early in the Elizabethan era to burst forth in the full blaze of comedy.

Many as are the deductions to be drawn from

a study of our early dramatic literature, few are more clear and obtrusive than those evidencing the degradation of the clergy throughout this century. A priest in orders was the hired retainer of every squireen, who could thus at a trifling outlay imitate the refinement of the wealthy. The services rendered in exchange for board and lodging were not of a particularly spiritual character. Sometimes the reverend man nailed up the apricots, and sometimes curried the coach horses. "He cast up the farrier's bills; he walked ten miles with a message or a parcel; he was permitted to dine with the family, but was expected to content himself with the plainest fare; he might fill himself with the corned beef and carrots, but as soon as the tarts and cheese-cakes made their appearance, he quitted his seat and stood aloof from the repast, from a great part of which he had been excluded." If the good man obtained a benefice, his life was often consumed in a meaningless struggle for subsistence. "Often," the historian goes on to relate, "it was only by toiling on his glebe that he could obtain daily bread. His boys followed the plough, and his girls went out to service." Although this description borrows its colouring from the literature of a later period than the sixteenth century, it is more applicable to the early days of Protestantism; and if the stage parson, as depicted in *Gammer Gurton's Needle*, be any index to the condition of the contemporary clergy, the minister of religion had sunk to a lower ebb in the world's estimation than the description of Macaulay allows us to understand. He was essentially the creature of comedy, whose appearance on the stage was a signal for the broadest laugh. The position he occupies is something that of pantaloon in a Christmas pantomime,—a butt for the sallies of the wags, and the recipient of the blows intended to alight on the head of the real offender. He is represented as a gossip and a meddler, a rogue and a scandal-monger. Where variety is given to this character it is by connecting him with vice instead of folly, and exhibiting him as a shameless profligate, a pander, and a sot. Never even is he ridiculed for learning or pedantry—first resource of a shifty dramatist. When, in the comedy above mentioned, the vicar is sent for to settle a dispute between two quarrelsome women, that worthy is found drinking in an ale-house. His lucubrations on the occasion of this interruption afford a fair sample of the sentiments looked for in the stage parson:—

"A man were better twenty times be a baudoy and barke,
Than here among such a sort be parish priest or clarke.

* * * * *

But he must trudge about the towne, this way and
that way,
Here to a drab, there to a theefe, his shoes to teare
and rent,
And that which is worst of all at every knaves com-
mandment.

I had not sit the space to drink two pots of ale,
But Gammer Gurton's sory boy was straitte way at my
taylor.
And when I come not at their call, I only thereby
loose,
For I am sure to lacke therefore a tythe pig or a goose.
I warrant you when truth is knowen, and told they
have their tale,
The matter where about I come is not worth a half
peny worth of ale."

Liquor and ale-houses are too often mentioned in connexion with the "good man." In *London and the Countrey Carbonadoed* we read that the clergy had an affection for a "strong Beere Cellar or a Wine Taverne more than their studies," and that their only ambition was to be "conversant with gentlewoemen, and now and then let an oath slippe with a good grace." It is, however, to be borne in mind that the village tap-room was the office for the transaction of parish business; that it was there the churchwardens met, the parish affairs were adjusted, and accounts settled. Once in the precincts of the house of entertainment, it is not remarkable that an easy-going Churchman should become mixed up with its habitual frequenters, or that his sacerdotal character should in nowise prevent him from fraternizing with mine hostess and the maltman, or from taking a kiss from the damsels "bred up to serve strong waters on the gentlemen."

The dramatic works of John Heywood are curious as affording an instance of the liberty with which even Roman Catholic authors felt themselves justified in satirizing the established priesthood. One of them, *A Mery Play between Johan Johan, the Husbando, Tyb, his wife, and Syr Jhan, the Preest*, relies entirely on the popular detestation of the clergy. The husband is, with reason, jealous of his wife, who, on being reproached for her lengthened absence, excuses herself by stating—

"Truly Johan Johan we made a pye,
I and my gossyp Margery,
And our gossyp the preest Sir Jhan."

Margery, replies the husband, is the greatest bawd from there to Coventry, and as for Sir Jhan, all the world knows that he is

"An ypocrite, a knave that all men refuse;
A lyer, a wretch, a maker of stryfe.
I pray to Christ, if my wyshe be no synne,
That the preest may breake his neck when he comes
in."

Of another production by the same author, entitled *A Mery Play betweene the Pardoner, the Frere, the Curate, and neybour Pratte*, it is only necessary to say, that while the three ecclesiastics indulge in the most unrestrained blasphemy, the layman, Pratte, wholly abstains from swearing. But we must not linger long over these strange performances, for, as the author of *The History of Court Fools* remarks, even the so-called student of literature would be sorely in need of civet where-

with to sweeten his imagination after a perusal of the dramatic works of Heywood the Jester.

Gammer Gurton's Needle had until the present century been esteemed the earliest work deserving the name of stage play, but it would seem that the preference is now given to a comedy called *Misogonus*, of which, however, only a fragment is known to exist. Here again the priestly office is made food for diversion. The hero is in company of his mistress, imbibing a drink called "muscadine," when the lady proposes a "cast at the bones." Dice not being forthcoming, it is at once suggested that the parish priest be summoned, who was sure to come provided with instruments of gaming. Sir John is of course discovered at a public-house. Having arrived, he contrives so to fleece the party as to raise a suspicion that he uses coggled dice. He next stakes his gown on the success of a trick of legerdemain, and the rest of the company are described as playing a game called "Mumchaunce, or Novum come quickly." In the midst of play the church bell is heard ringing for service, and the parish clerk comes to call his master to his duties. Though at first disinclined to attend divine worship, he is more disposed to go at hearing that Susan Sweetlips is waiting for him in the vestry. But the threats and entreaties of his companions prevail upon him to remain, and the reverend gentleman finishes his evening, dancing country dances to the tune of *The Shaking of the Sheets*.

The play-writers in the beginning of the next century are singularly free from this vein of humour, and I doubt whether in the whole of Marston's dramatic writings there will be found a single passage reflecting on the clergy. One reference, however, to this jocular personage cannot be omitted. In *The Merry Devil of Edmonton*, 1608, the parson comes on the stage in company of two tapsters, Banks and Smug:—

"SIR JOHN. Neighbour Banks of Waltham, and Goodman Smug, the honest smith of Edmonton, as I dwell betwixt you both, at Enfield, I know the taste of both your ale-houses; they are good both, smart both—grass and hay—we are all mortal—let's live till we die, and be merry; and there's an end.

SMUG. So, Sir John, I'll one of these days be drunk in your company.

BANKS. But to our former notion of stealing some venison; whither goe we?

SIR JOHN. Into the forest, neighbour Banks."

And the three jolly fellows sally forth to kill the king's deer.

JULIAN SHARMAN.

Kensington.

"COMMENCEMENT" AT TRINITY COLLEGE, DUBLIN, IN 1614.

I am not aware that the following account of the Commencement in Trinity College, Dublin, in 1614, has already appeared in print; at all events, it will be read with interest by many old graduates,

who, like myself, have now met with it for the first time. I copied it a short time since in the Library of the British Museum; it will be found in Harleian, 3544, p. 98.—

"James King of Ireland. Chichester Lo. Dep. The manner of this Commencement was accomplished in this order. Firste, Dr. Hampton Lord Archbishop of Armagh and Primate of all Ireland who having many years before proceeded Doctor in Theology at the University of Cambridge, was now at this commencement incorporated into the University of Dublin and was chosen Doctor Cathedræ and Moderator of the Theological Arte in that Commencement. So upon the day appointed, viz. the 18th day of August the say'd Doctor Hampton Lo. Primate together with the Provost, Fellows and Schollars of the House passed from the College, through the City of Dublin in a verie stately order, for the Lord Primate and other ancient Doctors and also those that were to proceed Doctors, were every one attyred in Scarlet Robes, with their Doctors Hoods. Also the Bachelors of Divinitie, the Masters and Bachelors of the Artes were attyred in other schollars-like attyres as appertained, which made a verie beautiful show to the sight of all men, and they were further most highly graced with the presence of the Lo. Deputy the Lord Chancellor, S^r Thomas Rydgcway Vice-Treasurer and Treasurer at Warres with divers other of the Council who followed after them, and sate in S^t Patricks Church to hear their disputationes and discourses which were performed as followeth.—

"First when they entered the Choir of S^t Patricks Church, the Masters and Bachelors of Arte sat down in their places appointed for them. Every one according to his Degree. Likewise Doctor Dun being a Doctor in the Civil Law and Vice Chancellor of the University took his place which was also appointed for him in the quire and then Master Anthonie Martine proctor of the College ascended up into one of the Pulpits as moderator for the Philosophical Actes. And the Lord Primate who was Father for that day of the Theological Acte, with these three that were to proceed in the public disputation and also two Bachelors of Divinity, did ascend up into their places which were appointed for them on the right side of the quire. And when the Lord Deputy, the Lord Chancellor and the Council were sett and all things in good order, Doctor Dun the Vice Chancellor of the University began an oration in Latin, being as a general introduction into all the Actes of that days disputation which he performed verie learnedly—and when he had ended his oration, the Lord Primate began another oration in Latin concerning the Acte of Divinity and those who were to proceed Doctors. This oration containd a long discourse wherein he administered five academical ceremonies, as here do follow in order. 1. He set them in his chair. 2. He gave them square caps. 3. He delivered them the Bible. 4. He put rings upon their fingers. 5. He gave to each of them a kiss. These ceremonies were ministered severally to each of them, first to Doctor Usher then to Doctor Richardson, lastly to Doctor Walshe, and the Lord Primate expounded to them the signification of each ceremony. This manner of Commencement was never used in Ireland before this time. Nou all things being thus performed by the Lo. Primate, as is said, Doctor Usher went down in the quire, and ascended up into one of the Pulpits where he made a sermon like oration upon the text *Hoc est corpus meum*, and after a long discourse thereon, the other two Doctors, viz. D. Rycharson and Doctor Walshe disputed with D. Usher upon the same point, in which disputation the Lord Primate who was the Father of this Theological Acte was also Moderator in their disputations. And so finishing the Acte, they

arose up and returned back to the Trinity College where a stately dinner was provided for the Lord Deputy and Council. And thus were all things concerning the Actes of Commencement in the University of Dublin performed and accomplished to their high commendations and credit.

"The total sum of all the Graduates that have commenced in this University from the first foundation thereof to the present year 1614 inclusive conteyning the space of 23 years—Doctors in Divinity 7—in Civil Law 1—in Phisick 1—in Total 9—Bachelors in Theology 7—Masters in Artes 33. Bachelors of the Artes 53—of Musick 1. Graduates in Total 108.

"Besides these incorporated 3 viz. one Doctor two Masters of the Artes. And whereas it hath pleased God that in these feu years of her infancy she hath brought forth such a learned issue, it is to be hoped for, that in her more ripe and mature years (God blessing her increase) she shall produce multitudes of learned children which shall flourish both in the Church and Commonwealth to the glory of God and the increase of the true Christian Religion in Christ Jesus, Amen."

At p. 77 of the same MS. is the following note :—

"1612, Sep. 30. In the same month were comm in y^e University of Dublin MA 5—BA 8. and one Bachelor of Musick."

R. C.

Cork.

THE WORKS OF BURNS.

There were no fewer than three distinctive editions of the poet's works printed in Edinburgh in the year 1787. It has been supposed by collectors that only two editions were produced in that year, the one bearing the imprint, "Edinburgh, printed for the author," &c., and the other, "London, printed for A. Strahan & T. Cadell, in the Strand"; but I find that there have been two settings up of the author's edition besides the one printed in Edinburgh for the London publishers. On comparing several copies dated 1787, I observe numerous variations in lines, and even in foot-notes, which show that three sets of types have been composed. In the last stanza of the *Address to a Haggis*, one edition has the expression "skinking ware" correct, whereas another has it "stinking ware"; and strange, though true, the latter spelling has been followed in many after editions, instead of the proper words, which mean watery or thin gelatinous stuff.

In the Edinburgh editions of 1793 and 1794, both published under Burns's own superintendence, the words read "skinking ware."

JAMES MCKIE.

Kilmarnock.

FREDERIC MARC ANTOINE VENUA.

A few days ago, there lay before me, on the top of old theatrical memorials, a play-bill of the Theatre Royal Margate, for Saturday, the 31st of August, 1805. It announced *The Beaux Stratagem*, with Miss Duncan (afterwards equally famous under the name of Mrs. Davison) as Mrs. Sullen.

"To which," so runs the bill, "will be added, for the first time, a new pastoral ballet, called *The Harvest Festival*. The music, entirely new, by Mons. F. M. A. Venua." On the same day that this old bill came thus under notice, I read in the obituary of the *Times* the words, "On November 5, at Heavitree, Exeter, Frederic Marc Antoine Venua, 86 years of age. Deeply regretted." Between the two dates, 1805 and 1872, lay a whole career. It merits to be noted, for it was not a common one. M. Venua passed from the Margate orchestra to that of the King's Theatre (the Opera-House), where he, for several seasons, composed and led the ballet music. Some one has referred to the time "when D'Egville danced to Venua's violin." A list of the violinist's principal compositions may be found in the British Museum Catalogue. Among them, and extending from 1809 to 1820, were *Pietro il Grande*, an historical ballet, the overture to which was long a favourite in our theatres; *Borea e Zeffiro*, in which was a popular Gavotte; *I Contadini Tirolesi*, a pastoral ballet; *Psyche*, a mythological ballet, the music of which was frequently played at the Vienna residence of the old Prince de Ligne during the Congress; *Zelise, ou la Forêt aux Aventures*, and *La Paysanne Supposée, ou le Mariage Clandestin*. Now that the Ballet in its ancient beauty no longer exists, the few survivors of these early days will be glad to be reminded of the once familiar names and graceful music. Ultimately M. Venua withdrew from the Opera to devote himself to private teaching. He settled in, or near, Reading, in which town he may be said to have created a taste for music, and to have made some of the townsmen good vocalists and instrumentalists. M. Venua's annual concerts there used to stir the county as a great musical festival; and in acknowledgment of his useful and gratuitous public services in promoting a musical taste, M. Venua was presented with a testimonial in the form of a piece of plate. After a time this artist, who survived nearly all who had laboured with him in early days, retired altogether into private life, but he never abandoned his beloved violin. He was often to be found in the orchestra at Windsor Castle. He now belongs to musical biographers. When living, he did not lack a poet. The author of *Reminiscences of the Opera*, among other things, has chronicled the following—

"And I have seen a troop of gods,—
It really was a sight entrancing,—
All mute and motionless as clods,
Till Venua's *archet* set them dancing."

J. D.

THE LATE DR. HUSENBETH.—I beg to offer my humble tribute to the memory of the venerable F. C. H., whose removal from our front ranks is the occasion of deep-felt and widely-extended

sorrow, by furnishing an account of the number of his much valued contributions to "N. & Q."

Commencing in 1854, in 1st S. ix., no less than thirty-eight volumes have continuously been enriched by the productions of "his varied and learned pen," making up a total of accepted articles perhaps unequalled by any other contributor: 1st Series, 102; 2nd Series, 261; 3rd Series, 502; 4th Series, 440; total, 1,305.

The following lines exhibit a "mind's eye" portrait of your "faithful old friend":—

"A venerable aspect!

Age sits with decent grace upon his visage,
And worthily becomes his silver locks:
He wears the marks of many years well spent,
Of virtue, truth well tried, and wise experience."

J. MANUEL.

I was considerably grieved on opening the last number of "N. & Q." to find announced therein the death of the Very Reverend Dr. Husenbeth, better known to its contributors as F. C. H.

His information on almost every subject ventilated in the pages of "N. & Q.," and his cheerful readiness to respond to any question on which his knowledge could be brought to bear, must render his loss a matter of individual regret to all readers of his favourite journal.

Having at various times received much attention and kindness from its contributors, it is on my mind now to ask if any one who had the privilege of Dr. Husenbeth's personal friendship would kindly give some short account of the learned life and career of our departed friend, feeling assured it would prove of the greatest interest to any one knowing him, however indirectly, or even through these pages alone.

EDWARD C. DAVIES.

[Dr. Husenbeth was seventy-six, not eighty-six, years of age at the time of his death.]

POPE'S SKULL.—I happened to be at Twickenham the other day, and I called on an elderly lady named Mason, residing nearly opposite the post-office. She very readily showed me the first cast produced from the model of Pope's skull, taken by her husband. She said that she had the original mould still in her possession, and would dispose of them. The pedigree of these articles seems indisputable. Phrenologically speaking, the skull was very small—about the size of that of a seven-stone jockey, or boy of fifteen. Assuming the average weight of the human brain to be fifty ounces (which is under the average), the cavity seemed hardly enough to contain that weight of brain. It has been doubted whether the skull from which this cast was taken was really that of the poet; but the place of his burial is well known now, and must have been as well known then. In the correspondence which has taken place in the public papers on this point, a writer assumed that the vicinity of the river would have destroyed all vestiges of the body. If the flesh had disappeared

through the agency of the water, the bones would have remained, and from one of these the cast was taken.
J. WILKINS, B.C.L.

PROVISIONS IN 1690.—A comparison of the former with the present price of meat, poultry, and articles of food may be worthy of a note. The following prices are extracted from a small but very closely-written diary, kept very minutely and carefully, which is in my possession:—

"At Worly Common, near Rufford, 1689 and 1690.
for a brest of mutt. 1s. 4d. and 3 bottles of Ale 6d., for nutmegs 7d., peper 4d., mustard 1d. ... 00 02 10
for a hine quarter of Lambe y^e 29th (May) ... 00 01 10
for a neck of mutton y^e 29th ... 00 00 10
for a stone of beef y^e 30th ... 00 07 6
for 3 macrile 7d., bread 3d., ale 1s. ... 00 01 10
for 6 chicking y^e 30th ... 00 03 0
for ½ a dish of butter 30th ... 00 00 6
for a q^u of a peck of salt ... 00 00 2
for 6 bottles of Ale y^e 30th of May ... 00 01 0
for a quart of creame y^e 31th ... 00 00 6
for 3 quarts of milke y^e 31th ... 00 00 3
for a line of mutt. y^e first of June ... 00 01 6
for a pinte of white wine ... 00 00 6
for ½ of a peck of flower ... 00 00 5
for anchoves ... 00 00 2
for 3 dishes of butter and a ½ dish ... 00 02 0
for 4 quarts and a pint of milke ... 00 00 4½
for a necke of mutton y^e 10th of June ... 00 01 2
for sillibubs 1s., straburys 6d. ... 00 01 6
for Jack's dinner at Mrs. Crump's given him for Mr. Haniangs, Dr. Willie Appoticiary, Tinctur of Sulfer and surrow of violets I had for my cold and p^a Mrs. Sherbolt y^e 14th of June 1689 for him ... 00 02 6
for mutt. a neck y^e 18th of June ... 00 01 1
for a coach hier a Wensday y^e 19th ... 00 00 6
for sage and dandilion for posset for Owen y^e 13th of June ... 00 00 2
for y^e two coach horses, hay and oats from y^e 12th to y^e 14th of June, being when I went up by my selfe to London from Wurly common and bating y^e chessnuts ... 00 08 8
for a bottle of wine y^e 28th of June from y^e french mans against y^e old tube in Newport street and another y^e 29th ... 00 02 4"

We will leave him enjoying his wine in London; perhaps at another time I may give the prices of clothes, horse-keep, fodder, and general household expenses and gifts, as the diary is very full and explicit upon every amount laid out.

C. GOLDING.

Paddington.

FOOLSCAP.—In a *Handy Book about Books*, the author, Mr. John Power, gives the following explanation of the origin of foolscap paper. It is the generally accepted one, and runs thus:—"It is stated that when Charles I. found his revenues short, he granted certain privileges, amounting to monopolies, and among these was the manufacture of paper, the exclusive right of which was sold to certain parties. At this time, all English paper bore in water-marks the royal arms. The Parliament under Cromwell ordered that the royal arms

be removed from the paper, and the fool's cap and bell to be substituted." Mr. Power adds, "This statement requires authentication," and he refers to Chambers's *Book of Days* (i. 533), where the statement is not authenticated. Chambers says, that the foolscap paper was "originally marked with a fool's head, wearing the cap and bells. This curious mark distinguished the paper until the middle of the seventeenth century, when the English paper-makers adopted the figure of Britannia, and the continental makers other devices." Thus Power assigns the origin of foolscap to the date at which Chambers says it ceased to bear that distinctive mark. That the foolscap paper was known before the time at which it is said (by Mr. Power and others) to have first borne the impression from which it derived its name, is clear from this fact:—Charles I. held a Council early on a morning in May, 1640, at which he announced his intention to dissolve the "Short Parliament," and was encouraged by Strafford, Laud, &c., who advised the King to rule absolutely. Sir Harry Vane made notes at the Council Board of what was being spoken and suggested; and these notes, so fatal to Strafford and to Laud, are described as filling "three sides of foolscap paper." D. J.

[On this subject see "N. & Q." 2nd S. i. 251; 4th S. vi. 417, 557.]

"BALAAM'S ASS."—The inclosed curious extract, copied out of a MS. book in my possession, may perhaps interest some of the readers of "N. & Q." The MS. in which it is contained was written in 1715, but there is a note on the title-page stating that its contents were "taken out of a manuscript of Mr. J. Midgley's," and the initials "I. M." inserted in parentheses in the extract are his.

I have copied the old spelling and punctuation exactly, and present it to your readers as it is written in the MS. Perhaps some of them may be able to inform me whether they have met with any similar prophecy. I shall be glad also to be referred to any memoir or historical notice that may exist of Councillor Williams, the unfortunate author of the prophecy:—

"In K: James y^e 1st time, there was a Book came forth full of Invetives against y^e King & Court called Balaams Ass, upon w^{ch} these prophetick verses following were made by one Mr. Williams a Councillor of y^e Temple, but a Roman Catholick, Who was Hang'd, Drawn, & Quarter'd for it at Charing Cross.

Some years since Christ rid to Court,
And there He left his Ass:
Y^e Courtiers kickt him out of Doors,
Because they had no Grass, (Grace)
Y^e Ass went mourning up and down,
And thus I heard him Bray,
If that they could not give me Grass,
They might have given me Hay.
But Sixteen Hundred Forty three,
Who so e're shall see that Day,
Will nothing find within that Court,
But only Grass and Hay. &c.

It was truly Fullfill'd, & as reaily discovers y^e Mighty

Concern, & great Hand y^e Papists had, by y^e Agents of Cardinall Richue in fomenting y^e late Rebellion in England, & y^e Parlam^{ts} by y^e misled Cityzens Intrest of London, in a Tumultuary manner by y^e Insurrection of y^e Apprentices, forcing K: Cha: y^e 1st & his family from White Hall anogs 1641, Whereby y^e Court was uninhabited, save by a Gard of Souldiers, for to my (I. M.) knowledge where I was an Eye Wittness in y^e beginning of anogs 1648: 5 years after y^e Limited time of this Proph^t, where I observed y^t y^e fine Pavem^t in y^e great Court of W^{to} Hall where y^e Courtiers did use to walk, was wholly overgrown wth Grass, so high y^t it might have been mown for Hay, Besides y^e Hay w^{ch} lay scatter'd up & down, Part of y^e Forrage for y^e Soldiers Horses."

J. L. L.

HOMONYMS.—Lord Stanhope, in his speech at the dinner to Mr. Thoms on November 1, pointed out the resemblance in sound, and entire difference in meaning between the Arab. *shareef* (often written *cheriff* or *sheriff* in Eng.—see Webster) and the Eng. *sheriff*; and he also remarked upon the similarity of form and even of meaning, and yet the entire absence of etymological connexion, between *equerry* and the Lat. *equus** I can cap these two examples by a still more perfect *homonym*. In Lowland Scotch, *cauld* means *cold* (cfr. the A. S. *cald*, and Old Friesic *kald*), whilst in Romansch the same word *cauld* † (= Fr. *chaud*, from Lat. *calidus*) means *hot*! F. CHANCE.

Sydenham Hill.

THE METRE OF TENNYSON'S "CHARGE OF THE SIX HUNDRED."—In a review of Mr. Bennett's

* Lord Stanhope was not, however, altogether right in deriving *equerry* from the Fr. *écuyer* (old Fr. *escuyer*), of which the genuine Eng. form is *esquire*, with the original Lat. *s* preserved. Indeed, Mahn (in Webster), and with him Wedgwood (in his last edition), derive *equerry* from the Fr. *écurie* (stable), and do not allow that *écuyer* has anything to do with it. And they are unquestionably right, so far as the form of the word *equerry* and its now disused but primary meaning of *stable* (see Webster) are concerned; but I think that Ed. Müller has shown more penetration when he says that the secondary and now only meaning of *equerry* (viz. master of the horse) has probably been borrowed from *écuyer*, in consequence of the great similarity of sound between *écurie* and *écuyer*, and of the circumstance that in old Fr. *escuyer* d'*escurie* was used to mean "a query in a prince's stable, the gentleman of a lord's horse." *Écurie* and *écuyer* have, however, nothing whatever to do with one another, for the former comes from the O. H. G. *scura*, *skiura*, N. H. G. *Scheuer* (barn), whilst *écuyer* comes from the Lat. *scutum* (Fr. *écu*).

† These two words strongly support my theory that where (as in the Fr. *chaud* from *calidus*) an *l* seems to have been changed into a *u*, the *l* has really dropped, and the *u* merely serves to mark the change of sound which the vowel immediately preceding the *l* has undergone (partly no doubt from contact with the *l*)—for in them the *a* has unquestionably become *au* and the *l* remains. See "N. & Q." 4th S. viii. 535; x. 124 (note 3); and also Diez, *Gramm.* 3rd ed. p. 133, where he tells us that in Romansch *a* often becomes *au* before *l* and *n*, as in *cauld*, *aunt* (Fr. *haut*, Lat. *altus*), *fauls* (Fr. *fallx*, Lat. *falsus*), and *aungel* (Lat. *angelus*).

Contributions to a Ballad History, which appeared in the *Examiner* during 1869, I find—

"Among those old ballads, which are far less known than they deserve to be, is one from which Tennyson must surely have derived the fine movement of his 'Light Brigade.'

"Here is a single stanza:—

"Agincourt, Agincourt!
Know ye not Agincourt?
Where our fifth Harry taught
Frenchmen to know men;
And when the day was done,
Thousand there fell to one
Good English bowman."

Now this ballad, which appears in vol. ii. of the Percy MSS., is there stated to be of early date, not long anterior to the civil war.

Of Drayton's ballad I know nothing, but he wrote *The Battle of Agincourt* in a regular *Epic* metre. Can Mr. AUSTIN DOBSON throw further light on the authorship of the *Percy Ballads*?

H. A. B.

EPITAPH.—The following epitaph I copied in the burial-ground of the ancient parish church of St. Tudno, on Great Orme's Head:—

"In affectionate remembrance of John Mather, late of Derby, born 1794 Jan. 26. Died 1867 Nov. 28.

'Non Sine Lacrymis.'

Upon this grand old mountain's craggy side,
In faith and hope we lay him down to rest;
Where Tudno made his consecrated nest
Ages ago; where penitents have sighed
And saints have found it good to abide
In sweet communion with their Saviour blest;
Where silvery notes of praise to him address'd
Commingle with the solemn rolling tide.

'Non Sine Lacrymis,' we lay him down
His grave o'er shadowed with the sacred sign
Of him whom he confessed, 'Lo! he is mine
And I am his,' now to his presence flown:
While we like him, the thrilling call hope on
To hear one day,—"Servant of God, well done!"

SIMEON RAYNER.

LONGEVITY AND HISTORICAL FACTS.—As an example of the distance of time that may be spanned by a few links, I may cite the following, of which I am personally cognisant, and of which there can be no doubt, from one of the parties being in a position of society that enables us to fix the precise date of his birth. When I was a boy I was acquainted with an old woman, Margaret Clench, who lived in a cottage within the Drumlanrig domain, at a short distance from Drumlanrig Castle. She had been in her youth in attendance on Catherina Hyde, the Duchess of Duke Charles of Queensberry, and spoke in high terms of admiration of her former mistress. Here then, between myself and 1698, when Duke Charles was born, 174 years ago, and before the Scot Union, we have only two people, Margaret Clench and Duke Charles.

But I may give another instance of the period of

time that may be spanned by two individuals. A friend, who is now beside me in the best of health, reminds me that his father was born in 1722, dying in his eighty-sixth year in 1808, and therefore father and son extend over 150 years. Can any other example be given of such an extended span of life by father and son? In this case it will be observed that they have seen six sovereigns reign over Great Britain, including the exceptionally long reign of George III., namely, George I., II., III., IV., William IV., and Victoria. I am aware that Mr. Thoms looks with suspicion on all remarkable instances of longevity. He knows, however, that I am not easily satisfied in such matters, and I can assure him that in this case there is no doubt as to the correctness of this statement.

C. T. RAMAGE.

THE MORAVIANS.—The following note about *Wanley Penson*; or, *the Melancholy Man*, a miscellaneous history (London, Kearsley, 1791, 3 vols.), is worth making a note of:—

"For some account of this singular sect (the Moravians) see an interesting work, improperly denominated a novel, entitled *Wanley Penson*."—*Lancashire*, by J. Britton, 1818, p. 307.

I find by the British Museum Catalogue (the most wonderful in the world) that a so-called second edition was published in 1792, being a second edition of the title-page only. OLIPHAR HAMST.

ROBESPIERRE v. VOLTAIRE.—I have been reading lately an able essay on "Panthéism," by the Rev. Dr. Rigg, Principal of Westminster Training College, which appears in the *Course of Lectures delivered at the Request of the Christian Evidence Society* (London, 1871). He says there (p. 49):—

"What Robespierre is reported to have said with reference to political government and national well-being, that, if there were not a God, it would be necessary to invent one, is felt by Pantheistic philosophers to be true in regard to nature."

This is no doubt a striking saying, but it is a mistake to ascribe it to Robespierre, who, if he ever made use of it, borrowed it from Voltaire. It is found, as I show in my *Beautiful Thoughts from French and Italian Authors* (p. 372), in Voltaire's *Épître à l'Auteur du Livre des Trois Impôtiers*:

"Si Dieu n'existait pas, il faudrait l'inventer."

And so much pleased was Voltaire with this verse that he wrote to Saurin, 10th November, 1770:—

"Je suis rarement content de mes vers, mais j'avoue que j'ai une tendresse de père pour celui-là."

C. T. RAMAGE.

THE TYCOON OF JAPAN.—It is quite true that the term Tycoon means Great Prince, but it was a misnomer, as it was in reality one of the Mikado's titles, and was adopted by the Government of the Shôgun in their dealings with foreigners, to help to keep up the delusion that the Shôgun was the sove-

reign of Japan. The original name of the office was Sei-i-tai-Shôgun, i.e. Barbarian-exterminating great General, and it was conferred by the Mikado from time to time upon men of rank, who led armies against the wild people of the north. Yoritomo obtained from the Court a great increase of power, and virtually wielded the whole administration of the Empire. He was created Sei-i-tai-Shôgun in 1192, and his sons, Yoriyô and Sanétomo, were successively appointed to the same office. It subsequently became hereditary in several other families, but there were times when there was no Shôgun, and neither Nobunaga nor Taikô Sama, both of whom possessed the real power, held the office in question.

F. O. ADAMS.

Queries.

MARIE FAGNANI.

That slovenly record of frivolity and vice, called *George Selwyn and his Contemporaries*, presents many points for observation; but I am only about to notice one, which seems to me a very curious bit of secret and disreputable history. Mr. Hayward notices it but slightly in his review.

Marie Fagnani, afterwards Lady Hertford, was believed (says the Editor, Mr. Jesse) to be the daughter of either the Duke of Queensbury ("Old Q.") or of George Selwyn; and he adds that each of them believed himself to be the father.

The Duke does not appear to have shown at any time the least affection for the girl; but, in that paragon of profligates, that proves nothing.

On the other hand, Selwyn had the most frantic degree of love to her from her birth, and appears to have tormented himself and many other people in the most extraordinary manner till he got her to live with him, which she eventually did to the end of his life.

Thirdly, Marquis Fagnani, who ought to have been her father, is constantly called so, and "her parents" spoken of, throughout the letters. But neither does this actually prove anything, for it might only mean what was nominally or legally so.

Again, Selwyn's correspondents perpetually speak to him of "Mie Mie," as she was generally called, as "your child," "your own child." But this also is not conclusive, as it might only mean a child whom he had made such a favourite of that she might almost be looked on as his own.

The subject is over and over again referred to in the letters, and it is most singular that there is nothing conclusive, in the positive sense, to be found throughout. But the following references, all taken from the fourth volume, may be worthy of more particular notice.

The nearest approach to evidence that it was a disputed paternity, as above noticed, is in p. 134, where that most unreverend person, the Rev. Dr. Warner, tells Selwyn that he had observed signs

of likeness in Marie Fagnani to the Duke; and adds, "but on that subject you and he will never be *d'accord*."

Again, in p. 349, Warner speaks of the Duke with hardly any disguise as the father.

These two passages, considering to whom they were addressed, are odd enough, if the writer had any notion that Selwyn was the father, or thought himself so; but perhaps in the unbridled immorality of those times they are nothing remarkable. There is another far more material passage, which it is marvellous that the Editor says nothing about, and which seems wholly conclusive against the possibility of Selwyn's paternity. It is in pp. 193-196, in which Warner, who evidently knew as much of the matter as any one, proposes to Selwyn, as the only way in which he can have the company of Marie Fagnani, that he should marry her. He says much about the incongruity of age (sixty and twenty) and other things, but not a word of the monstrosity of the suggestion, which even in those times, and even if the marriage was only to have been a form, would in the case supposed have been surely intolerable.

I will only add that the passage in which the apparent relation between Fagnani and Selwyn is brought into the most grotesque relief is in p. 48, in which some one says to Selwyn, "The father" (Fagnani) "will say to you, There's your child"; and that the strongest passage in favour of Selwyn's being the father is in p. 199, where Lord Carlisle, who was no fool, tells Selwyn of the grief of some one who had lost a favourite child, as "what *you alone* can enter into."

I am curious to know if any of your readers can throw any light on this puzzle. LYTTELTON.

FLY-LEAF MS. VERSES.—At the end of a copy of Sidney's *Arcadia* (edition of 1613), in the Library at Charleston, South Carolina, I found a set of verses (six) written in the character of the seventeenth century, and without any stops.

I give below the first two verses, and would ask whether any of your correspondents could light on the author:—

"Sweet if thou wilt be
As I am to thee
Then will Cupid's mother
Let ther be no other
He or Shee
Then turne to me thou
Pretty little rogue
& I will turne to thee

Those faire eyes of thine
that do dazell mine
Like two starrs in heaven
that doe keepe there even
Course & shine
Then let us in conjunction be
& both our lights combine"

CRESCENT.

Wimbledon.

MILTON.—The late Mr. Heywood, in his work on the Earls of Derby, p. 29, says that "Milton decidedly had looser ideas on the matrimonial tie than our unfortunate poet," meaning Robert Greene. Is this the case? P.

FUNGUS IN BREAD.—In some recent publication an account has been given of the discovery of the growth of a certain fungus in bread, whereby the supposed appearance of stains of blood upon the host in mediæval times has been explained. What publication is this? B. F.

WEIGHT, IN SLEEPING AND WAKING.—Archbishop Trench, in his remarks upon the miracle of Christ walking upon the water, is said to have stated that the human body is lighter in sleep than in waking. Have any trustworthy experiments ever been made to verify this assertion? W. S.

A MINIATURE PORTRAIT in pencil of the Earl of Rochester, signed "D. L. delin 1671," was recently for sale in Somersetshire. Can any of the correspondents of "N. & Q." give a clue to the artist's name? A.

"THE KNIGHT OF THE GOLDEN FLEECE: A SKETCH FROM THE ANTIQUE."—This, dated 1835, is, perhaps, rather a comic poem on an ancient legend than what we should call a burlesque. Can any one tell me if it is in print? D.

RICHARDSON FAMILY.—I should be obliged for any information as to where I may meet with the subsequent descents of the following:—

1. John Richardson, great-grandson of William Belward, Lord of Malpas, temp. Rd. I., 1189-99.
2. Robert Richardson, who married Joice Fitzherbert, dau. of Nich. Fitzherbert of Burton Overy and Upton, co. Leicester, temp. Hen. VIII.
3. Robert Richardson, son of William Richardson, who married Sarah, dau. of Robert Harveye of Quainton, Bucks, about 1660. ROYSSÉ.

MARQUIS DU QUESNE.—I have seen a book in the Brit. Mus. dated early in the eighteenth century, containing a statement by the Marquis Du Quesne respecting certain charges made against him when he was Lieut.-Governor (or some office like that) in the West Indies.

Who was this Marquis Du Quesne? What office did he hold? Was he in the English army? What transactions can the book refer to?

E. F. D. C.

BUST OF NELL GWYNNE.—Is anything known of a bust of this celebrated beauty? It appears from the following passage from *The Royal Register*, vol. iii. p. 15, that such a bust was to be seen at Bagnigge Wells in 1779.—

"There is a small bust now to be seen of her at

Bagnigge Wells, formerly her country house, which, though badly executed, confirms the likeness of Lely's portraits."

EXE.

PAINTER WANTED.—I have just seen a pair of cabinet pictures painted on copper: one is a beautifully-executed landscape with figures; the other, a frigate on fire at night, the light thrown on a barge in the foreground and on the boats putting off from the vessel, and in the background a low coast line. On the back of this latter picture is written, I. Vander-hagen, 1715. I have searched several dictionaries of painters and some works on painting, but have not been able to find any account of I. Vanderhagen. If any of your readers could give me any information about this painter they would greatly oblige. LUSCUS.

Bristol.

JOHN THORPE, ARCHITECT.—I want to ascertain anything concerning this eminent man; all I know of him is gathered from a folio of autograph drawings and designs preserved in the Soane Museum. These serve to show that he was one of the greatest, if not the greatest architect of his day; but of his life or parentage I can ascertain nothing. He is represented in the group of architects on the podium of the Prince Consort Memorial. Is there a portrait or notice of his life to be seen? JENKIN JONES.

RUSSEL'S PROCESS OF ENGRAVING.—An engraving of Hagar and Ishmael was published on the 6th of May, 1851, which engraving was said to have been produced by a process invented by Samuel Russel. The print in question is a facsimile of one engraved by Garvaglia in 1823, and the process is probably one for transferring the lines of an engraving to a new plate. Can any of your readers inform me where I shall find a description of Mr. Russel's method? R. B. P.

"CONVERSATIONS AT CAMBRIDGE" (London, J. W. Parker, 1836, 12mo.)—Who is the author of this book? He dates it from Cambridge, and appears from the preface to be a clergyman. He says (p. 2) that he has been an attentive observer of our literature during the last thirty years, *i.e.* 1806-1836. His political creed differed from that of Macaulay's (p. 133). On p. 145 we have a conversation or remarks by "Edward Lytton Bulwer and T. M."—probably T. M. were the author's initials. He says, "My acquaintance with Kirke White commenced in the lecture-room of St. John's, towards the end of the October Term, 1805." His "first curacy was a parish in Cambridge" (p. 88).

OLPHAR HAMST.

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BEACON HILL.—The *Salisbury and Winchester Journal* of Sept. 21, 1872, copies from the *Guardian* of Wednesday previous the scene of the march past of the Autumnal Review at Beacon Hill:—

"At the time of the Spanish Armada, when the fiery herald that roused England to arms had flown over the towers of Longleat and the oaks of Cranborne, it lighted on some eminence, as we learn from Macaulay's ballad, to rouse the *shepherds of Stonehenge*. Where could the warning fire have rested so fitly on that occasion as on *Beacon Hill*!"

In which of Macaulay's ballads is this allusion to the *shepherds of Stonehenge* to be found?

SAM. SHAW.

Andover.

["Far on the deep the Spaniard saw, along each southern shire,

Cape beyond cape, in endless range, those twinkling points of fire.

The fisher left his skiff to rock on Tamar's glittering waves;

The rugged miners poured to war from Mendip's sunless caves;

O'er Longleat's towers, o'er Cranbourne's oaks, the fiery herald flew,

He rous'd the shepherds of Stonehenge, the rangers of Beaulieu."—*The Armada*.]

THE "ANACONDA."—Who wrote this story? I thought it was "Monk" Lewis, but I cannot find it in the list of his works. Is the story now procurable? H. A. B.

Replies.

"PHILISTINISM."

(4th S. x. 226, 281, 324.)

Being long accustomed to sing and play "Der Philister" from Methfessel's *Commersbuch*, knowing the terms "Philistine" and "Philistinism" in Carlyle and Matthew Arnold, and that in Germany it was a term of opprobrium used by the German students against outsiders, I was much puzzled as to how the application of it arose. Had the Bürger termed the Burschen "Philistines," the thing would have been natural, but the other way, which is the fact, seemed curious. However, in *Jena and its Environs*, by Dr. J. Günther, I found the following history of the origin of the term, which I now re-transcribe for the benefit of MR. BLENKINSOPP:—

"Of the old, old towers and gates (which anciently formed the entrance to Jena) the square one to the west still remains, and this is remarkable not only for its prison, called 'The Cheese-Basket,' but for four images of monkeys' heads cut in stone at the several corners of the gate itself. In a quarrel between the students and the inhabitants in the vicinity of the Johannis-Thor, the university 'boys' called the watchmen there 'the monkey-watchmen.' Angered at this, the watchmen vowed vengeance, and assembling one evening, they killed a young student who had taken no part in the disturbance. The ecclesiastical superintendent, Götte, preached a sermon at the boy's funeral from Judges xvi. 20, 'The Philistines be upon thee, Samson,' and on the evening of the same day the words echoed through every street, 'Philister über dir Simson!' From that hour the citizens of Jena were called 'Philister' by the students; and the name being carried to the other universities, it came at length to be applied by the college 'boys' throughout Germany to the Bürger-

folk. According to some this fight occurred in 1693 at the inn bearing the sign of 'The Yellow Angel.'

The term is, I think, not quite so universal as Dr. Günther supposes, but I will make inquiries on the subject, among my German friends who are qualified to give me every proper information. The first person I happened to hear make use of the word in Germany was a Berlin lawyer, who had studied in Jena, and who apologised for using an expression which he naturally presumed would be unintelligible to a Scotchwoman. He was very much surprised to be told that some of our writers had naturalized the term, and was still more amazed at my inquiries after the monkey-heads on the Johannis-Thor. The Jena students were always great "Renommists," as the proverb says—

"Wer kommt von Jena ungeschlagen
Der hat von grossen Glück zu sagen."

Translated by Carlyle:—

"Who comes from Jena *sine bello*
May think himself a lucky fellow."

"DER PHILISTER."

"Wisst Ihr was ein Philister heist?
Ich will sein Bild entschleiern!
Geht irgendwo ein finst'rer Geist
Behutsam wie auf Eiern.
Und trägt, geschmückt den hohlen Kopf
Mit Atzel, Haarsack, oder Zopf,
Der ist ein Herr Philister,
Hol' ihn der Kukul und sein Küster."

Wer, da, wo Traubensaft vom Rhein
Der Männer Herz erquicket
Der Göttertrank mit Gänsewein
In seinem Becher mischet,
Und wo ein freies Lied ertönt
Gesichter zieht und Seufzer stöhnt
Der ist ein Herr Philister, &c.

Wer immer von gesunkenen Staat
Und bösen Zeiten pimpelt,
Und jede kühne Männerthat
Spießbürgerlich begimpelt,
Und alle Musenkünste schilt
Weil sich dadurch der Sack nicht füllt,
Der ist ein Herr Philister, &c.

In Summa wer die Welt um sich
So dinkelstolz betrachtet
Als wär' sie seinem hohen Ich
Vom lieben Gott verpachtet,
Und drum verlangt mit dummen Groll
Dass, wie er pfeift, sie tanzen soll,
Der ist und bleibt ein Herr Philister,
Hol' ihn der Kukul und sein Küster."

The subjoined free but spirited translation I copy by permission from Prof. Blackie's *Musa Burschicosa*:—

"WHO IS A PHILISTINE?"

"A Philistine, what man is he?
I'll tell without dissembling;
A thing that seems to walk, d'y'ee see,
On eggs with fear and trembling.
And bears his empty head so big
With powder, tie, peruke or wig,
He is, he is a Herr Philister,
Him may the devil burn and blister!"

When true vine-juice from Father Rhine
The hearts of men inflameth,
Who with goose-wine, the draught divine,
In dull potato tameth.
And 'mid the free songs jovial tones,
Wry faces makes, and inly groans,
He is, he is a Herr Philister, &c.
Who prates and pules of evil days,
And always fears a crisis;
And when bold deeds set hearts a-blaze,
The poor thing criticises;
And every Muse's craft doth curse
That puts no money in his purse,
He is, he is a Herr Philister, &c.

The prig who looks on earth and sky
With cold conceited gazing,
As if God to his mighty I
Had let the world for grazing;
And claims that everything in life
Shall straightway dance as he shall fife,
He is, he is a Herr Philister,
Him may the devil burn and blister!"

In a note to his translation Prof. Blackie defines the "Philistine" as "a narrow, conventional creature, compounded of the Greek *Banousos* and the English *prig*." Can any one learned in German explain to me why "the cuckoo" should be a politer expression for "the deuce," and who his "sacristan" may be? The music of the song is admirable. GREYSTEIL.

Edinburgh.

O. B. B.'S VOLUME OF MS. POEMS.

(4th S. ix. 531; x. 14, 47, 86, 279, 361.)

I presume that I may take MR. ROYLE ENTWISLE to be the same as O. B. B., and the possessor of the MS. volume. He makes no reference to my special inquiry about the Mac-Flecknoe of his volume, and I presume that I may infer from his silence that it is, after all, Dryden's Mac-Flecknoe and no other. Would MR. ENTWISLE be kindly disposed, through your medium, to allow me an opportunity of inspecting this volume? "By far the major part of the volume," MR. ENTWISLE says, "must be the work of Dryden." Does MR. ENTWISLE mean that known works of Dryden constitute by far the major part, or that he conjectures by far the major part to be Dryden's? I need not point out the very great literary importance of anything new about Dryden. I venture to say that no one who has thoroughly investigated the question of the authorship of the *Essay on Satire*, or who is capable of judging by style only, can doubt that the poem is Buckinghamshire's (not Buckingham's, but Earl of Mulgrave, afterwards Duke of Buckinghamshire), and that Dryden is not the author. This was Sir Walter Scott's opinion. This was the positive conclusion of a very competent critic, Mr. Bolton Corney. I do not think that there can be the slightest doubt about it. Three years after the circulation of the *Essay on Satire*, which brought on the cowardly assault on Dryden, Lord Mulgrave wrote, in his *Essay on Poetry*, of Dryden,—

"The Laureate here may justly claim our praise,
Crowned by Mac-Flecnoe with immortal bays,
Though praised and punished for another's rhymes,
His own deserve that glorious fate sometimes."

And in a note on this passage in a later edition of the *Essay on Poetry*, Mulgrave positively asserted, "Mr. Dryden was both applauded and beaten, though not only innocent but ignorant of the matter."

I should like to know if the differences between the *Essay on Satire* in MR. ENTWISLE'S volume and the published essay which he speaks of are, or are not, the differences, many and great, between the two published editions of the poem? With which edition has MR. ENTWISLE compared his MS. copy?

Lockier's gossip is generally of little value, and his gossip about the authorship of the *Essay on Satire* is in contradiction to every known fact, and simply worthless.

I may, I hope, without discourtesy, suggest that the various communications of O. B. B. and MR. ENTWISLE about this volume show newness to the subject of Dryden and the literature of his time. MR. ENTWISLE recedes, in his communication at p. 361, from many startling statements and suggestions put forth by O. B. B.; for instance, as to a second Mac-Flecnoe, as to an anonymous author of all the novelties of his volume, who had probably helped Dryden to literary pre-eminence, &c. Now MR. ENTWISLE speaks of by far the major part of his volume being Dryden's authorship, and says that twenty-four pieces in the volume are unpublished. This last is a bold assertion from one who was, in the first instance, unaware of the previous publication of Mac-Flecnoe in the *Essay on Satire*, or the many pieces of Rochester and others contained in so well-known a miscellany as the *State Poems*.

In the interest of literature, it would be most satisfactory if MR. ENTWISLE would entrust you for a time with his volume, that it may be seen by competent judges. I shall be very happy to examine it, and make a report on the volume, which, in your columns, will be open to criticism. Having had occasion to go through several volumes of miscellaneous printed literature of Charles the Second's reign in the British Museum and the Library of Trinity College, Cambridge, I shall be much surprised if it does not turn out that some, if not several, of the twenty-four pieces spoken of by MR. ENTWISLE as unpublished are already in print.

W. D. CHRISTIE.

32, Dorset Square, N.W.

EPHING FOREST EARTHWORKS.

(4th S. x. 295.)

The ancient earthworks visited by B. H. C. are, I doubt not, those called Amesbury (or Ambresbury) Banks, which have been rendered famous by some historians as marking the spot where the

British army, under the courageous but unfortunate Queen Boadicea, was encountered by the Roman General Suetonius, who gained a most decisive victory over them.

Mr. Smart Letheuillier has given a description of the Banks in a letter to the renowned antiquary, Mr. Gough:—

"This entrenchment is now entirely overgrown with old oaks and hornbeams. It was formerly in the very heart of the forest, and no road near it, till the present turnpike-road from London to Epping was made, almost within the memory of man, which now runs within a hundred yards of it; but the entrenchment cannot be thence perceived, by reason of the wood that covers it. It is of an irregular figure, rather longest from east to west, and on a gentle declivity to the south-east. It contains nearly twelve acres, and is surrounded by a ditch, and a high bank much worn down by time; though where there are angles, they are still very bold and high. There are no regular openings like gateways or entrances, only two places where the bank has been cut through, and the ditch filled up very lately, in order to make a straight road from Debden Green to Epping Market. The boundary between the parishes of Waltham and Epping runs exactly through the middle of this entrenchment; whether carried so casually by the first settlers of those boundaries, or on purpose, as it was then a remarkable spot of ground, I leave to better judgments to conjecture. As I can find no reason to attribute this entrenchment either to the Romans, Saxons, or Danes, I cannot help concluding it to have been a British *oppidum*, and perhaps had some relation to other remains of that people, which are discoverable in our forest. It is distant from Fifeild, where the celts and forge were lately discovered, about ten miles, and about eight from Navestock Common, where we visited the Templum Alatum.*"

I have no doubt whatever but that the ancient Britons in their struggles for freedom met the Imperial Eagles very near this place. Gough seems to raise a doubt about the exact position of the combatants being at Amesbury, simply on the ground of what Mr. S. L. had stated. He also affirms that "the want of barrows is an argument that a great slaughter could hardly have happened here."† Philip Morant, the Essex historian, not willing to give up the point so easily, states that, "by comparing all accounts and circumstances, I am persuaded that the field of battle was between Waltham and Epping, or thereabouts; not far from London." I quite coincide with the opinion of this able writer; but as Tacitus, in his account, has not determined the exact spot, the subject is rather a conjectural one, and must, like many other things of a similar nature, stand open till something more tangible can be produced, for

"Who shall decide when doctors disagree
And soundest casuists doubt?"

W. WINTERS.

Waltham Abbey.

The "camp" described by B. H. C. is probably

* A sketch of the embankment will be found in Ogbourn's *Hist. Essex*, p. 218; also in the new Ordnance Survey Map of the parish of Waltham Holy Cross.

† Camden's *Brit.*, vol. i. p. xxxviii.

that known as *Ambresbury Banks*; it was visited by Lethuellier, and an extract from his description appears in Wright's *Essex*, ii. 467. It has been popularly called Boadicea's camp, but there is no record to give authority for such tradition.

At the distance of about six miles as the crow flies, E.S.E., some earthworks exist at Navestock Common. My private opinion, founded on an acquaintance with the nature of the intervening country, is that these two elevated points of land formed part of a chain or network of *beacon-hills*, of which some were fortified. This particular enclosure is well worth visiting by the curious; it is situated close to the high road, near the fourteenth milestone, one mile and a half S.W. from Epping.

WALTHEOF.

THE EFFECT OF ACCENT IN WORD-FORMATION (4th S. x. 346).—As MR. PAYNE states that "none of the writers on the formation of early English" have noticed this point, perhaps I may be permitted to inform your readers that the subject is treated in my *History of the English Language*, published by Messrs. Longmans & Co., 1861. At pp. 48-9 attention is called to "the wonderful influence that a mere shifting back of the accent has" in causing "synthetic languages generally to lose their grammatical inflexions, and so become analytic." The illustrations there given show that the same principle has been at work both in the Teutonic and the Romance branches of the Aryan group. And a passage at pp. 73-4 may be quoted as directly bearing upon MR. PAYNE'S views:—

"It is quite certain that the new words (that is the Norman element) retained for some time both their proper accent and pronunciation, only gradually conforming themselves to the genius of the English tongue. In this the tendency, we have seen, was to throw the accent as far back as possible, in French to throw it forward. Hence Chaucer constantly varies the accent of many new terms to suit his purpose, as *languagē* and *languaige*, *nature* and *nature*, *virtue* and *virtue*, *commandement* and *commandement*, *contraire* and *contraire*, *courage*, *pilgrimage*, &c. As soon as the accent was permanently shifted, the final *e* ceased to be pronounced, and the word became thoroughly *Anglicised*."

With regard to *nature*, where MR. PAYNE looks for the form *natter*, it may be mentioned that this word has been saved from such disfigurement by the influence of the root vowel *a*. Long *a* accented tends to become *ae*, or, as the Germans would say, suffers *umlaut*. Hence *father* is *fæther* in our northern Doric, and *nature* becomes *ndature* = *næture*.

There is, in truth, no more astonishing phenomenon connected with the growth of language than this very subject of accent. While its influence is practically unbounded in its constructive and destructive functions, its laws may be said to be still unknown. Thus, in spite of all the dogmatism of philologists, it remains a mystery why

accent should tend with amazing uniformity to shift back in old Greek and modern English, and to run forward in French, while in Italian it settles down in the middle of the word. The Latin *nation-em* infallibly produces *nation* in English, *nation* in French, and *nazione* in Italian. Why, again, is French always loyal to the Latin tonic syllable, while it is systematically ignored in English? And can any one tell why the tendency to withdraw the accent is still active in England, though apparently arrested in the colonies? How comes it that we now say *interesting*, *contemplate*, *ordinary*, *temporary*, and even *temporarily*, while our Transatlantic kinsmen still persist in pronouncing these and similar words after the fashion of the Pilgrim Fathers: *interestíng*, *contempláte*, *ordínary*, *tempórary*, *temporáritly*? This is all very *extraordinary*, as they would say, and utterly inexplicable to

A. H. KEANE.

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ENGLISH POETRY (4th S. x. 331).—When Chaucer is called the "Father of English Poetry," it is meant that he was the author who most influenced his successors. Lydgate and Occleve, James I. of Scotland and Bishop Gawain Douglas, all copied him closely, and Spenser evidently looked upon him as his best model. But if the question be, were there English poems before Chaucer's time? the answer is, that there is a considerable number of them; and, what is more, some are of considerable merit. The old English poems printed in Grein's *Bibliothek der Angelsächsischen Poesie* fill four hundred closed-printed pages. Then there is the *Brut*, by Layamon, about A.D. 1200, and the *Ormulum*, by Orm, nearly of the same date. Add to these the *Lays of Havelock* and *Horne*, *The Owl* and the *Nightingale*, the Poems of Robert Mannyng of Brunne, the *Chronicle* of Robert of Gloucester, *The Cursor Mundi*, Hampole's *Pricke of Conscience*, several alliterative poems, the poems in Weber's *Metrical Romances*, &c. In fact, a complete list would be a very long one. Your correspondent should consult Morley's *English Writers*, the first volume of which is entirely occupied with an account of the writers who preceded Chaucer; whilst specimens of these writings will be found in the *Specimens of Early English*, by Dr. Morris and myself. This work is in three volumes; the first, containing writings previous to 1298, is now in the press; the second, from A.D. 1298 to A.D. 1393, contains specimens from twenty authors, of whom Chaucer is, chronologically, the nineteenth, Minot the eleventh, and Barbour the sixteenth; the third, from A.D. 1394 to 1579, accounts for the authors between the times of Chaucer and Spenser. As an example of a really good pre-Chaucerian poem, I would point to the *Lay of Havelok the Dane*, written about A.D. 1280.

WALTER W. SKEAT.

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ORIGIN OF THE BALL-FLOWER IN ARCHITECTURE (4th S. x. 328.)—As an old admirer of this ornament in early architecture, and a lover of the beauties of the garden, I beg leave to differ from J. C. G. as to its origin. The expanding shell of the chestnut has been supposed to have given the idea, but the expanding buds of the pomegranate are the very things.

The conventional mode of representing the flower is with *three* petals—the pomegranate opens with four—and examples of it may be found with that number; but at this moment I am not able to quote a reference. H. T. E.

I have read somewhere, but where I unfortunately forget, that the ball-flower was suggested by the pomegranate, and was introduced out of compliment to Edward the First's queen, Eleanor of Castile, in whose native country the fruit, even then, probably grew abundantly. *A Handbook of English Ecclesiology* (Masters, 1847) says, that the ball-flower "has not unreasonably been supposed to imitate the little sacring bell."—P. 25.

ST. SWITHIN.

SCOTTISH TERRITORIAL BARONIES (4th S. x. 329.)—Peers of Parliament in Scotland, of the first or lowest rank of nobility, were not generally called barons, either in the Records of Parliament or elsewhere. They were designated lords, and to find one of their number described as the "Baron of ——" may well call for a protest on the part of SP. I am speaking on the general question, and am not cognizant of the particular case to which he refers.

While agreeing with SP., however, as to the necessity for a marked distinction between a peer and a commoner, I would hesitate before describing as a mere laird one who held a position, and exercised powers, such as had been held and exercised by a Cosmo Comyne Bradwardine of Bradwardine and Tully-Veolan, and his ancestors, since the days of King David the First. About the year 1500, creations of peers and grants of honours began to be regarded as separate from, and independent of, territorial grants, contrary to the ancient usage.

W. M.

Edinburgh.

SESQUIPEDALIA VERBA (4th S. x. 333.)—I have not "N. & Q.," 3rd S. viii. 396, cited by MR. PRESLEY, at hand. Probably the "word" there mentioned may have been the one in Shakspeare. If not, I would refer MR. PRESLEY to the following passage in *Love's Labour's Lost*, act v. sc. 1, where Costard says to Moth: "I marvel thy master hath not eaten thee for a word; for thou art not so long by the head as *honorificabilitudinitatibus*."

CCCXI.

[The word alluded to by MR. PRESLEY, as being in the 3rd S., was that cited by him on p. 333.]

RED SHAWLS (4th S. x. 331.)—*Sic vos non vobis*: have not shawls taken unto themselves the credit that belongs of right to petticoats? In an article called the "Great (Forgotten) Invasion," which Mr. Wilkie Collins has republished in *My Miscellanies*, p. 152, he states:—

"In those days the wives of the Welsh labourers were what the wives of all classes of the community have been wearing since—red petticoats. It was Lord Cawdor's happy idea to call on these patriot-matrons to sink the question of skirts; to forego the luxurious consideration of warmth; and to turn the colliers into military men (so far as external appearances, viewed at a distance, were concerned) by taking off the wives' red petticoats and putting them over the husbands' shoulders. Where patriot-matrons are concerned, no national appeal is made in vain, and no personal sacrifice is refused. All the women seized their strings and stepped out of their petticoats on the spot. . . . Thus recruited, Lord Cawdor marched off to the scene of action. . . . It was then close upon nightfall, if not actually night, and the disorderly marching of the transformed colliers could not be perceived. But when the British army took up its position, then was the time when the excellent stratagem of Lord Cawdor told at its true worth. By the uncertain light of fires and torches the French scouts, let them venture as near as they might, could see nothing in detail. A man in a scarlet petticoat looked as soldier-like as a man in a scarlet coat under those dusky circumstances. All that the enemy could now see were lines of men in red, the famous uniform of the English army."—Pp. 163-4.

ST. SWITHIN.

"MAS" (4th S. x. 295, 342.)—The ending *-mas* in Christmas, Lammass, Michaelmas, Martinmas, &c., is the A.S. *mæsse*, Ger. and Dan. *messe*, Swed. and Icel. *messa*, and the most probable account of it is, that it is from Lat. *missa*. Grein explains A.S. *mæsse* as the mass, or the festival on which high mass is said. We find also A.S. *mæsse-dæg*, a festival; *mæsse-æfen*, a vigil before a festival; *mæsse-boc*, a mass-book, &c. In the rubrics to my A.S. edition of St. Mark's Gospel, we find that the passage beginning at Mark vi. 17, is to be read, on "sancte iohannes mæssan," i.e. on the festival of St. John the Baptist; and the passage beginning at Mark viii. 27, is to be read on "sancte petres mæsse-dæge," on the festival of St. Peter. The occurrence of the single *s* in *mass* is really due to the loss of the final *e* in old English. Thus *richesse* has been cut down to *riches*, not *richess*, probably on account of the accent being thrown back. Compare also *call* with *recal*, as showing how variable is our orthography in this respect. Lammass is certainly the A.S. *hlæf-mæsse* or loaf-mass, a festival of first-fruits on the 1st of August.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

CAREWS OF GARRIVOE (4th S. x. 296.)—Y. S. M. will find a continuation of the pedigree of this family to the present time in *Collectanea Topographica et Genealogica*.

I saw the Castle of Garrivoe some fifteen years

ago. It is the smallest I ever saw. The spiral stone staircase had been torn away, but the vaulted floors remained. Near it was the ruined church, the windows of which were mere loopholes. It was probably one of the primitive churches of Ireland. I think it probable that in churches of this kind the principal light was admitted through the roof, with perhaps some view to the safety of those inside in cases of sudden attacks of barbarians.

It appears extraordinary that the arms of Lord Carew are, without any mark of difference, the same as those of the original stock, without any proof of his descent from it—for before a patent of nobility can be passed there is required a certificate of arms from the Heralds Office. A. Z.

ETIQUETTE AT THE MARRIAGE OF AN OFFICER IN THE ARMY (4th S. x. 312.)—In the course of thirty years' full-pay service, in all parts of the British dominions, I have never seen or heard of an instance of a "bride cake being cut with an officer's sword." The custom is certainly not *general*.

S.

ANCIENT CARP (4th S. x. 313.)—The following extract is not an answer to G. P. C.'s inquiry as to the authenticity of age of one particular carp, but taken in connexion with the subject, and as showing the mode practised to evidence the age of these fish, it may be worth reproduction in your pages:—

"Most visitors to France are familiar with the external appearance of the Château de St. Germain * * * and its pentagonal fosse. * * * I well remember the carp, which (like those still at Chantilly and Versailles) were almost tame, whilst some of them were so old that my father told me that one bore in his gills a ticket which proved him to be over two hundred years of age." *Note*.—"Some of the carp at Versailles are proved to have attained an almost incredible longevity, by silver rings, which, passed through their gills, are inscribed not only with the date when the ring was so inserted, but with the name of the courtier who inserted it."—*Recollections of Society in France and England*, by Lady C. Davies. London, 1872. Vol. i. p. 49.

J. MANUEL.

Newcastle-on-Tyne.

JOHN BLAKISTON (4th S. x. 329.)—The widow of John Blakiston did not receive the grant of money from the Parliament for the reason your correspondent suggests, as is proved by the following passage from the *Journals of the House of Commons*, 6th June, 1649:—

"Ordered, that the sum of three thousand pounds be paid unto the wife and children of John Blakiston, Esquire, a late member of this house, deceased, out of the estates of Sir William Widdrington and the Earl of Newcastle in the county of Northumberland, for reparation of his losses and sufferings by the said Earl of Newcastle and Sir William Widdrington."—Vol. vi. p. 225.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

A "PERCHER" (4th S. x. 332.)—A "percher," according to several seventeenth and eighteenth century dictionaries that I have consulted (including Bailey, and Cowell's *Interpreter*), was a large wax candle, chiefly used for the illumination of altars. It seems to have obtained its name from the "perch" or sconce into which it was fitted. Is it possible that Lord Bolingbroke, in the letter quoted by MR. PAGIT, intended, by calling the Queen a *percher*, to imply that she was wasting away?

The letter of Speaker Bromley about his friend's *perch*, I take to be of a very different derivation, though somewhat similar in meaning. Is it not a contracted form of *perishing*, and equivalent to death? Halliwell, in his *Dictionary of Archaic and Provincial Words*, gives the verb, "*perche*, to perish or destroy," quoting in illustration the following couplet from the Harleian MS. 2869, fol. 96:—

"And þif it be the woman in drynkyng,
And sche schal be delyverd withoute *perchyng*."

J. CHARLES COX.

Hazelwood, Belper.

MANSFIELD, RAMSAY & CO., BANKERS, EDINBURGH (4th S. x. 332.)—Mansfield's Bank was established in 1738, and was the first private bank in Edinburgh, except perhaps Coutts's, which is supposed to have had the precedence, Kinnear's being the third.

Mansfield, Hunter & Co.—perhaps the same bank under another designation—issued in 1761 five shilling notes, which were withdrawn. Perhaps also the later bank of Ramsays, Bonars & Co., which existed for many years, though I cannot find it mentioned after 1837, may have been the successor of the former.

Coutts's Bank continued in its original name till 1773, when it became Sir W. Forbes, J. Hunter & Co., being now and for some time merged in the Union Bank of Scotland. W. R. C.

CHINESE VASES FOUND IN EGYPT (4th S. x. 67.)—In a note to an article of the *Quarterly Review* on "Egypt and Thebes," No. cv., February, 1835, it is remarked that—

"Signor Rosellini showed the other day to a friend of ours, at Florence, a sort of smelling-bottle, evidently of Chinese porcelain, and with characters to all appearance Chinese. This was found by Rosellini himself, in a tomb, which, as far as could be ascertained, had not been opened since the days of the Pharaohs."

An account of such a vase, with a print, is to be found on p. 36 of Davis's *Chinese*, 3 vols., 1844. It is conjectured that these vases were obtained by the ancient Egyptians from the Hindoos, who, in their turn, got them from the Chinese by the ordinary channels of commerce. They have been found encased in mummies, and are of a much coarser make than the more modern porcelain.

J. A. F.

"IF THOU ART WORN," &c. (4th S. x. 294).—The verses are slightly misquoted from the little poem by Longfellow, entitled *Sunrise on the Hills*.

"If thou art worn and hard beset
With sorrows that thou wouldst forget,
If thou wouldst read a lesson that will keep
Thy heart from fainting and thy soul from sleep,
Go to the woods and hills—no tears
Dim the sweet look that Nature wears."

WILLIAM THOMAS.

"A TRUE MAPP OF THE TOWNE OF PLYMOUTH" (4th S. x. 255).—C. will much oblige me by giving me his authority for the discovery of the old map of the town and fortifications of Plymouth in the Office of Works, at the Dockyard, Devonport.

I have made diligent inquiry at the said office, and can hear of no such discovery. There must be some mistake in the matter. The title of the map as given by C. is as follows :

"A true Mapp and discription of the Towne of Plymouth and the Fortifications thereof, with the Workes and Approaches of the Enemy, at the last Siege, A. 1623."

This tallies exactly with that borne by one in my possession, with this single difference, that the date of the siege in mine is 1643, being the true date of the siege by Prince Maurice, and not 1623. This may be the printer's error, as no siege has been sustained by Plymouth of late years but by the royal army under Prince Maurice.

I think I can explain the mistake. About thirty or thirty-five years ago, when Sir David Milne commanded at this port, I placed my map in the hands of his son, the present Sir Alexander Milne, who copied it. Very likely his copy may have been left behind him when the Admiral's command expired, and so may have fallen into the hands of some one in Devonport, and thus may lately have come to light.

COLLINS TRELAWNY.

Ham.

EPPING HUNT (4th S. x. 373).—It seems strange that a gentleman who is "preparing a short guide to Epping Forest" should not be aware that the "Lord Mayor and Corporation" still "once a year into Essex a hunting go." D.

FAMILY IDENTITY (4th S. x. 329).—I have observed, like MR. BEALE, that relatives frequently come to resemble one another more nearly as "age, with his stealing step," overtakes them. There is another circumstance connected with the subject of family identity which has come under my notice, and I should be glad to learn if others have had any similar experience? I allude to the occasional startling likeness in the features of a newly-born infant, during the first few hours of its life, to those of some member of the family whom it afterwards did not resemble at all. I have also heard that the

face of a corpse will sometimes be found to exhibit a strong similitude to the lineaments of relatives to whom the living individual bore no apparent likeness. I say no *apparent* likeness, because a family type of countenance, modified and obscured, possibly during life, by the wear and tear of the intellect, the play of the feelings and passions, the manifold trials of existence, and the action of ill health, may resume the semblance of its original form in the still repose of death.

H. A. KENNEDY.

Waterloo Lodge, Reading.

DUPLICATES IN THE BRITISH MUSEUM (4th S. x. 332).—The above recalls to mind two vigorous letters contributed to the *Times* of May 17 and June 3, 1870, by G. O. Trevelyan, Esq., M.P., in which he states the number to be nearly 100,000 volumes, and suggests that they ought to be distributed to the thirty towns where the Public Libraries Acts have been adopted.

To this no valid objection could be raised; and when it is remembered that such recent publications as Pycroft's *Course of English Reading*, White's *Month in Yorkshire*, and many other works published within the last ten years, are out of print, it may be inferred what a boon the distribution of these duplicates (accumulated during the past century) would prove to the other large centres of population, as being of great use to the country contributors to "N. & Q." and other literary journals.

It is time that combined action, on the part of their representatives, should be taken by these towns. In many instances they could satisfactorily prove that they have as many visits made to their reference libraries, daily, as are made to the British Museum.

OWLET.

DR. TOMSON, 1817 (4th S. x. 351).—Looking over the Appendix to Sir Walter Scott's voluminous *Life of Napoleon*, and Las Cases' *Mémoires de Ste. Hélène*, as well as some other works, I can find no such name as that of Dr. Tomson among the foreigners attached in various capacities to the Imperial Eagle on his solitary rock. He may possibly have belonged to some of H.B.M.'s forces, but although I see, besides the well-known names of Barry, O'Meara, and Dr. Arnold, the names of Dr. Thomas Shortt and of Dr. Smith, that of Tomson is not to be met with. P. A. L.

HAUNTED HOUSES (4th S. x. 373).—It is quite true that there is a house in Berkeley Square (No. 50) said to be haunted, and long unoccupied on that account. There are strange stories about it, into which this deponent cannot enter.

LYTTELTON.

There is a house at Wallsend, near Newcastle, "closed, as being haunted." D.

HONE'S MSS. AND CORRESPONDENCE (4th S. x. 351).—Having carefully watched for an announce-

ment respecting the supplementary volume of the late William Hone's works, I can safely affirm that it has not been published. Possibly the Misses M. and R. Hone, 4, Milner Square, Islington, daughters of the late W. Hone, may be able to furnish either W. D. or your readers with the required information.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

This *Manchester Guardian* of December 6, 1871, has this paragraph:—

"A mass of materials, consisting of MSS. and curious extracts from old newspapers, was collected by Hone, of *Every Day Book* notoriety. Among the contents are numerous letters to Hone from well-known contemporaries of the bookseller and blasphemer, including Ireland, the Shakspearean forger, Leigh Hunt and his brother John, and William Godwin, the last of whom sends Hone an introduction to the British Museum 'respecting a work he is preparing for the press.' The memoranda relating to Wilkes, Churchill, and several other prominent men of their generation are full of interest. The collection is in the possession of Mr. Wentworth Sturgeon, of King's Bench Walk, Temple, who, we believe, contemplates the publication of a selection therefrom."

THOS. RATCLIFFE.

OLD ENGRAVINGS (4th S. x. 331.)—MR. AKHURST will find what he wants in *Le Peintre-Graveur*, par Adam Bartsch, Vienna, 1803-1821. If this is inaccessible, Strutt's *Dictionary of Engravers*, or, better still, Bryan's *Dictionary of Painters and Engravers* (the last edition edited by Stanley), will probably answer his purpose. Should he wish to go more deeply into the matter, he will find a *Catalogue Raisonné* of all the literature on the subject of engraving from its invention to 1844 in the *Print Collector*, besides which it gives a great deal of other information and fac-similes of collectors' marks, &c.

MEDWEIG.

ANONYMOUS PORTRAIT, 1796 (4th S. x. 352.)—The portrait referred to by J. B. as engraved by Sharpe (properly Sharp), after Opie, is that of Mr. Edward Long. In the Print Room, Brit. Mus., may be seen five states of the plate with a hat, and a sixth which shows how the hat was burnished out, the sitter's forehead and hair taking its place, much to the injury of the pictorial effect of the print, which had been one of the most brilliant of the English master's works. In the last-named state of the plate the arms are accompanied by the inscription, "Edward Long, Nat. 1734, Ob. 1813."

F. G. S.

WHALE'S JAW-BONES (4th S. vii., viii., ix. *passim*.)—The following abridgment from *The News*, Nov. 14th, 1819, and said to be extracted from a Gloucester paper, shows the fashion of "setting upright" the rib or jaw bones (?) of the whale obtained more than fifty years ago.

On Monday, Nov. 8th, 1819, an ebb tide left a large whale on the sands between Awre and

Frampton, on the river Severn. A general scramble took place for possession, and the huge carcass was speedily severed into portions and distributed over the country by the captors next day. This sudden spoliation prevented the distinct species to which it belonged being ascertained.

Its dimensions were—in length, 60 feet; breadth, 10 feet; width of the tail, 12 feet; the upper jaw, 9 feet, and the lower, 10 feet long.

The total weight of the carcass was calculated at nearly fifty tons. This stupendous cetacean being found "on the manor of H. C. Clifford, Esq., of Frampton, that gentleman claimed and secured the jaw-bones for the purpose of forming a gateway on his estate."

Perhaps some of your correspondents who may reside in or near the parish of Frampton might think it worth the trouble to ascertain if the "fishy" gate-posts are extant.

C. H. STEPHENSON.

19, Amphilh Square.

HERALDIC (4th S. x. 313.)—Such I believe to be the strict heraldic law as regards *differencing*. It has often been infringed—particularly in the use of seals. To a certain extent a licence is taken, and marks of cadence are generally given to houses rather than to individuals. There can be in practice no precise rule, as, for instance, in the case of a family of sixteen brothers. The label, crescent, mullet, &c., do not, I believe, belong to early heraldry as marks of cadence. In answering such general queries as M. A., JUN.'s, there is a difficulty in guarding against misconception, owing to the wide scope of his inquiry, should he require practice as well as law.

S.

"I LOV'D THEE ONCE," &c. (4th S. x. 333.)—See J. Sheridan Knowles's *Love*, act iv. sc. 4.

W. P.

Hackney.

WELL OF ST. KEYNE (4th S. x. 249, 318.)—Your correspondents have not answered my query, "By what authority Sir Joseph Bailey changes the scene of the legend from Cornwall to Brecknock?" There are but two wells, I suppose, one not far from St. Neot's parish, and another in the parish of Llangeney, near Crickhowel?

A. R.

THE SURNAMES ALLISON: ELLISON (4th S. x. 224, 323.)—I identify these with the Scandinavian personal names *Ali* and *Ell*, which appear to be distinct in their inception. Allison as a surname occurs among the early Danish names of the Norfolk coast, as does also the name *Ellis*. The former is found in the Danish parts of Cumberland, and *Alison* and *Ellison* within the "narrow slip of sea coast" along the eastern sea-board of the Scottish lowlands excepted by Mr. Cosmo Innes as free from suspicion of admixture of Gaelic. The Norsk proper name *Ali* is still borne by the

descendants of the Dublin "Ostmen"* in the orthography of *Alley*, and by the Scottish mountaineer in the names *Alister*, *MacAlister*, &c.; among English surnames in the form of *Aliston* (Ali's túnt). *Ali* is found in the Westmoreland place-name "Allithwaite," *Ell*i in Ellister, Argyll, and Elliston, Roxburgh. In Bowditch's *Suffolk Surnames*, which are those of the city of Boston, U.S., and its immediate vicinity, these names occur in endless variety, as Ales, Aliset, Alley, Allis, Allison, Allistre, Eli, Ely, Ella, Ellis, Eli-thorp, Ellison. Bowditch derives the English surname *Ale* from the liquor so named, and places the name *Allison* among what he calls "male female names." "Alison," he suggests (without probability, as I think, "is perhaps Alice's son." Cognate with these, from their distribution and surroundings, are the surnames Allin, Allen,† Allan, Allinson, Allenson, Allanson, Alenby, Alonby, &c.

MIDDLE TEMPLAR.

"MAN PROPOSES," &c. (4th S. ix. *passim*; x. 95, 323.)—Far higher than the antiquity derived from the Book of Proverbs is the Chinese aphorism come down from immemorial times—

"Jen schwo—Soo-tre, soo-tre.
Tien schwo—Wei-jau, wei-jau."

"Man says—So! so!
Heaven says—No! no!"

J. P.

TERMS USED IN CARVING (4th S. x. 249, 323.)—A longer list of carving-terms than that of Dr. Salmon is given at the beginning of *The Boke of Keruyng*, printed by Wynkyn de Worde, 1508 and 1513 (see *Babees Book*, &c., p. 265, E. E. T. S.). I think Mr. R. W. HACKWOOD is wrong in supposing that the terms are for "dressing (the viands) ready for cooking"; which he will see, if he specially notes the words, "if you mince him," in his quotation.

With regard to this *Boke of Keruyng*, it seems beyond doubt that Russell's *Boke of Nurture* is copied therefrom. (See Mr. Furnivall's supposition, *Babees Book*, p. cxii.) On the issue of this charming *Babees Book*, I noted in the margins all the similarities between the two books. The one helps

marvellously to correct misprints of the other. Take one instance:—

"After souper . . . be ware of cowe creme, and of good strawberyes," &c.

(*Boke of Keruyng*: *Babees Book*, p. 266.)

"Bewar at eve of crayme of cowe and also of the goote, hau; it be late, of strawberies," &c.

(*Boke of Nurture*: *Babees Book*, p. 123.)

The "good strawberyes" puzzled Mr. Skeat (see *Babees Book*, p. cxxii.); but Russell shows us that good is for goat.

Again, for the fish "salens" of *Boke of Keruyng* (*Babees Book*, p. 280), Russell has "soolis" = soles (*Babees Book*, p. 166, l. 724). Again, for "fruyter fayge" of *Boke of Keruyng* (*Babees Book*, p. 271, l. 10), Russell has "frutere sage" (*Babees Book*, p. 166, l. 708). Russell's poem is an excellent commentary on the *Boke of Keruyng* throughout.

JOHN ADDIS.

Rustington, Littlehampton.

LONDON SWIMMING BATHS (4th S. x. 83, 139, 262.)—Some years ago, about 1866, I think, Dr. Dudgeon wrote a pamphlet on this subject, and Dr. W. Strange two articles in the *Gentleman's Magazine*, New Series, "How, When, and Where to Bathe," vol. i. pp. 296–306 (1868), and "Swimming for the Million," vol. v. pp. 578–588 (1870), in which both writers find fault with the London baths on account of their being under cover and the water tepid, yet acknowledge that they are, on the whole, highly creditable to the parochial authorities, by whom, mostly, they have been erected—

"And if not equal in hygienic influence to open-air swimming-baths, they are, at all events, excellent swimming-schools; and as they are to be found in every quarter of the town, and their price is extremely moderate, it is the fault of the Londoners themselves if they do not learn to swim."

Dr. Dudgeon laments the destruction of the old "Peerless Pool," in the City Road, as the only open-air swimming-bath London ever possessed; but I, having been to see, did not care to plunge therein. Baths under cover he classes under the two heads of "cold" and "tepid," giving decided preference to the former; but of these, three are too small for swimming in with comfort, and the fourth, the Camden, in Hampshire Grove, Torriano Avenue, has ceased to exist, and its loss is not to be regretted; it was, *me teste*, comfortable, cheerless, dirty. Mr. HARRINGTON, perhaps, as an expert swimmer, considers the largest and deepest bath the best; and the largest baths, with one exception, being in private hands, and the expense of refilling with water considerable (7l. 10s. at the Lambeth, as Prof. Beckwith informed me), the water may not be changed as often as it should be; but I have usually found the parochial first-class baths—the Marylebone, close to Edgware Road Station; the St. George's, Buckingham Palace Road, and Davies Street, Hanover Square;

* The Norwegians who settled in the Irish capital.

† The suffixes *tán*, *ster*, *son*, *thwaite*, *set*, *thorp*, *by*, as well as the prefix *Mac*, are one and all Scandinavian.

‡ Mark Antony Lower gives this form among the patronymics derived from *Christian* names; but whence were derived *Christian* names? Many baptismal names, otherwise called *Christian*, show signs of Pagan origin. "Great numbers of them," Mr. Lower says, "have been assumed in the genitive case, as John Reynolds, for John the son of Reynold," &c. If my memory does not entirely fail me, "Ragnvald" was an Orkney Jarl of the heathen period. From this name, without doubt, we have the English surnames *Reynold*, *Reynolds*, Norfolk *Reynoldson*, Irish *Regenald* and *MacRagnall*, and Highland and Lowland Scotch *Ranald*, *Ronald*, *Ronaldson*.

the St. Pancras, King Street, Camden Town; the Westminster, near the School, and frequented by the pupils—clean and comfortable in all respects; and more than once have seen one or other of these being refilled with water. Having tried all the first-class baths, I consider the above the best, although they are small. Next year, perhaps, there may be good cold baths in the Thames opposite Battersea Park, in Victoria Park, and in the Serpentine; and there was a project of converting the Coliseum, Regent's Park, into a bath, but it seems for the present abandoned. The Crystal Palace Company might find it for their interests to add a swimming-bath to their other attractions, *pour les hommes*, during the summer months.

F. J. L., M.A.

St. Ambrose, Sandown, I. W.

WHITELOCKE'S MEMORIALS (4th S. x. 274, 300, 361).—The passage in Horace Walpole's *Royal and Noble Authors*, that Arthur Annesley, first Earl of Anglesey, was supposed to have digested White-locke's *Memoirs*, is, I believe, taken from the *Athenæ Oxonienses*, where, at p. 401, vol. ii., "Memorials of the English Affairs" are thus mentioned:—

"This is no more than a diary, which he began and continued for his private use. In this book you will find divers of his discourses made on various occasions. It was published by Arth. Earl of Anglesey, but with a very bad index to it, which is a disadvantage to the book in many respects."

Oldmixon, in his *Critical History*, i. 149, observes:—

"The preface to Whitlock's *Memorials* is supposed to be written by Annesley, the first Earl of Anglesey."

EDWARD SOLLY.

OLIVER CROMWELL AND THE CATHEDRALS (4th S. x. 221, 296, 336).—MR. BOUCHIER may rest assured that Oliver Cromwell had no more to do with the defacing of the sculptures in Salisbury Cathedral than any other member of the Long Parliament, who continued to sit in London after the king had removed to Oxford. If I were in London, I think I could probably give him the names of the persons who did, or who saw to the doing of these unfortunate acts of Vandalism. As I am not, I must content myself with pointing out when and by what authority they were done.

On the 9th of May, 1644, "the Lords and Commons assembled in Parliament" passed an ordinance—

"That all representations of any Persons of the Trinity, or of any angel or saint, in and about any cathedral, collegiate or Parish church or chapel, or in any open place within the kingdome, shall be taken away, defaced and utterly demolished and that all copes, surplices, superstitious vestments, Roods and fonts aforesaid, be likewise utterly defaced."

The authority provided to do these things was—

"The several churchwardens or overseers of the poor

of the said several churches and chapels respectively, and the next adjoining justice of the Peace or Deputy Lieutenant."—Scobell, *Coll. of Acts and Ordinances*, fol. 1658, pt. i. pp. 69-70. Husband, *Coll. of Orders, Ordinances, and Declarations*, fol. 1646, p. 487.

The date of the unhappy devastation at Salisbury is very nearly fixed by the following entries in the *Journals of the House of Commons*, 7th August, 1644.—

"Mr. Pierrepont reported the letter from Lieutenant-General Middleton of August 3 to Sir William Waller and that one attended at the door, with the Copes and Plate sent from Salisbury. . . . The Plate, Copes, Hangings, Cushion, and Pulpit Cloth, sent from Salisbury by Lieutenant-General Middleton, were all brought in to the view of the House: and it is ordered that the plate and Pulpit Cloth shall be restored, the superstitious representations upon them being first defaced. It is further ordered, that the Copes, Hangings, and Cushion shall be returned to Sir Wm. Waller: and that the superstitious representations upon them be defaced and destroyed: and that done, that the said copes, hangings, and cushion shall be sold; and the proceed of them employed and disposed among the soldiers that took them and brought them up."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"OWEN" (4th S. x. 166, 341).—"Owen," in Irish geographical names, without doubt means "river." It is more correctly written *Owan*, the Irish pronunciation of *anhann*. The Welsh surname is of different origin. It would certainly corrupt from Eugenius. Camden says, "Owen, Lat. Audoenus, if it be the same with S. Owen of France. But the Britans will have it from old King Oneus, father in law to Hercules; others from Eugenius, that is, noble or well borne. Certain it is that the Country of Ireland, called Tir-Oen, is in Latine Records, Terra Eugonii, and the Irish Priests know no Latine for their Oen but Eugenius, as Rothericus for Rorke. And Sir Owen Ogle in Latine Records, as I have bene informed, was written Eugenius Ogle." If the original name was Audoenus, we must look to the German for the etymology. Zedler mentions Owen, Owenus oder Audoenus (Johann) as the name of a celebrated Latin poet, born at Caernarvon. Audoenus would corrupt from Alduinus (Alduinus was Abbot of St. Jean d'Angeli, and Alduinus or Alduainus was a king of the West Saxons), from O.G. ald-win = amicus nobilis, or ald-winn = nobilis bellatar. Hence also the name Adalwin, ald and adal being the same word.

R. S. CHARNOCK.

Gray's Inn.

P.S. The Gaelic form of Owen is Aoghainn.

LEPELL FAMILY (4th S. ix. 506; x. 19, 98, 197, 237).—On communicating the information given about the naturalization of Claus Lepel, and his having been page of honour to Prince George of Denmark, I received from my friends the following statement of facts, which seems to show that there may be a very far off connexion between Molly

Lepel's family and my friends. Their family property, Nuendorff, can be traced as having descended in regular succession from father to son of the Von Lepels since the beginning of the thirteenth century. Before that time, some names are lost in the pedigree, but they held it in the twelfth century, as old papers, letters, and pedigree prove. Nuendorff is situated on the island of Usedom, which belonged to the Dukes of Pomerania; but as "Erich, Duke of Pomerania" was named King of Denmark, Sweden, and Norway, in the year 1397, it seems very likely that some members of the family Von Lepel may have accompanied their Duke, remained in Denmark or Sweden, which were united till 1523, and thus possibly one of them may have come to be page of honour to Queen Anne's husband, Prince George of Denmark.

GREYSTIEL.

MISS S. E. FERRIER (4th S. x. 226, 340.)—The names of this gifted novelist were "Susan Edmonstone." I long ago found the *Universal Biography* described her, erroneously, as "Mary."

Miss Ferrier was born in Edinburgh in 1784, and died there in 1854, being interred in the West Church Burying-ground. Her father was a colleague of Sir Walter Scott, both being Principal Clerks of Session, and Miss Ferrier was an intimate friend of the illustrious baronet, who, as is well known, greatly admired her works. W. R. C.

THE METRE OF "IN MEMORIAM" (4th S. x. 293, 338.)—An instance of the use of this metre will be found in the oratorio of *Belshazzar*, written by Charles Jennens, and composed by Handel, 1743. In the scene where Daniel is called upon to interpret the mysterious handwriting on the wall, the Prophet, after rejecting the king's proffered gifts, says:—

"Yet to obey his dread command
Who vindicates His honour now,
I'll read this oracle, and thou,
But to thy cost, shalt understand."

W. H. HUSK.

MR. BOUCHIER will find in Prior's verses addressed to Halifax, the following stanzas, quoted by Thackeray in his *Lectures on the English Humourists*:—

"So whilst in fevered dreams we sink,
And waking, taste what we desire,
The real draught but feeds the fire,
The dream is better than the drink.
Our hopes like towering falcons aim
At objects in an airy height;
To stand aloft and view the flight,
Is all the pleasure of the game."

It will be at once obvious to your readers that the metre of the above is precisely the same as that adopted by Tennyson.

WILLIAM THOMAS.

Miscellaneous.

NOTES ON BOOKS, ETC.

An Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland, forming an extensive Ordinary of British Armorialia. By the late John W. Papworth and Edward W. Morant. Issued to Subscribers. Parts XVI., XVII., and XVIII.

We have, when calling attention to the preceding parts of this storehouse of heraldic and genealogical information, so frequently pointed out the value of the work, and the extent of labour which its preparation must have entailed upon the late Mr. Papworth, that we may well content ourselves on the present occasion with congratulating the subscribers on its approach to completion; for we understand about 200 pages more will bring the work to a close. Mr. Morant deserves a good word too on the satisfactory manner in which he is performing his share in a very laborious undertaking.

Bibliotheca Hantoniensis. An Attempt at a Bibliography of Hampshire. By H. M. Gilbert. (Printed for Subscribers.)

A CATALOGUE of books already published on the subject of Hampshire is a good first step towards collecting materials for a complete history of the county, and therefore deserves a passing word of sincere praise.

The Mouldings of the Six Periods of British Architecture, from the Conquest to the Reformation. By Edmund Sharpe, M.A. (London, Spon; Birmingham, Birbeck.) We have only to record the progress of this work, of which the present number is the second, and it contains sixty plates or patterns of mouldings.

The Pleasant History of Reynard the Fox. Translated by the late Thomas Roscoe. (Low & Co.)

THOSE persons who are acquainted with this pearl of apologies will not be sorry to renew acquaintance with it in its present handsome form. It is illustrated by nearly one hundred designs by A. T. Elwes and John Jellicoe. These are noteworthy for grace and humour. Young readers will get as much fun out of them as out of the text. Illustrations and text together form a rare combination.

Little Men, Little Women, and Little Women Wedded (Low & Co.) are three stories by Louisa M. Alcott, already known to a numerous body of readers, and worthy in their new and pleasant shape to be known to all who have not hitherto made acquaintance with them. They are for young readers.

Handbook for the Breakfast Table. Varied and Economical Dishes. By Mary Hooper. (Griffith & Farran.) THERE may be greater objects of sympathy than persons who lack appetite for breakfast, but they are much to be pitied. A good breakfast eater is an enviable person, good in morals as in stomach, easy in his conscience and his digestion. Such excellent persons will find fresh bliss in Mary Hooper's pages; and poor creatures for whom breakfast has hitherto been without charms will find sensations unknown to them by reading this little handbook, and joys up to this time unattainable, by putting the receipts to the test of practice—daily.

The English Elocutionist. By Charles Hartly. (Groombridge & Sons.)

THIS is a collection of the finest passages of poetry and eloquence, especially fitted for recitation and reading aloud, with the pronunciation of proper names, for the use of students in elocution and the higher classes in schools. So says the title-page, and the volume acts up to its promise and purpose. Reading aloud,—from the pulpit to the parlour,—is, with rare exceptions, as bad

as it can be. The selection is made with great judgment, beginning with Byron's "Isles of Greece," and concluding with Lord Brougham "on his bended knees," that never-to-be-forgotten bit of pantomime, supplicating the Lords to pass the Reform Bill.

We have only space left to say of the magazines that they are all good. *Fraser*, *Temple Bar*, *The Cornhill*, *Macmillan*, *Tinsleys*, and *The Month* are evidently addressed to as many different classes of readers as there are periodicals.

On Friday evening Mr. Murray entertained at dinner the leading booksellers of London, at his annual trade sale, at the Albion, in Aldersgate Street, when the following orders were received for his various publications:—4,000 of the second volume of *The Speaker's Commentary* on the Bible, and 350 copies of the first volume; 700 Dr. William Smith's *Biblical and Classical Atlas*, part 1; 1,800 Dr. William Smith's *Dictionaries of the Bible*; 500 Sir Arthur Cunynghame's *Travels in the Caucasus*; 400 Mr. Charles Buxton's *Notes of Thoughts and Conversation*; 6,200 Mr. Darwin's new work on the *Expression of the Emotions in Man and Animals*; 1,100 Darwin's *Origin of Species* and other works; 1,000 Byron's *Poetical Works*, copyright edition; 550 Captain Duncan's *History of the Royal Artillery*; 1,100 Dr. Chaplin Childs's *Benedicite*; 300 Rev. Wm. Symond's *Records of the Rocks*; 1,130 Murray's *British Classics*; 2,200 volumes of *Grote's Historical Works*; 1,500 Milman's *Historical Works*; 2,900 Hallam's *Historical Works*; 350 Lyell's *Principles of Geology*, 2 vols.; 900 Lyell's *Students' Elements of Geology*; 1,500 Kirk's *Handbook of Physiology*; 300 Sir Roderick Murchison's *Siluria*; 1,000 Earl Stanhope's *Cabinet History of England*; 300 Prebendary Jervis's *History of the Church of France*; 2,700 Dr. William Smith's *Classical Dictionaries*; 7,200 Dr. William Smith's *Latin-English and English-Latin Dictionaries*; 350 Robertson's *History of the Christian Church*; 700 Borrow's *Lavengro and Romany Rye*; 9,500 Mrs. Markham's *Histories of England and France*; 1,400 Dean Stanley's *Works*; 12,000 Murray's *Students' Manuals*, or *Historical Class Books*; 1,200 Professor Newth's *Natural Philosophy*; 350 Clode's *Manual of Military and Martial Law*; 4,700 Dr. William Smith's *Greek Course*; 16,200 Dr. William Smith's *Latin Course*; 700 *Handbooks to the Cathedrals of England and Wales*; 8,000 Mr. Smiles's *Industrial Biographies*; 380 Wympster's *Scrambles on the Alps*; 500 Dr. Livingstone's *Travels in Africa*; 300 Birch's *Ancient Pottery*; 11,500 Little Arthur's *History of England*; 12,000 Dr. Smith's *Smaller Histories*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

WARNER'S RECOLLECTIONS OF HAMPSHIRE.

BEAUTIES OF ENGLAND. By Britton.

WHITTAKER'S LEEDS.

Wanted by J. S., 1, Richmond Gardens, Bournemouth, Hants.

Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

I. That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Cor-

respondent does not think worth the trouble of writing plainly.

II. That Quotations should be verified by precise references to edition, chapter, and page; and references to "N. & Q." by series, volume, and page.

III. Correspondents who reply to Queries would add to their obligation by precise reference to volume and page where such Queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omission.

HENRY K. (Edinburgh).—The volunteer system works satisfactorily.

Ouida is not a French word. The author who writes under that name was christened Louisa; of which Ouida was her infantile utterance.

MAJOR.—The trumpet or drum performance called the *Chamade*, is so named from the Italian *chiamare*, which is from the Latin *clamare*, to call or summon.

A. E. B.—The making-up and lettering of Backgammon boards like books can only be attributed to fancy; but the custom originated the idea that the game was not lawful, and that, under the guise of books, the purpose of the board might be overlooked.—They are in peace is evidently a sentiment illustrated in the hymn.

F. M. S.—It should rhyme to "rood."

F. E. C. B.—It is by poetical license that *Lords Lothian* and *Leven* are represented as receiving bribes to sell *Charles I.* to his enemies.

We hope J. McK. Kilmarnock, will not suppose that we regard any communication with indifference. Deferred is not rejected.

A Correspondent suggests that as Cumberland was obliged to sell his estate, because the Government of his day broke faith with him, and refused to repay him the sums he had advanced on his secret mission, the Ministers of the present time might do something for Cumberland's descendants, who have been reduced to poverty.

BEMBRIDGE LODGE:—

"'Tis better to have loved and lost,

Than never to have loved at all."

Tennyson, *In Memoriam*, c. xxvii.

IGNORAMUS.—The word "Penny," with one n, is not peculiar to the Oxford edition of the *Church Service*, 1872 (in the Gospel, 23rd Sunday after Trinity).

J. F.—P.—Received.

R. C. J. will kindly bear with patience unavoidable delay.

The Sizergh Ghost proves naturally to be Nobody. We have the best authority for stating that the room popularly called "the haunted room" never was flooded; consequently there were no planks to pull up as often as they were removed by the imaginary ghost.

OUTIS.—Where will a letter find you?

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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The best remedy FOR ACIDITY OF THE STOMACH, HEARTBURN, HEADACHE, GOUT, AND INDIGESTION; and the best mild aperient for delicate constitutions, especially adapted for LADIES, CHILDREN, AND INFANTS.

DINNEFORD CO. 172, New Bond Street, London, And of all Chemists.

LONDON, SATURDAY, NOVEMBER 23, 1872.

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Notes.

CHARLES LAMB AND HIS ESSAY ON
"WITCHES AND OTHER NIGHT-FEARS."

All lovers of *Elia* will remember Lamb's mention of Stackhouse's Bible in the above essay, and of the plate of the Witch of Endor that was the bugbear of his childhood.

The other day a copy of Stackhouse came into my possession—just the two huge cumbersome volumes Lamb describes. On receiving it, my first thought was of the essay, my first search for the Witch of Endor; but, behold, there was no Witch of Endor anywhere!

Of the completeness of my copy there is internal confirmation. The plates are all numbered, and form an uninterrupted series, and a descriptive list of them is prefixed to the second volume. It is true Lamb informs us he had never met with the book again since his childhood. There may, therefore, have been some confusion in his memory, or, not improbably, a plate such as he describes had been inserted in his father's copy from some other source.

That he substituted, however, in some degree, imagination for reminiscence in this essay is shown by another plate to which he refers—that of the Ark. On turning to this I was again disappointed. I looked in vain for the elephant and camel that

ought to have been "staring out of the two last windows next the steerage." There loomed the Ark, indeed; lazy and lumbering, in the middle distance. There were the sons of men, drunken and debauched, in the foreground, but the elephant and camel had paired off with the Witch of Endor.

In the description of the plate of Solomon's Temple, on the contrary, no discrepancy is observable.

It is quite true that the measurements are so precise, and the technical details so multiform and minute, that the simplest witted architect might rebuild that vast monument any day, on the strength of them.

The above remarks, need I say, have no critical pretence. Imagination or reminiscence, the essay is none the less an impressive and powerful verity.

While on the subject of Lamb, I may be permitted to revert for an instant to Mr. S. C. Hall's notable memoir of him, published in the *Art-Journal* in 1865. Most of the mis-statements in that paper, and especially the most glaring of them, were refuted by Barry Cornwall in his subsequent biography of our English Montaigne; but a graphic blunder has hitherto escaped detection. A woodcut sketch, given with Mr. Hall's article, purports to be a view of the "odd-looking, gambogish-coloured house," Lamb's first Enfield residence. It is nothing of the sort. The odd-looking house had long ceased to exist* when Mr. Hall's artist visited Enfield. The sketch in question represents (faithfully enough) the house of Lamb's next-door neighbours, in which he spent several years, and in a little back-parlour of which (be it venerated henceforth!), looking out through a cluster of apple-trees towards the New River and the Epping hills, some portion of his *Last Essays of Elia* was written. In that house I was born; in that back-parlour, at Lamb's elbow, much of my youthful leisure was spent. I see the room now—the brisk fire in the grate—the lighted card-table some paces off—Charles and Mary Lamb and Emma Isola (the "Isola bella whom the poets love") seated round it, playing whist—the old books thronging the old shelves—the Titian and Da Vinci engravings on the walls, and in the spaces between Emma Isola's pretty copies, in Indian ink, of the prints in Bagster's edition of the *Compleat Angler*.

That was its usual evening aspect; but at times there were great receptions—feasts of the poets—never-to-be-forgotten gatherings. Oh! then—for I was a book-loving, poet-worshipping lad—my heart gladdened and gretened; then I drank in, with insatiate ear, the inspired talk of Christopher

* At least in its original shape; it had been enlarged and altered so as to have no longer any identity with its first estate.

North and Wordsworth, of Procter, Hunt, Hood, and many more; then the old days of the Mermaid, when Shakespeare, and Ben Jonson, and Beaumont made the rafters ring with their divine wit and merriment, seemed come again.

I see that room once more, dismantled, disenchanted, the familiar presences vanished for ever, the hearth cold.

In my last Enfield vision of Lamb, he is walking by the side of an open cart, laden with his books, his face set towards London. T. WESTWOOD.

Brussels.

HENRY VIII. AND HIS SECRETARY AND. AMMONIUS.

Andreas Ammonius, a native of Lucca, died in 1517. He resided in England, where Leo. X. employed him in a public capacity. He became secretary to Henry VIII., and was on the most intimate footing with those two great scholars, Sir Thos. Morus and Erasmus. In *Epistolæ D. Erasmi Roterodami Familiares, Basilææ*. MDXLI., are several letters of his to Ammonius, showing how highly he was valued by the eminent Dutchman; "Vale optime Ammoni; frequenter ad nos scribas, rogo, gratius mihi facere potes nihil." Then again: "Cura ut recte valeas mi Andrea, mortalium omnium mihi charissime." Erasmus, in a letter of Oct., 1513, further says: "Eboracensis" (Cardl. Wolsey, Archbishop of York) "donavit me præbenda Tornacensi, sed ἀδῶρω δῶρω, si quid novetur res." Ammonius is the author of several poems: *Scotici conflictus historia; Eclogæ; Epigrammata*. Now, here is a long autograph letter of his, addressed by order of Henry VIII. (whose sign-manual it bears in full) to the Duke of Milan, from that very town of Tournay, which the English had just taken possession of, and of which Wolsey, as we see, had hastened to offer Erasmus the canonicate. This letter is historically interesting, the more especially that it gives the result of the dreadful encounter on Flodden Field, where the King of Scots, James IV., and the flower of his nobility, were slain, and of which Ammonius became the historian. (See the description, reprinted in 1809, under revise of Mr. Haslewood, by J. Smeeton, printer, 148, St. Martin's Lane. Sold by R. Triphook, Saint James's Street.) This letter begins thus:—"Henricus Dei Gra Rex Francie, et Anglie, ac Dñs Hibernie, Illmo, ac Exmo Principi Dño Maximiliano Beide grā Duci Mediolani id Amico ñro Carmo. Sat.;" and after many complimentary phrases, it goes on to say:—

"We have conquered the stronghold of the Morini,* from thence we moved towards Tournay, where we gave

battle on the 15th of this month (Sept.). We are now besieging it, and have already saluted the inhabitants with a few shot. They have asked for two days' truce, to which we have consented. This is all we have to say on the affairs of Gaul. As regards those of England, the King of Scotland, forgetting our relationship, our intimacy, and the most sacred treaties made between us, has sided with our enemies, and has invaded our Kingdom of England with a large army, all of which, with the exception of about 1,000 men, has been cut to pieces or taken prisoner. He first took a small town, undefended as it were, belonging to the Bishop of Durham. There, the illustrious Earl of Surrey, whom we had called from his Province to repulse the Scots, met them on the 8th of this month, and gave them battle. It lasted long and was most bloody, until by the blessed intervention of the Almighty, Avenger of violated treaties, Our folks had the uppermost; many of the Enemy's Nobility was slain. As to the King of Scots it is not yet known what has been his fate. This is what the Earl of Surrey, harrassed by this formidable encounter, signifies to Us in all haste, promising to write more fully a little later. He has written the same to our beloved Queen. As soon as we receive more ample details we shall let you know, not only that you may rejoice with us, but above all that you may render thanks to Almighty God, to whom all honour and glory is due. And if we can be of any service to your Interest or Dignity, pray rely upon it as from a sincere friend."

The letter goes on so for a whole page more, and ends thus:—"Et feliciter valete Ex Castris N^{ris} ap^{te} Tornac Die xvj Septembr MDXIIJ.

HENRY R."

And in a P.S. he adds:—

"Having written thus far we just learn for certain that the King of Scots himself was slain in the encounter, and his corpse having been recognized on the field of battle was carried to the nearest temple. His perfidy having received a more complete punishment than we could have wished.

AND. AMMONIUS."

P. A. L.

ECHOES.

Opening, the other day, Sir Thomas Overbury's works, my eye fell on this stanza in *A Wife*:—

"Women's behaviour is a surer bar

Than is their No! That fairly doth deny

Without denying. Thereby kept they are

Safe even from hope. In part to blame is she

Which hath without consent been only tried.

He comes too near that comes to be denied."

Quoting these lines, a friend asked me if I did not remember who had exactly taken up the echo of them. I knew that Overbury himself had said, "Who asketh faintly teacheth to deny," but this was certainly not an echo. I remembered too that "She half consents who silently denies" occurs in the translation of Ovid's *Helen to Paris* by Dryden and Lord Mulgrave. But neither was this the faithful echo required. The following lines were then placed before me by my friend, wherein was, assuredly, to be found an undeniable echo. It is Lady Mary Wortley Montagu's:—

THE LADY'S RESOLVE.

Written on a window, soon after her marriage, 1713.

"Whilst thirst of praise and vain desire of fame,

In ev'ry age, is ev'ry woman's aim;

* Morini, a people of Belgic Gaul, on the shores of the British Ocean; the shortest passage to Britain. They were called *Extremi hominum* by the Romans. This city, called Morinorum Castellum and Civitas, is now Mount Casel in Artois.—*Virg. Æn.* 8, Cæs. 4, *Bell. G.* 21.

With courtship pleased, of silly toasters proud,
Fond of a train, and happy in a crowd;
On each proud fop bestowing some kind glance,
Each conquest owing to some loose advance;
While vain coquettes affect to be pursued,
And think they're virtuous if not grossly lewd,
Let this great maxim be my virtue's guide—
In part she is to blame that has been tried.
He comes too near that comes to be denied."

If any one had accused Lady Mary of having stolen the last two lines, so clever a lady would probably have said that her mention of a "great maxim" was a reference to something that must have been previously published, and so would have escaped censure.

This subject of poetical echoes has been brought to my mind by a correspondent who has forwarded to "N. & Q." the following communication:—

"WHEN I WANT TO READ A BOOK," &c. (4th S. x. 10, 74, 138, 232.)—Tom Moore has put this thought into verse as well as prose. Under the head of "Literary Advertisement," in his *Humorous and Satirical Poems*, he sings:—

"Funds, Physic, Corn, Poetry, Boxing, Romance,
All excellent subjects for turning a penny;—
To write upon *all* is an author's sole chance
For attaining, at last, the least knowledge of any."

J. W. W.

Now, it is to be observed, with regard to Moore, that he was in the habit of versifying other people's thoughts. To give one instance. In the song beginning "While gazing on the moon's light," are the lines—

"The moon looks
On many brooks,

The brook can see no moon but this."

This image was a reproduction of Sir William Jones's thought: "The moon looks upon many night-flowers, the night-flower sees but one moon." Moore is no more the originator of the thought as to gaining knowledge of a subject by writing upon it than the writer in the *Times*, or the Archbishop of Canterbury, or Mr. Disraeli, or any other person, save the "real Simon Pure." In this case the great Lord Kames (Home) was the original author. In Lord Woodhouselee's (Tytler's) *Life of the Scottish judge and philosopher*, there are more than indications that Lord Kames's favourite method of investigating a subject was by writing a book upon it. Sir Gilbert Elliot one day expressed his sorrow to Lord Kames at his ignorance of a particular branch of political economy, and stated his desire for information. "Shall I tell you, my friend," asked Lord Kames, "how you will come to understand it? Go and write a book upon it." Lord Kames was born 1696, he died 1782.

Just as the claim of Lord Kames is apparently established, another candidate is suggested by a correspondent in California, who writes as follows:—"In one of your late numbers a correspondent suggests that the poet Moore was the originator of

the saying that 'The best way to become familiar with any given subject is to compose a book thereon.' There is a Eulogy of M. Pothier, the French jurist, prefixed to his *Treatise on Obligations*, uttered by M. le Trosne, King's Advocate in the Presidial of Orleans, in the University of Orleans, on the occasion of the death of the author in 1770. M. le Trosne applies the remark to Pothier as a principle acted upon by him. The form in which I have the treatise is an American reprint (Philadelphia, 1826) of a translation by William David Evans, Barrister-at-Law. I have not the original French at hand, or I would transcribe it for your correspondent's information. Please pardon a suggestion coming from so great a distance from any centre of European civilization."

VAGANTE.

San Francisco, California.

More Echoes will appear in "N. & Q." next week.

J. DORAN.

THE REAL AUTHOR OF "DE MORGAN'S PROBABILITIES."

I believe I can satisfactorily settle the question of the authorship of the valuable treatise *On Probability*. The book was first published in 1830, anticipating thus by some years the now well-known work by Quetelet. Through a most singular mistake of the binder, the authorship of the book was attributed to Professor De Morgan instead of to the real writer, Sir John William Lubbock, the eminent astronomer and banker. Stranger still, this investiture of De Morgan with brilliant plumage not his own, though repeatedly disclaimed by the Professor, remained for many years a profound secret to Sir J. W. Lubbock. It only became known to him on the occasion of his making a present of a complete set of his works to his eldest son, now M.P. for Maidstone, and distinguished for remarkable achievements in various fields of scientific research. These interesting particulars—interesting enough to insure them a place in the *Curiosities of Literature*—were communicated to me more than two years since by a celebrated scientific man who had been intimately acquainted with the late Sir J. W. Lubbock, and concerning whose means of knowing the truth, and the whole truth, of the matter there could not be a shadow of doubt.

Turning to-day to the *British Museum Catalogue of Printed Books*, I found the work entered there under the heading of "Lubbock (Sir John William), Bart." Upon this I referred to Mr. George Bullen, the erudite and affable superintendent of the Museum Reading Room, who kindly had inquiries made in the Library respecting the authority for thus entering the work. Almost instantaneously there was brought to me the little slip of paper containing the original title, from which,

years before, the entry in the catalogue had been copied. The *authority* for attributing the treatise *On Probability* to Sir John William Lubbock at once revealed itself in the shape of this brief note:—"Information from Professor De Morgan, Dec., '62," inscribed on the back of the said title. Σ .

FOLK LORE.

ASTON HALL, WARWICKSHIRE.—Tradition has favoured Aston Hall (one of the best-preserved specimens of Elizabethan or Jacobean architecture extant) with rather a startling and fearsome legend. The property had been in the possession of the Holt family for many generations, and the story goes that one of that name (a baronet, I believe) shut up his wife in a small room at the top of the hall, having detected, as he thought, too great a familiarity between her and one of his retainers. Here she was confined for some years, food being passed to her through a small aperture, till death released her from the persecution of her husband. I went over the old hall some few years back, and the small chamber wherein she was supposed to have been immured was pointed out to me, immediately under the roof. The place had also the reputation of being haunted, the rattling of chains being one of the least unpleasant things to be heard there. Recently the whole property has been purchased, I believe, by the Corporation of Birmingham, and having been publicly opened by her present Majesty in person, for the benefit of that town, the ghost of the poor lady has at last, no doubt, been laid at rest. I should be glad if any reader of "N. & Q."—the *parens patrie* of folklore—could inform me whether there be any foundation in fact for this legend. J. S. UDAL.

Junior Athenæum Club.

BEES.—I met with an instance in Cheshire, a few days ago, of the popular belief which still prevails in many places that bees are affected by the death of a member of the family. I overtook an old farmer's wife who had from fifteen to twenty hives of bees when I was last at her house, a couple of years ago. "Well, Mrs. —," I said, "how have the bees done this year?" "Ah!" she replied, "they are all gone. When our Harriet lost her second child, a many of them died. You see, they were under the window where it lay; and then when Will died, last spring, the rest all died too; at least some of them went away and left their honey, but the rest died. I bought a hive of bees again, but they have not swarmed, and they have not done much good. Some folks pretend to say that death has nothing to do with bees; but you may depend upon it, it has. I always say that bees are very curious things." "Yes," I said, "they are very curious things." ROBERT HOLLAND.

THE HOLLOWING (HULLOH-ING?) BOTTLE.—At the end of harvest, in Hampshire, some forty years

ago, it was the custom to have what was called the Hollowing Bottle. This was a bottle of strong beer, containing seven or eight gallons, which was sent out to the field. The head carter then recited these lines:—

"Well ploughed—well sowed,
Well reaped—well mowed,
Well carried and
Never a load overthrown."

After which he gave the sign, and all cheered.

IRISH SUPERSTITIONS.—The following expressions were used by an old lady who was a native of the county of Limerick. "Never sit on a stone in a month with an *r* in it." When she heard any one boasting of anything, particularly of immunity from accident, illness, or other misfortune, she was quite concerned, and made haste to exclaim, "Be it spoken in good time, shake your foot!" W. H. P.

PINS.—I have just heard this; it may be worth preserving:—

See a pin and pick it up,
All the day you'll have good luck;
See a pin and let it lie,
All the day you'll need to cry.

Or,

All luck you'll have all the day.

Last line variable.

YLLUT.

SCOTTISH CUSTOM TO GAIN THE FAVOUR OF FORTUNE.—One of the family goes to the village well at twelve o'clock on the last night of the year, draws water from it, plucks a little grass, throws it into the water that has been drawn, and carefully carries the water and the grass home. If there is more than one well, it has been known that one of the family went to each well. This custom is not confined to the fishing villages, but extends over large tracts of the country. In the interior, at least in parts of it, grass is not thrown into the water that has been drawn. If the drawer of the water has cows, all the dairy utensils are washed with part of it, and the remainder is given in drink to the cows. The cream of the cows of those who are in the habit of frequenting the well to draw water is thus secured to the midnight drawer. The custom goes by the name of "creaming the well," or in the vernacular, "rehmin the wall" (*eh* = German *eh* in *sehr*). W. G.

DORSET SUPERSTITION.—Remarking an apple-blossom, a few days ago, on one of my trees, I pointed it out, as a curiosity, to a Dorset labourer. "Ah, sir," he said, "'tis lucky no women-folk be here to see that"; and, upon my asking the reason, he replied, "Because they'd be sure to think that somebody were a-going to die."

C. W. BINGHAM.

SHAKESPEARE'S "UNBARBED SCORCE" IN "CORIOLANUS."—Professor Baynes, in his article "New

Shakspearian Interpretations," in the *Edinburgh Review* for October, while giving the right meaning to "unbarbed," has overlooked—as well he might, seeing how many excellent illustrative passages he has found for all his words—the very term he wanted, "unbarbe," in Cotgrave, whom he uses so frequently:—

"Desbarber, to vnload a ship or boat; to vnheape, vnburthen, disburthen; also, to *unbarbe*, or disarme a horse of seruice; to vn saddle a Moyle, or Asse."

I do trust that all the readers of "N. & Q." who care for Shakspeare's text, and the meaning of his words, will read Prof. Baynes's article.

F. J. FURNIVALL.

BURNSIANA.—The following is from an old book of newspaper cuttings; some are dated 1822, others are specified as from the *Inverness Courier*. Finding Allan Cunningham, in his *Works of Robert Burns*, makes no mention of the circumstance, I, "Cuttle"-like, make a note of it, in the hope that it may be verified by some of the contributors to "N. & Q."—

"When Robert Burns was a very young lad, he had happened at an ale-house to fall into a company consisting of several Sectarians, and members of the Episcopal and Presbyterian Church. When warm with potations, they entered upon a keen debate about their respective persuasions, and were upon the point of using arguments more forcible than words, when Burns said, 'Gentlemen, it has now been twice my hap to see the doctrines of peace made a cause of contention; I must tell you how the matter was settled among half a dozen of honest women, over a cup of caudle after a baptism. They were as different in opinion, and each as tough in disputation, as you are, till a wife that said not a word spoke up; 'Kimmers, ye are a' for letting folks hae but ae road to heaven. It's a puir place that has but ae gait til't. There's mair than four gait to ilka bothy in Highlands or Lowlands, an' it's no canny to say there's but ae gait to the mansion of the blessed.'" The disputants of the ale-house were silenced, and Burns led the conversation, to the merriments of carlings over their cups of caudle."

C. H. STEPHENSON.

19, Amptill Square.

HALLOW E'EN AT OSWESTRY.—I don't think Brand, Hone, or Chambers says anything of a custom that still prevails on the borders of Wales on the eve of All Saints. Numerous parties of children go round the houses, singing at the doors songs, of which the following are popular samples:—

"Wissel wassel, bread and possel,
An apple or a pair, a plum or a cherry,
Or any good thing to make us merry.
One for Peter, and two for Paul,
And three for the good man that made us all."

What the first line means perhaps some enlightened reader will say. In some cases the verse is followed with—

"Go down in your cellar and fetch us some beer,
And we won't come again until next year."
And generally we hear a further application:—

"The streets are very dirty,
My shoes are very thin;
I've got a little pocket
To put a penny in."

In all cases the finale is—

"God bless the master of this house,
God bless the mistress too,
And all the little ladies,
Around the table too."

The singing ended, there comes a thundering rap at the door, and you are greeted with "Pleas to giv' us a apeney." To my knowledge this has been a custom in Oswestry for forty years, and I hear little voices at my door as I write. A. R. Croeswylan, Oswestry.

"LES ANGLAIS S'AMUSOIENT TRISTEMENT."—Periodically in the pages of "N. & Q." this saying, attributed to Froissart, crops up; and my apology for re-introducing the subject is, that I have come across a fresh reading. In *The European Magazine* for March, 1784, at p. 178, in an essay "On Mirth," appears the following passage:—

"The French do, it must be allowed, describe us as a gloomy race of mortals; and an old French writer, Froissart, speaking of the English when in possession of Aquitaine, the land of claret, says, 'Ils s'enveroient moult tristement à la mode de leur pays.' 'They got drunk very sorrowfully, according to the custom of their country.'"

This *sounds* like a legitimate phrase out of the old chronicler, expresses aptly enough our "soaking" qualifications, and *may* be found in Froissart, though my own examination (hasty, from pressure of other work) has not yet revealed the whereabouts of the sentence, notwithstanding that I angled in the most likely places. The edition I consulted was "*L'Histoire et Cronique de Messire Jehan Froissart. Reueu et corrigé* (&c.) par Denis Sauuage de Fontenailles en Brie, Historiographe du Trescretien Roy Henry II. de ce nom. A Lyon par Jan de Tournes (&c.) 1559-60. Fol. 4 vols. in 2.

I here hazard a remark, that if in imitation of sixteenth century MS. *s'amusoient* and *s'eniueroient* be written one under the other, there will be found sufficient similarity to mislead, and that through hurried reading, or by a blurred MS., these words might be easily confused; though this would not, of course, apply to printed characters.

It is just possible that the new reading may put us on the right scent; and I hope to go through Froissart very carefully, at the earliest opportunity, in search of anything descriptive of British melancholy, either in amusements or in potations.

CRESCENT.

Wimbledon.

THE "BREAM."—A Newcastle paper has the following, taken from a "very rare black-letter book without date," written or translated by one "Lawrens Andres, of the toune of Calis":—

"A Bremon (Bream) is a fruteful fishe that hath

muche sede and is sharpe in handling and salt of savour, and this fishe saveth her yonge in her bely when it is tempestuous weder, and when the weder is overpast than she vomytheth them out agayne."

SWIMMING FEAT.—The following letter deserves preservation in the pages of "N. & Q."

HUGH JAS. FENNELL.

6, Havelock Square East, Dublin.

"Sir,—I send you an extract from one of my journals. Whilst serving in the Pacific, 1844 to 1846, I have witnessed some extraordinary feats of swimming by both men and women; and on one occasion, off one of the Sandwich Islands, we were hailed by a man six or seven miles from the land (in a good rough sea) who was swimming with a live pig under his arm, and his swimming-board under his chest. He appeared to take it as an every-day occurrence.

"The extract from my journal is as follows:—

"H.M.S. "Orestes," September, 1836.—This morning, September 16, 1836, Richard Fowls, seaman, was missing, and is supposed to have jumped overboard to escape punishment, as he had told his messmates he intended doing so.

"November 4, 1836.—Received the intelligence that Richard Fowls, the seaman who was supposed to have jumped overboard on September 16, was picked up by a fishing-boat off Altea (south-east of Spain) same day, after being seven hours in the water, and was taken to Altea."

"When this man rejoined the ship he reported that he jumped overboard at daylight (about 5 a.m.), and was picked up between one and two o'clock p.m., after swimming the whole time towards the land.

I am, Sir, yours, &c.,

FRED. B. HANKEY, Captain R.N., retired, at the time of the occurrence a Lieutenant of H.M. Ship "Orestes."

"Oaklands, Cranleigh, August 31, 1872."

PRINCE NAPOLEON'S ARREST.—Anticipating an inquiry hereon by some future historian, it may be well to note the following paragraph, which I take from the Edinburgh *Scotsman* of Saturday, October 26, 1872:—

"The Château of Millemont, where Prince Napoleon was arrested, is an historical residence which has its reminiscences. It belonged to Prince de Polignac, and in the very room where the decree of expulsion was notified to the Prince, on a table which still exists, the famous ordinances of July were prepared." (26th July, 1830.)

J. MANUEL.

Newcastle-on-Tyne.

FRANCE, PAST AND PRESENT.—Cardinal Bentivoglio, in his interesting letters, written when he was Nuncio at Paris, in 1617, speaking of the troubles in France, makes observations which are as applicable to that country at the present time as they were in his day. He says:—

"Questi miracoli son familiari alla Francia; la quale in mille, e ducento anni di monarchia, n'hà provati altrettanti, si può dire, di turbolenze. Il moto, e la quiete alterman lo stato de gli altri Regni. In questo, o non hà luogo la quiete; o sparisce la medesimo tempo, che nasce."

In another letter, written in 1618, after the death of the Maréchal d'Ancre, he remarks:—

"Noi qui hora viviamo in altissima quiete; ma quiete però di Francia, che non suole haver altro di certo, che l'incertezza. Come il mare quando è più tranquillo, non è però men profondo, né meno esposto al furore delle tempeste; così la Francia, quando più promette tranquillità; allhora convien meno fidarsi di quel che promette. Ma intanto goderemo la presente bonaccia, e lasceremo alla divina provvidenza gli accidenti futuri."

RALPH N. JAMES.

Ashford, Kent.

AMERICANISMS.—We are generally inclined to credit Brother Jonathan with originating that peculiar verification of nouns in which he indulges by way of smartening up the old mother-tongue, but he will have some difficulty in proving that he "struck ile" in that direction earlier than this:—

"March 20th, 1658. I went to see a coach-race in Hide Park, and collation'd in Spring Gardens."—*Diary of John Evelyn*.

R. W. HACKWOOD.

FAMILY OF WASSELLS, OR WESSELLS, of New York, U.S.A., and of Trelawney, Jamaica, W.I.; also of Cadot, of Trelawney.—My maternal grandfather, James Burnside Wassells, a Captain R.A. in the British Army, was a native of New York, U.S.A. He married Elizabeth MacDonald of Trelawney, Jamaica, W.I., and their only child was my late mother. There was something unusual in reference to his death, *circa* 1735, he having either killed a brother officer in a duel, and died under the pressure of remorse—though acquitted by a court-martial—or was himself the victim of such duel. The *real fact* was told me by my mother, but my memory is at fault and not to be depended on. There is, however, a tombstone memorial of him near his place of sepulture (Trelawney, I presume), and as the West Indian epitaphs are now, I think, published, perhaps some holder of a copy thereof will kindly send to "N. & Q." or to me a literal transcript of it at the earliest convenience, and thus solve the question of the result of the said unfortunate catastrophe. Captain Wassells, though an American British subject, was the son of one who has been described as a "Dutch timber-merchant." This New York trader must have been respectable, though thus contemptuously described by one of the more aristocratic MacDonalds, as he, according to Burke's *Armorie*, bore for arms "gules, three fleurs-de-lys or, and a chief ermine,"—a bearing so very similar to those of the old Yorkshire Dixons as to be noteworthy for an almost *marvellous* accidental coincidence in regard to arms borne by families only afterwards connected by marriage. Soon after Captain Wassells's death, his widow evinced her fondness for the military profession by re-marriage with Captain Louis Cadot, also of Trelawney, of whose lineage and future career I should like to learn something from West Indian archives, if any. Although my mother was a mere child

when her father died, and she was brought to England for education, she had a very vivid recollection of her father to the day of her death, aged seventy, 1840. She used to speak of him with much praise, and was evidently very proud of his doings, that of the duel not excepted. She was also very fond of the immediate descent of her mother from a younger branch of the noble race of Lowther of Westmoreland, whom she eulogized with perhaps, under the circumstances, pardonable garrulity, though her mother's ancient race, the MacDonalds, Lords of the Isles, &c., were "A 1" in her estimation. Perhaps I may also be pardoned for saying that, in these degenerate days of impudent upstartism and factitious pedigree-manufacturing a county landed proprietor (whose only small claim to a county status among England's ancient gentry is his being a J.P. and a D.L., honours by no means to be despised), it is something to derive unquestionably from the early kings of England and Scotland, through alliances with the illustrious races of Neville, De Roos, Lowther, and MacDonalds, Lord of the Isles, &c., et aliis. R. W. DIXON.
Seaton-Carew, co. Durham.

P.S.—I ought in common fairness to add that James Henry Dixon, LL.D., &c., is (not I) the representative of the old Dixons of Beeston. Leeds, co. York, of whom Ralph Dixon, Thoresby's contemporary, married Dorothy, the heiress of the Longvilliers-Beestons of Beeston. Abraham's progenitor, John Dixon of Hawkshead and Furness Abbey, co. Lancaster, the maternal grandfather of Archbishop Sandys, married Ann De Roos, who derived from William the Lion King of Scotland. This John Dixon was the first of his name and arms. "Sandys" impaling "Dixon" was formerly painted on a window in Hawkshead Church. My authorities are Collins's *Peerage* and West's *Furness*, titles, "*Sandys*."

Queries.

COL. FRANCIS TOWNLEY.—Who was he? He was executed for treason. I have been informed that his property was in litigation for many years, when the English Court established his innocence (rather late for him!) and awarded his property to the Chase family, who are supposed to belong to my mother's family. I cannot find out at the Hartley any information about him.

E. S. SIMCOX.

Shirley, near Southampton.

LADIES IN THE HOUSE OF COMMONS.—What was the lady's name who spoke out in the House of Commons, and was therefore the cause of ladies being excluded?

WOMEN'S RIGHTS.

DR. WILLIAM MAGINN.—Where can I find a correct and entire copy of his well-known squib,

referring to Sir Andrew Agnew's Bill for the observance of Sunday?

J. S.

MAZER BOWL.—I have an old bowl, which I consider a mazer. On the side is incised the following inscription:—

"Bibe polum ne dessunde (sic) oscula
Proximum.

With a health to Jolley Bacchus."

Will some one explain the custom alluded to?

H. M. C.

HARVEST-HOME.—In 1845, when Captain Marryat was a gentleman farmer, at Langham, Norfolk, he thus described a harvest-home custom to a friend:—

"To-morrow the men have a harvest-home dinner, and the next day they put apart to get drunk; such being the invariable custom of the county. I proposed last year that they should get drunk on the day of the harvest dinner, but they scouted the idea—they would have a day for intoxication entirely. Such was the custom. It was true that they would lose a day's wages, but they must do as their forefathers had always done before them."

What is the custom now? Has the lapse of more than a quarter of a century brought about any change?

J. D.

MOSS ON TOMBSTONES.—Is there any more speedy mode of getting rid of moss on tombstones than that which was pursued so laboriously by Old Mortality? Is there no acid or liquid which, by being plentifully applied, would destroy the moss and leave the lettering distinctly visible? It would require that the liquid should not eat into the stone, else the remedy would be worse than the disease.

C. T. RAMAGE.

"LE BIEN-AIMÉ DE L'ALMANAC."—The following "*chanson qu'on met sur différens airs*"* was composed in 1771, and was well known in Paris at that period:—

"Le Bien-aimé de l'almanac,
N'est pas le Bien-aimé de France,
Il fait tout *ab hoc et ab hac*,
Le Bien-aimé de l'almanac,
Il met tout dans le même sac,
Et la Justice et la Finance:
Le Bien-aimé de l'almanac,
N'est pas le Bien-aimé de France."

Was not Louis XV. the personage satirized in this? He bore the title of "Bien-Aimé."

J. PERRY.

"THE HUNTER'S MOON."—Why is an October moon yeclpe the "Hunter's Moon"?

J. MANUEL.

Newcastle-on-Tyne.

DURHAM CATHEDRAL.—Dr. Johnson speaks somewhere of the "rocky solidity and indeterminate

* See *Mémoires Secrets*, &c. (Adamson, London), vol. v. p. 198.

duration" of Durham Cathedral. Can any one refer me to the chapter and verse?

JONATHAN BOUCHIER.

ORIGIN OF SPECIES.—Was there not a Scottish philosopher, named Monboddo, who preceded Mr. Darwin in broaching the Simian descent of Man—the Monkey theory, in fact, so far as that Man, in a remote period, was furnished with a tail?

T. T.

[The name of the originator of the Monkey theory was not Monboddo. It was James Burnett, who, as a Scottish judge, sat as Lord Monboddo (born 1714, died 1779). His theory was the subject of a ballad in *Blackwood*, many years ago. The following verse is a sample of the humour:—

"The rise of man he loved to trace,
Up to the very pod, O!
And, in baboons, our parent race
Was found by old Monboddo.
Their A, B, C, he made them speak,
And learn their *qui, que, quod, O!*
Till Hebrew, Latin, Welsh, and Greek
They knew as well's Monboddo!"

"LIFE OF SIR JULIUS CÆSAR AND FAMILY."—I have one of the twenty copies of this work edited by Mr. Lodge, and advertised in the *Gentleman's Magazine* as being published at five guineas, with proof portraits. Can you inform me where the remaining copies are to be found?

S. LAURENCE SOMNEL.

HORSE AND RIDER.—I quote from a local paper of October 19th, 1872, as follows:—

"There is an old saying, that 'Not one horse in a thousand suits a single snaffle, and not one man in a million is fit to be entrusted with a curb.'"

Acting upon your advice, I make a note of this saying. What is its date, and to whom is it attributed?

J. MANUEL.

Newcastle-on-Tyne.

QUOTATIONS FROM POPE.—Will some one oblige by stating whether the following *verbatim et literatim* couplets are found in any editions of Pope's works?—

1. "The pig's prest juice, infused in cream,
To curds coagulates the liquid stream."

Pope.

The word "pig" being supported by the following remark:—

"Bacon observes that the milk of the pig has the quality of rennet."

2. "The figs' prest juice, infus'd in cream,
To curds coagulate [*sic*] the liquid stream."

Pope's Homer.

The word "fig" being supported by the following remark:—

"The ancients made use of the juice or sap of a fig for rennet, to cause their milk to coagulate."

What I have just quoted may be found in pp. 64 and 116 of *A Dictionary of Diet*, by J. S. For-

syth, surgeon, London, 1834, 2nd edition, 8vo.; and it appears that I noted the variation about thirty years ago, mere chance having now formed it into a query.

J. BEALE.

SIR THOMAS HARVEY.—Lysons (*Environ*s, vol. iv.) mentions a picture of Sir Thomas Harvey, Knight Marshal to Queen Mary, as being amongst other family pictures at Marks Hall, near Romford. A drawing in colours from the same picture is also in Evans's catalogue of engraved portraits.

The house had been uninhabited for some time when Lysons wrote, and is now pulled down. What became of the pictures?

May I also repeat a query (4th S. viii. 256) as to the whereabouts of a picture of Elizabeth Harvey by Vandyke? It is not improbable that she lived in Holland after her husband's death in 1679, and so the picture may be there. Perhaps MR. TIEDMAN can help me.

S. H. A. H.

Bridgwater.

SIR WILLIAM MURE.—Can any reader of "N. & Q." give me some particulars of the life of Sir William Mure of Rowallane, a Scottish poet of the seventeenth century?

F. A. EDWARDS.

THOS. TOWNLEY, CO. CAVAN, 1739.—Sir Alexander Staples, Bart., married about 1739 Abigail, daughter and heiress of Thos. Townley, Esq., co. Cavan. One of her descendants is anxious to know the maiden name of Mrs. Townley, Lady Staples's mother.

Union Club.

"AN AUSTRIAN ARMY": SIEGE OF BELGRADE.—In the 2nd Series of "N. & Q." there are numerous notes on the alliterative verses beginning as above, but none of them mention *where the entire poem may be found*. Can any of your readers help me?

JOSEPHUS.

A FOLK-LAY.—I shall be obliged if any of your readers can tell me the origin or meaning of the following old song, and whether it has ever appeared in print? I obtained it from a friend who heard it sung by an old man in a public-house during a village feast near Abingdon, Berks, a few years back. It is performed as a duet and chorus in the following manner:—

"1st SINGER.	I'll sing you one, oh!
2nd Do.	What is your one, oh?
1st Do.	When one is left alone for ever more shall be so.
2nd Do.	I'll sing you two, oh!
1st Do.	What is your two, oh?
1st Do.	Two, two the lillywhite boys all clothed all in green, oh!
CHORUS.	When one is left alone for ever more shall be so."

And so on to the end; the whole that has been previously sung is repeated each time, the chorus singing all except the new number which is added,

so that its performance is rather lengthy and, should the chorus be well up to the work, very noisy. The song complete is:—

12. The twelve Apostles. 11. The Belcher's Asses. 10. The ten commandments. 9. The nine bright shiners. 8. The gable rangers. 7. The seven stars in the sky. 6. The six proud walkers. 5. The cymbals in my bones. 4. The Gospel preachers. 3. Three (*sic*) the riders. 2. Two the lillywhite boys all clothed all in green, oh! When one is left alone for ever more shall be so.

Of course, there is no difficulty in deciding what is alluded to in Nos. 10 and 12, and 4 I suppose is the four Evangelists; 5 I can only conjecture should read, "the symbols of my bones"; 7, the seven stars in the Great Bear; and perhaps 8 may mean collectors of excise or dues of some sort. "Gabel. (*gabelle, Fr.*)—In our ancient records, &c., it is taken to signify a rent, custom, duty or service yielded or done to the king or to some other lord."—*Wedgwood's Etymol. Dict.* As regards all the others, I am quite at a loss to know their meaning, and shall be very glad if you can help me.

Oxford.

J. B. B.

ARMS OF AN HEIRESS.—Is it correct to quarter the arms of an heiress when not a descendant, *e.g.*, A. marries an heiress, all of whose offspring die *s. p.* A's nephew becomes heir, and his great-grandson still holds the property, and quarters the arms. As he has none of the blood of the original grantee in his veins, it appears to me wrong of him to do so.

Cambridge.

C. W. P.

"TURE" OR "CHEWRE."—This word was the subject of inquiry in "N. & Q." for July 24, 1869. I have since met with it in use in the locality indicated, to signify a narrow passage or lane. Perhaps some one may be able now to suggest a derivation.

ROY SSE.

"FRISCA."—I find in an American book mention of a town called *Frisca*. May I ask is this a playful way of naming *San Francisco*?

W. H. P.

ORIENTATION.—Where does the *Orientation* of churches end and the *Occidentation* commence, if it commences anywhere, and if not, why not? For instance, ought not sacred edifices dedicated to Christian worship in and westward of the diocese of Honolulu really to "right about face" as compared with those on the Continents of Europe and America?

R. W. HACKWOOD.

SUPERSTITIONS ABOUT BAPTISM.—Where a son and daughter are presented for baptism, the son should be baptized first. Again, that until baptism the mother should not go out of her house. There must be many more.

X. Y.

Replies.

"ORIEL" AND THE FRENCH *AUREOLE*.

(4th S. v. 577; x. 256, 360.)

I am afraid that the derivation from the Fr. *oreillon*, advocated by W. (1.), will not bear scrutiny. Independently of the fact that the resemblance in meaning between *oreillon* and *oriel* is very slight, *oriolum* (the Mid. Lat. equivalent of *oriel*) is given by Du Cange as in use as far back as A.D. 1251; and therefore those who suggest that *oriolum* "may possibly be the Latinized form of *oreillon*"* are bound to show that *oreillon* itself was in use earlier than that date, and also that the old Fr. *oriel*, which is used exactly = our *oriel*, has been formed from *oriolum*, and not, as seems to me more likely (for reasons which will appear hereafter), *oriolum* from *oriel*†.

I myself strongly incline to the derivation from *areola*, which seems to have been first put forward by Mahn (in Webster). As, however, Mahn says nothing more than "probably a diminutive of the Lat. *area*, a vacant or open space,"—and, at first sight, the change of *areola* into *oriel* seems rather improbable, and this derivation consequently does not appear to have found much favour,—I will endeavour to adduce a few arguments in support of it. Now, the "one pervading idea running through," at any rate, four‡ out of the six meanings given to *oriel* by the late Mr. Hamper and quoted by W. (1.) is certainly that of a space more or less enclosed and left empty in order that it may be available for different purposes, whilst the idea of projection or of added space § is apparent in five, or, perhaps, in all the six meanings. But this idea of a more or less enclosed and projecting or added empty space is also found in the Lat. *area*, even in classical times. In Rich's *Illustrated Companion to the Latin Dictionary and Greek Lexicon* (Longmans, 1849), I find among the significations assigned to *area*, 1. "A large open space in a town like the Fr. *place*, the Ital. *piazza*, &c." Here it would probably be surrounded by buildings, and would be in front of each one of them. 2. "The open space of ground in front of a Roman house, temple, or other edifice." The illustration he gives represents the *area* as enclosed on three sides. 3. "An open space in front of a cemetery,

* I cannot believe, however, that the longer *oreillon* could possibly be Latinized into the shorter *oriolum*; and there is no evidence whatever to show that *oriolum* was ever used in Mid. Lat. in the sense of "little ear."

† Ducange, indeed, does not quote any example of *oriel* older than A.D. 1338, but this by no means proves that the word was not in use before A.D. 1251, the date of the first example of *oriolum*.

‡ *i. e.* all but (3) "a detached gate house," and (4) "an upper story."

§ The added space seems to be nearly always, or always, less than the space to which it is added. Hence the use of the diminutive form, *areola*.

around which the sepulchres were ranged." Here again the area is represented as enclosed* on three sides. In all these cases there is a more or less enclosed and projecting or added empty space.* It is true that these areas were not covered in, and that an *oriel* seems always to have been roofed or to have been beneath a roof or ceiling; but in Mid. Lat. *area* in the form of *ayrale* (= *areale*) or *airalus* (see Ducange s. v.) was used to mean a house. Cf. also the German *Raum* = space, with our corresponding word a *room*. And so, again, *paradisus*, which is defined by Ducange as "atrium porticibus circumdatum ante aedes sacras," and, therefore, exactly corresponds to the meaning given above to *area* (2), is or has been used at Oxford in the sense of a class-room in which undergraduates were examined for their "little-go."†

As far as the meaning is concerned, therefore, I think that Mahn's suggestion, *areola*, is reasonably satisfactory. I will now consider the question how *areola* could become *oriel*. The *a* may first have become *au*,‡ which would give us *aureola*, or (with the usual change in French of final *a* into *e*), *auréole*; and this, by the change of *au* into *o*,§ would become *oréole*, which is sufficiently like the old Fr. *oriol*.|| But whether the *a* first became *au* or not, it certainly may have become *o*, for the Lat. *artículus* has indubitably become *orteil* (big toe) in French, and, according to Brachet, the *a* of *aperire* has become *o* in *ovrir*,¶ the old form of *ouvrir*. I expect, however, that *areola* did in the first instance

* Cf. the *areas* in front of London houses. It is considered vulgar to call one of these an "airy," yet the same word is regarded as poetical when applied, in the slightly altered form of "eryr," to the nest of a bird of prey.

† The expression is, I believe, "responsiones in parvisio," or "respondentibus in parvisio." The form *parvisus* corresponds to the Fr. *parvis*, the open space in front of a church, or cathedral, as the "parvis Notre-Dame" in Paris.

‡ A Latin *a* frequently became *au* in French. This change takes place generally before *l*, but also when there is no *l*, as in the old Fr. *Afrique* (Africa). See Burguy, Index, and "N. & Q." 4th S. viii. 535.

§ The change of *au* into *o* within the limits of French itself is less certain, though we find *or* (from *aurum*) sometimes spelled *aurin* in old French, and *oreille* (*auricula*), *auraille*. See Burguy. But a Lat. *au* has frequently become *o* in French. See Brachet, s. v. *alouette*.

|| Cf. our *oriol* (old Fr. *oriol*), a bird with feathers of a golden yellow, from *aureola* (fem.), golden, where the *o* of the Latin word has also become *io*, and in the French form the final *e* has dropped.

¶ *Aperire*, *aprire*, *aprir*, *ovrir*, *auvrir*, *ovrir*, *ouvrir*. See Brachet's *Dict. s. v. ouvrir*. He does not, however, give the form *aureoir*, but it is given in Burguy. We here see a Latin *a* become *au* and then *o* in French, just as I have suggested may have been the case with *areola*. This derivation of *ouvrir* has, however, been disputed, in consequence of the occurrence of a form *ovoir*; but see Diez, *Etym. Dict.*, third ed., 1870. For other unquestionable instances in which a Latin *a* has become *o* in French, see Brachet's *Dict.*, s. v. *taon*.

become *auréole*, and that the *a* the more readily became *au* because *areola* was confounded or mixed up with *aureola*, the fem. of *aureolus*, golden. The French word *auréole* is used of the luminous ring or halo which painters represent around the heads of saints, &c.* *Bescherelle*, *Scheler*, *Brachet*, and *Mahn* (in Webster) all concur in deriving this word solely from *aureola*,† golden. I cannot help believing, however, that the word has really been formed from *areola*, and that, if it owes anything to *aureola*, it is simply, or but little more, than the letter *u*. *Area* was used even in classical Latin of a halo round the sun, and, indeed, it exactly corresponds to *halo* (Gr. ἅλως), for they both mean threshing-floor. The threshing-floors among the Greeks and Romans seem to have been circular (see Smith's *Dict. of Ant. s. v. Agriculture*), and hence, ἅλως and *area* were applied to the luminous circles round the sun and moon. *Areola* is at the present time used in medicine to denote a dark circle round the nipple of a woman's breast, and also a ring of inflammation round the vaccine vesicle; and the corresponding Fr. *aréole* has also these two meanings. *Areola* is, moreover, used of the dark semicircle (or circle as it is generally called) which is sometimes seen on the lower eyelid in women. It was, therefore, a very suitable term to apply to the luminous circle round the heads of saints, &c., and it is not surprising that it should have become confounded or mixed up with *aureola*, which is almost identical in form, especially as the glories in early paintings and mosaics were commonly really gilt, or, at any rate, of the colour of gold. That the two words (or forms‡) really were confounded or mixed up together is distinctly proved by the fact that in Italian and Portuguese *areola* and *aureola* are both of them used in the same sense of halo (= glory); and *Bescherelle* tells us, s. v. *auréole*, that it has been proposed to substitute *auréole* for *aréole* in the two senses in which it is used in medicine. To a very similar confusion we owe the form *orange*, for it is *naranj(oun)* in Arabic, *naranja* in Spanish, and *arancia* in Italian (the *n* being dropped), and ought, therefore, to be *arange* in French and English, only that, in consequence of the golden

* The French use *auréole* of saints, and *halo* of the sun and moon. We use *halo* in both senses.

† Sc. *corona*.

‡ I add (or forms) because in Italian, Portuguese, and French the two words may be only different forms of the same word *areola* (the *a* of *areola* having become *au*, as in the Italian *aurispice*, and the Portuguese (and Spanish) *auruspice*, from the Lat. *haruspex*), and may have really nothing whatever to do with *aureola* (golden); but, as *areola* and *aréole* seem in these languages to be almost exclusively used in the medical meanings above given, whilst *aureola* and *auréole* are evidently preferred in the sense of *halo* (glory), I think that *aureola* (golden) must be allowed to have had some influence, although the notion of a circle (which seems to me the principal one) must have come from *areola*.

colour of the fruit, the *a* has been changed into *o*, and the word has been thus made to look as if it had something to do with *or* (gold). See Brachet, *s. v.* F. CHANCE.

Sydenham Hill.

"HALL," A COUNTY SEAT.

(4th S. x. 226, 277.)

There is probably not a much more interesting inquiry than that regarding the origin, etymology, and use, as a place-name, of this term Hall. In Scotland it occurs sometimes singly, but much oftener is compounded.

It has been said to have connexion with the "church of a village," and also to denote the "seat of the esquire, or chief parishioner"; and, as applied in this latter manner, MR. MARSHALL (*p.* 277), founding on Blount, says it is of great antiquity. These remarks seem more especially applicable to England. In Scotland, in the south-western shires, as those of Lanark, Renfrew, and Ayr, it is, as a place-name, very common; but it applies most frequently, if not invariably, to an ancient manor-seat—to those localities, seemingly, where Courts or Assemblies were in ancient times convened, and jurisdiction exercised—to, indeed, the messuages of the Barons (including the Lesser Barons, called also *Domini*, or *Lairds*), who enjoyed rights of "*sac et soc*," &c.—of civil and criminal jurisdiction, more or less extensive, before the abolition of all heritable jurisdictions took place consequent on the Rebellion of 1745. For example, there is the Blackhall of the High Stewards of Scotland, near Paisley, dating from about the middle of the twelfth century; Braidstane Hall; Third-part Hall; Bog-hall, and Tor-hall. Then, there is the Hall of Caldwell, the Hall of Beltrees, &c.; and there are Hallhills (*Scotic* Hawhills) everywhere almost. The application of these names would seem to point certainly to the fact of Halls, whatever these were, having existed at one time at these places; and also to the other fact of Hills, which, if not themselves the Halls, were hard by these. In Scotland, however, as far as appears, there is no ascertained uniform connexion between the Halls and village churches, or the seats of chief parishioners.

Interesting questions are: were these Halls covered or roofed apartments, and were they always so? Or, on the other hand, were there places in the open air, not covered, which, in ancient times, were called Halls? Were the Hills, called Motehills, Courthills, and Lawhills, which are numerous in Scotland, anterior to these Halls, and were the latter substitutes of these? To make answer leads to an investigation into the origin and application of this term—its first or earliest, as well as its secondary, meaning; and it is much to be wished that contributors to "N. & Q." would enter upon it. All

writers seem to agree that it is derived from the A. Sax. *hal*, *heale*, *heall*, which is glossed by *aula*, *basilica*, *atrium* (Junius, Spelman, Blount, *v.* Hall, Halmote, et Aula). Then, as to *Aula*, Dr. Adam Littleton (*Dict.*) derives it from "Gr. ἀύλη, i. area—locus subdialis, qui ventis perflatur—it. atrium, triclinium grande—it. domus regia, sive palatium." Spelman (*Gloss. Aula*) says it is taken "pro curia Baronis, vel manerii," adding, "sic aliquando vidimus in nonnullis Rotulis aevi, Ed. I., viz., *aula ibidem tenta, tali die*," &c. From this last quotation we see that, in the time of Edward, *Aula* was used to signify the Court itself; and accordingly the various Hallhills of Scotland may in that view properly be interpreted Courthills. Much to the like effect Blount speaks, who, under *Halmote* and *Halimote*, says it is the Ang. Sax. *Heale* and *Gemot* = the Hall Assembly, which is now called the "Court-Baron"; adding that the etymology is, the "meeting of the tenants of one hall or manor" ("Omnis causa terminetur vel Hundredo, vel Comitatu, vel Halimote socam habentium, vel Dominorum Curia," L.L. Hen. I. cap. 10). Then, in connexion with this view, falls to be considered the first or original meaning of *Aula*, as understood by Littleton, viz., that ἀύλη was an area, or place in the open air, uncovered, blown through, over, or upon, by the winds.

There is certain evidence that in Scotland, as late as the end of the fifteenth and beginning of the sixteenth centuries, Sheriff and Baronial Courts were held in the open air, sometimes on Hills enjoying a wide prospect, and at other times at Crosses and other public places, for the cognition or service, under Brieves of Inquest, of parties as heirs to their ancestors—*Eglinton Mem.* ii. 61 (A.D. 1501), and 81 (A.D. 1515); *Records of B. of Prestwick* (M. Club vol.) pp. 19, 20 (A.D. 1471); and also evidence that vassals of Barons were bound by the feudal conditions under which they held their lands to return *suits* ("secta," persons to pass on inquests) at *Hills*, whereon the Head Courts of the Barony were to be held. (*Eg. Mem. supra* 61.)

ESPEDARE.

THE UNSTAMPED PRESS.

(4th S. x. 367.)

Permit a few words suggested by MR. RAYNER'S communication upon the unstamped press in relation to the taxes on knowledge. The compulsory stamp upon newspapers was imposed on July 19, 1712, to take effect on the 1st of August following. It was a halfpenny stamp; and its imposition had the effect of immediately stopping the publication of many of the then existing journals; amongst them may be mentioned Addison's *Spectator*.

During the "battle" of the unstamped, which commenced in the year 1830, most of the prosecutions that took place were police prosecutions,

at the instance of the Stamp Office authorities; and the term of imprisonment upon convictions was fixed by the police magistrate. Henry Hetherington was frequently in prison for offences against the press laws. At length his friends determined that the case of the *Poor Man's Guardian*, of which he was the proprietor, should be carried to a higher court; and the trial took place in the Court of Exchequer, in the year 1835, before Lord Lyndhurst, who was then Chief Baron. The Attorney-General conducted the prosecution on the part of the Government, and Hetherington defended himself. After a favourable summing up by the Judge, the jury returned a verdict of acquittal.

The result of this trial mainly determined the modification upon the press laws then in force; and in the following year, 1836, the Chancellor of the Exchequer, Mr. Spring Rice, introduced a Bill which reduced the advertisement duty from 3s. 6d. to 1s. 6d.; the compulsory stamp from 4d. to 1d., and the paper duty from 3d. to 1½d. per pound. These changes in the law proved most beneficial; the unstamped papers ceased to exist; the prisons were emptied of offenders; and the new laws remained almost unchallenged during a period of twelve years. In 1849, associations were formed to procure the entire freedom of the press. On the 4th of August, 1853, the advertisement duty was abolished, Mr. Gladstone being Chancellor of the Exchequer; and on the 15th of June, 1855, the compulsory stamp on newspapers was repealed, the measure for this purpose being introduced to Parliament by Mr. Gladstone; but some changes having taken place in the Ministry, the work was completed by Sir George Cornewall Lewis. A permissive stamp on newspapers, however, followed. This was in use until the year 1870, when Government stamps on newspapers were finally abolished. Mr. Gladstone carried through Parliament the repeal of the paper duty, which received the Royal Assent on the 12th of June, 1861.

During Leigh Hunt's proprietorship of the *Examiner* newspaper, its price was thus stated after the title:—

Paper and Print	3d.	} 7d.
Taxes on Knowledge	4d.	

JOHN FRANCIS.

MR. RAYNER's article is so interesting that it is a pity it should give an erroneous impression about the stamped press. But its writer is certainly mistaken about the remission of the stamp (perhaps by a clerical error) from 1744 to 1761. It is certainly a fact that the halfpenny stamp existing in 1757 was raised in July of that year to one penny, on the pretence probably of the fierce war just commencing with France. In fact, the halfpenny stamp of 1725 was never dropped. E. C.

EPITAPH AT SONNING, BERKS (4th S. x. 352).—May not "linea-ge" be the partially effaced word in the first line of the epitaph? The general meaning of the first four lines may be rendered thus:—

"If life or lineage might be bought

For silver or for goulde,

Men would seek (= find means) to live on and on (endure),

What king would then be oulde?"

—i.e. no king would then be old, for he would prevent old age by purchasing a fresh and practically endless lease of life. NECNE.

I would suggest that the vacancy in the first line of the epitaph may be supplied by the words "old age," or by one word of two syllables which means that. The third line, although clumsily expressed, would then be quite comprehensible, as it implies "if longevity could be purchased, it would be sought still to endure life." The fourth line, however, in this case becomes rather a stumbling-block, for it conveys the reverse of what is apparently intended. "What king wouldn't then be old," if gold and silver could buy or prolong life; or, "what king but would be old." The words "non-age," "knowledge," "homage," supply no meaning to the third and fourth lines, as none of them has anything to do with "enduring" life, or lengthening it; and it is in this sense that the gap wants filling up. Your correspondent does not mention the ages of the persons who are the subject of the epitaph. Perhaps some light might be thrown upon the missing word in this way.

J. W. PARKER.

I would suggest that the missing word may be "healinge." Should this supposition be correct, then the first four lines might be paraphrased thus:—If life and freedom from disease could be bought for money, it would be the aim of the wealthy to purchase these advantages, and a king (having the command of riches) would never die of infirmity or old age.

The leading idea seems to be borrowed from certain of the old alchemists, whose pursuit of the "elixir vitæ" was as ardent as their search for the "lapis philosophorum." In a similar spirit, Shelley, in his *Alastor*, says:—

"O, that the dream
Of dark magician in his vision'd cave,
Raking the cinders of a crucible
For life and power, e'en while his feeble hand
Shakes in his last decay, were the lone law
Of this so lovely world."

WM. UNDERHILL.

Kentish Town.

I am inclined to think that the word "homage" best supplies the want:—

"If life or homage could be bought

For silver or for goulde,

Still to endure it would be sought;

What king would then be oulde?"

The third line I take as referring to the purchased life—meaning that there would, after all, be much difficulty in enduring it. As to the fourth line, no king would be “oulde,” or weary, if “homage could be bought.” YLLUT.

The following restoration of decayed letters, if adopted, would throw meaning into the first four lines :—

“If life or [old a]ge might be bought
For silver or for goulde,
Still to en[s]ure it would be sought;
What king would[n’t] then be oulde?”

In line third, the long *f* has hitherto been mistaken for *d*. W. S. D.
Edinburgh.

I should be inclined to fill up with “long age.” The required meaning is clearly to that effect. The suggestion “nonage” is very good, if only it could be shown that “nonage” had ever been used in the sense of “enduring youth.” The line, “Still to endure it would be sought”=it would be sought to last on for ever.

JOHN ADDIS.

FREE LAND (4th S. x. 351.)—Will not the following extract help MR. CHATTOCK?—

“Frank-fee, Liberum fewdum, is by Broke, Tit. Demesne, num. 32, thus expressed—That which is in the hands of the King or Lord of any Manor, being ancient Demesne of the crown (viz. the Demesnes) is called Frank-fee, and that which is in the hands of the tenant is ancient Demesne only. See Reg. Orig. fol. 12. Whereby that seemeth to be Frank-fee which a man holds at the common law to himself and his heirs, and not by such service as is required in ancient Demesne according to the custom of the Manor. . . . These lands which were held in Frank-fee were exempted from all services, but not from Homage.”—From Cowel’s *Law Dictionary*, under Frank-fee.

Bottesford Manor, Brigg.

LUCY PEACOCK.

When TEWARS considers what was “free land” before the twelfth of Charles II. he may possibly oblige, at same time, by saying whether holders of it were different from that class called *Liberetenentes*, alias Freeholders; and whether the latter were not just those who held by what was called, anciently, a *free*, as distinguished from a *base* or *servile* tenure. In the example given by Mr. C. (in translation?) the land described seems to have been bounded on one side by the party’s own land—land, however, held not *in capite*, but under a Lord—and on the other side also by his own land, yet land in this case called “free land,” because held either *in capite* or, if not, by a free tenure; and so constituting him *quoad* it a *liberetenens*.

In Scotland at least, as it would appear, there was a class called *liberetenentes*, if, although not holding *in capite*, i.e., immediately under the crown, but under a Lord as mid-superior, they held by a free tenure.—Thomson’s *Acts*, vol. ii. *passim*, and same author on *Old and New Extents*.

ESPEDARE.

“DUFFIL” (4th S. x. 352.)—I have always understood that “duffil,” or “duffel,” was the shaggy woollen cloth once manufactured in the neighbourhood of Duffield, Yorks., and that its distinctive title was merely a corruption of the place-name. Wordsworth says, in *Alice Fell*,—

“And let it be of duffil gray,
As warm a cloak as man can sell.”

The traveller would scarcely have offered a cloak of doe-skin to the tattered orphan!

J. CHARLES COX.

Hazelwood, Belper.

“Duffle” (duffil, Yorkshire) is a kind of cloth of which women’s cloaks in Scotland were made probably centuries ago. Sometimes men’s overcoats were made of the same material. Compare *Jameston*, under the word “duffle.” A. I.

“ENTRETIENS DU COMTE DE GABALIS” (4th S. x. 352.)—It is strange that so little should be known of the author of this book, “which,” Pope says, “both in its title and size is so like a novel that many of the fair sex have read it for one by mistake.” The author was L’Abbé Montfaucon de Villars, nephew of the celebrated Benedictin Bernard de Montfaucon, and was born at Toulouse in 1635. After acquiring some celebrity as a preacher in his native city, he arrived in Paris in 1667, and soon became known in the best society as a man of wit and great powers of conversation. But his taste for literature and the freedom of his opinions attracted the attention of his ecclesiastical superiors.

His first work, *Le Comte de Gabalis; ou, les Entretiens sur les Sciences Secrètes*, was published in 1670. It is said to have been the result of conversations among his friends in a coterie held at the Porte Richelieu. The work was much admired for its sprightliness, and at first escaped censure, but heresy was subsequently discovered in it, and the author was no longer allowed to preach. At thirty years of age he was shot at while on his way from Paris to Lyons, some say by one of his relatives, but others assert that it was the work of the gnomes and sylphs, in revenge for having revealed the secrets of their existence.

Beyond these few facts I believe nothing is known of the Abbé Villars.

After his death a sequel to the *Comte de Gabalis* was published, which attacked the opinions of Descartes, but it is very inferior to the original work. He was also the author of a romance published at Paris in 1671, entitled *L’Amour sans Faiblesse; ou, Anne de Bretagne*. Several other works are attributed to him.

A short account of the Abbé de Villars will be found in *Mélanges d’Histoire et de Littérature*, by Vigneul de Marville, a learned monk named Bonaventura d’Argonne, who adopted the above pseudonym.

S. W. T.

According to Bohn's *Lowndes*, an English translation was published in 1680, ten years after the appearance of the French book. JOHN ADDIS.

Rustington, Littlehampton, Sussex.

"The Count of Gabalis; or, the Extravagant Mysteries of the Cabalists Exposed in Five Pleasant Discourses on the Secret Sciences. Done into English by P. A. Gent. London, 1680."

H. A. B.

DE BURGH FAMILY (4th S. x. 258).—HERMEN-TRUDE states that Elizabeth de Burgh, who married Lionel, Duke of Clarence, was born 6 July, 1332, and that her daughter Philippa was born 1355, and was married to Edmond de Mortimer, Earl of March, at the age of three or four years.

Will your correspondent inform me to whom John de Burgh (grandfather of Elizabeth) was married, and to whom was his father (Richard, second Earl of Ulster) married?

We know that the father of Richard was Walter or Raymond de Burgh, who, having married Matilda de Lacy, became, in her right, Palatine of Ulster.

JAMES MORRIN.

Dangan, Thomastown.

OLIVER CROMWELL'S DESCENDANTS (4th S. x. 246).—BAR-POINT undertakes to revive the myth, deamed exploded long since (see *New England Historical and Genealogical Register*, vol. xxi. pp. 177-8), that the Claypooles of Pennsylvania and Ohio are descendants of Oliver Cromwell through his daughter Elizabeth, who married John Claypole.

The Rev. Mark Noble, who, in his *Memoirs, &c., of the Protectorate House of Cromwell*, has collected (apparently) most reliable information respecting the pedigree and the descendants of the different members of this family down to his time, states, as the result of his researches, that John Claypole had by his wife Elizabeth Cromwell three sons and one daughter; viz. Cromwell, who died in 1678, a bachelor; Henry, who died before his brother Cromwell, also unmarried; Oliver, who died before his mother, likewise unmarried; and Martha, who died in 1663-4, young, and unmarried.

From other sources, it appears John Claypole married, for his second wife, Blanch, widow of Launcelot Staveley of London, merchant, and died June 26, 1688. By her he had a daughter, Bridget, who married Colonel Charles Price. It is not impossible he may have had other children of this second marriage, but if so, they could not be of the blood of Cromwell.

John Claypole had, at least, two brothers, Wingfield Claypole, who was an officer in Ireland, and Christopher Claypole, also in the army. The James Claypole who came to Philadelphia about 1683, and who was the friend of William Penn, the Quaker, and from whom the Claypooles in this

country are said to claim descent, may have been the son of one of these brothers.

Until we have something more than vague traditions or reports, this claim of the American Claypooles to be admitted as the lineal descendants of the Protector must be discredited.

J. J. LATTING.

New York.

"DE QUINCEY: GOUGH'S FATE" (4th S. x. 331).—Some years ago I made inquiries as to the death of Charles Gough, and the "sublime love," as Wordsworth justly terms it, of his faithful terrier bitch. Amongst other particulars, which I hope to publish, it was stated to me, on most reliable authority, that this young man, who had made many solitary rambles in the hills of Cumberland and Westmoreland, accompanied only by this dog, started during Christmas week in 1804 from Patterdale, with the intention of going over Helvellyn top to Wythburn. A shepherd on the 6th or 7th April, 1805, while looking after sheep at the head of the Red Tarn, saw, first the dog, and soon after the body of her master. She was taken to Kendal to the friends of Gough.

Henbury, Cheshire.

GEORGE R. JESSE.

"EV'N IN OUR ASHES LIVE THEIR WONTED FIRES" (4th S. x. 343).—The meaning of this and the previous line appears to be, that the human heart yearns for sympathy even to the last instant of life and the very brink and border of the grave. At the hour of death we wish to have by our side, not the wisest, or the bravest, or the most powerful, but those who love us.

GEORGE R. JESSE.

Henbury, Cheshire.

OLD CHINA (4th S. x. 373).—I hope some collectors will tell us what they know on this subject, whether or not china decorated with Christian subjects is common. I have a suspicion that there has been a comparatively new manufacture of it expressly to deceive collectors. Without going into my reasons for this suspicion, I may say that Japanese porcelain made during the time of the Jesuit mission in Japan previous to 1641 shows scriptural subjects. All of them are evident copies of rude wood engravings. I possess one with a coloured border occupying the "rising" of a plate. Coloured ornamentation is rare, as far as my experience goes. I ask for a list of subjects from those collectors who have been remarking this peculiar china. D. writes of saints with Chinamen on their knees. I add to this (2) cups and saucers with the blessed Virgin holding the divine child, surrounded by a ring of stars; (3) plates, cups, and saucers, with the Resurrection; (4) plates with the Crucifixion, our Lord in the centre, the thieves on each side; (5) plates with the Ascension; (6) a plate with what I suppose to be intended as an

illustration of certain verses in the 1st chapter of Ezekiel. Of these I suspect that saucers with the Resurrection, and some plates representing the Crucifixion, are comparatively, if not quite, modern. These designs are said in some cases to be *etched*—really etched with a tool. I ask for information about etched china in connexion with this subject. I have a coffee-pot with a coat of arms etched on it. It cannot be more than seventy or eighty years old. The work is the same, but better done, as that which occurs on this china about which D. writes, now commanding fancy prices in London, as being “Jesuit china,” before the expulsion of the Portuguese from Japan. G. P.

Oxford.

May I suggest to your correspondent that the saints he speaks of are merely Buddha and one or more of his apostles, as in Chinese pictures they are generally represented with a halo round their heads. R. C. C.

“SWEETNESS AND LIGHT” (4th S. x. 293.)—I take the following verse from a short poem by Bishop Kēn, entitled “The Poet” (*Church Poetry*, J. & C. Mozley, 4th edit., 1855, page 238):—

“A poet should have heat and light;
Of all things a capacious sight;
Serenity with rapture joined;
Aims noble; eloquence refined,
Strong, modest; sweetness to endear;
Expressions lively, lofty, clear.”

J. W. W.

MARRIAGE OF PRIESTS (4th S. x. 351.)—Tradition states that the founder of the sub-clan M’Pherson was a priest, and that on the death of his elder brother, the chief of that branch of the Clan Chattan, he obtained a dispensation, married, and had a family who were then styled “sons of the parson,” i.e. M’Phersons. The date which I have seen given is the fourteenth century, but I quote from memory, not having a history of the Highland Clans at hand. FLAVELL EDMUNDS, F.R.H.S. Hereford.

On the death of Francis II., Duke of Modena, without issue, in 1694, his uncle, Rinaldo D’Este, succeeded to the dukedom, and obtained leave to resign his cardinal’s hat in order that he might marry. From him is descended the ex-Duke Francis V., who is also through his mother, Victoria Josephine of Sardinia, the heir of him of the Royal House of Stuart. E. H. A.

SIR WALTER RALEIGH (4th S. x. 308.)—I should not be surprised if this inscription in Cheriton Church, Kent, does not allude to the wife of a Colonel Thomas Raleigh; if so, she was first married to Sir Thomas Elwes, Knt., of Grove House, Fulham, and she was the eldest daughter and coheir of Sir Walter Raleigh of West Horsley, co. Surrey, by Elizabeth, only daughter and

heir of William Rogers of Sandiwell and Dowdeswell, co. Gloucester, Esq. The above Sir Walter was grandson of the great Sir Walter, being the son of Carew Raleigh—possibly the dates, which appear to be rather indistinct, are “1715. Aged 80 years,” which would be very near the mark for the above personage. I have in my possession the copy of “Administration of Dame Eliz. Elwes *alias* Raleigh of Acton in the co^y of Midd^x,” dated 16th May, 1734, former grant in 1715, which runs as follows:—

“May, 1734.

Dame Elizabeth Elwes, } On the sixteenth day a power
otherwise Raleigh } was granted to Philippa Elwes,
spinster, the Adm^x with the Will annexed of Colonel Thomas Raleigh deceased, whilst living the lawful husband of Dame Elwes, otherwise Raleigh, late of the Parish of Acton, in the County of Middlesex, deceased, to Administer the Goods, Chattels, and Credits of the said deceased left unadministered by the said Colonel Thomas Raleigh, now also deceased, being first sworn duly to Administer. The former Grant in 1715.”

D. C. E.

South Bersted.

ATHANASIAN CREED (4th S. x. 352.)—Bishop Gibson informed Waterland in 1731, on the authority of a Swedish minister, that this creed is read constantly in the public service on Rogation and Trinity Sundays, and that all children are obliged to get it by heart.—MS. note in Waterland’s own copy of *History of Athanasian Creed* in Library of Magdalen College, Cambridge.

E. H. A.

THE CHOICE OF BOOKS (4th S. x. 365.)—I have a copy of—

“A Guide to the Choice of Books; or, a selection of more than six hundred volumes, comprising some of the best and most recent publications in Divinity, History, Poetry, Biography, Travels, Voyages, and Literature in General, &c. London, Simpkin & Marshall, 1833.”

The prices of the works are given, but not the names of the publishers; and the notices are extracted from various reviews, mostly the *Evangelical Magazine*; also from the *Congregational, British and Imperial, and New Monthly Magazines*, from *Blackwood, the Spectator, Times*, and even from local newspapers.

The list of works reviewed contains the titles of Scott’s *Demonology* and his *History of Scotland*, Croker’s *Boswell*, Washington Irving’s *Columbus*, Robert Chambers’s *History of the Rebellion of 1745* and other works, Bickersteth’s *Christian Student and Treatise on Prayer*, Mrs. S. C. Hall’s *Sketches of Irish Character*, Sismondi’s *Albigenses*, Brewster’s *Life of Newton*, Alexander Wilson and C. Lucian Bonaparte’s *American Ornithology*, Lord Dover’s *Life of Frederick the Great, The Sanctuary*, by Mrs. Hemans, &c., Southey’s *Sir Thomas More*, James Montgomery’s *Pelican Island*, Keightley’s *History of the War of Independence in Greece*, &c.

E. CUNINGHAME.

CUCKOO SONG (4th S. x. 368).—

"The Cuckoe never lins (*sic*)."

Lins = ceases, from O. E. *linnen*, A. S. *linnan*, M. Goth. *af-linnan* (see *Luke ix. 39*). It is often found in the form *blinne* or *blin* (for *bi-lin*).—

"Of swliche sykes koude he nought *biynne*,"
Chaucer, *Troyl. and Crys.* iii. 1316.

"Forth then shotten thes children 2,
and they did neuer *lin*
untill they came to merry churchlees,
to Merry churchlee with-in."

B. Percy's Fol. MS. i. 55, l. 40.

Milton uses *lin*; and it is by no means uncommon.

JOHN ADDIS.

"VOLUME" AND "TOME" (4th S. x. 370).—It is only by a sort of *metonymy* or *synecdoche*, when either one name is substituted for another or the part put for the whole, that the word "tome" has come to signify "volume." As derived from the Greek *τέμνω*, to cut, its strict etymological meaning is a part cut off from the whole; and thus Liddell and Scott render it "a part of a book written and rolled up by itself." From this it will be seen that the work mentioned by MR. FURNIVALL is lettered exactly the opposite to how it ought to be, and is, like my copy of St. Jerome, neither more nor less than a literary *ὑστέρων προτερον*.

Turning to Du Cange, I find that in mediæval times the word was very much confined to writings of an epistolary kind, and treating especially on matters of faith (*Epistola præsertim de fide*). Of the several examples quoted, this one will be sufficient: "Sanctæ et beate recordationis Leonis Apostolicæ sedis Antistitis Epistolam ad Flavianum Constantinopolitanum Episcopum datam, quæ et *Tomus appellatur*" (italics my own).—*Deiern. Rom.* c. 3, tit. 6. That is, The Epistle of St. Leo, of blessed memory, Bishop of the Apostolic See, to Flavianus, Bishop of Constantinople, which is also called *Tomus* = *Tome*. EDMUND TEW, M.A.

THE WORD "ENJOY" (4th S. x. 371).—Dr. Lingard, in the passage quoted by MR. TEW, may not have been fortunate in the choice of the word *enjoy* as applied to anything connected with a murder; but as he speaks of *enjoying a benefit*, there is surely no *misuse* of the word. To *enjoy a benefit*, from whatever source derived, seems a legitimate and proper expression enough, and is very different from *enjoying an evil*, such as bad health. CCCXI.

Allow a writer who loves good English to say that, though a "peasant parishioner" may tell MR. TEW that he or she *enjoys* bad health, and use the word in an improper sense, he or she might say very properly that the *benefit* of their sickness was a thing to be enjoyed, if—for example—it got for the sufferer an allowance of ten shillings a week from a large-hearted Lady Bountiful. In such a

sense Dr. Lingard writes that Ethelred "enjoyed the benefit of Edward's murder." He expressly states that Ethelred was guiltless of the original crime, but because he *enjoyed* the *benefit* of it, he appeared stained with the blood. The application of the word is theologically precise, and the consequence follows—because he enjoyed he was guilty. It has evidently been a mis-reading on the part of your learned correspondent.

QUILL PEN.

Oxford.

"SIR" AS A CHRISTIAN NAME (4th S. x. 371).—I remember, when a boy, of a case of this kind happening in Fife. A man who was a weaver and a radical, and consequently a dissenter, took his child to the meeting-house for baptism. Upon being asked by the minister what he intended the name of the child to be, he said, "*Sir* Francis Burdett." The minister replied, "Oo, William, that'll never dae. I can admit your bairn into the veesible kirk, but if ye want the world's honours for 't I doot ye'll hae to gang to the king himself." J. H.

CARDINAL CAMERLENGO (4th S. x. 351).—The Cardinal Thomas Riario-Sforza held the office of Camerlengo.—*Almanac de Gotha*, 1846.

CHARLES VIVIAN.

41, Eccleston Square, S.W.

DUTIES OF MAYORS (4th S. x. 372).—Perhaps the following quotation from *Historical Reminiscences of the City of London*, by MR. ARUNDell (Bentley, 1869), may interest C. V. C. :—

"By the earliest ordinances, the Mayor is the King's lieutenant, and with the Aldermen and Common Council can make by-laws for the government of the City. He has also the authority of a kind of judge. When Alfred divided England into counties, and counties into hundreds, and hundreds into tythings, he constituted the portreeve, or bailiff or sheriff, the chief governor of the City. William the Conqueror's first charter, which is still preserved at Guildhall, is addressed to William the Bishop and Godfrey the portreeve. 'Portreeve' is governor of the port, as sheriff (from *sher* or *shire*, a county, and *riff* or *reeve*, a bailiff) signifies the King's bailiff of a county. After the Conquest, the name usually assigned to the chief magistrate of London—which, by charter, is both city and county—was bailiff until the reign of Richard I., when in the year 1189 it was changed into that of Mayor. This king, in order to maintain the expenses incurred in the Crusades, levied large subsidies upon the city, and in return granted to the citizens the privilege of electing their own chief magistrate, who was designated 'Mayor,' a title taken from the Norman *Maire*. The first elected to this high office was Henry Fitz-Alwyn, whose ancestor Allwin, cousin of King Edgar, was entitled 'Alderman of all England.'"

In a note on the word "portreeve," MR. ARUNDell, quoting the *Liber Albus*, says that *port* in the Saxon and Teutonic languages is of the same meaning as *Civitas*, city. Ever since England was a kingdom, the honour due to an earl, as well in the king's presence as elsewhere, has belonged to the

chief officer of London : hence it is that the sword is borne before him as an earl, and not behind him. Your correspondent will find a great deal of interesting information on the subject in Mr. Arundell's volume.

JOHN PIGGOT, JUN.

THE WALLACE SWORD (4th S. x. 371).—With reference to Mr. MANUEL's note, under the above heading, it is well that the whole matter should be properly recorded. In July last, at the request of the Grampian Club, I sent a communication to the Secretary of State for War, begging that the two-handed sword at Dumbarton Castle, exhibited as that of the Scottish hero, might be transferred to the Wallace Monument on the Abbey Craig, and stating that a suitable case would, by the custodiers, be prepared for its reception. I had an immediate acknowledgment and promise that the request of the Club would not be overlooked, and that I would receive another communication on the subject. Of the second communication I subjoin a copy. It is to be regretted that the War authorities did not withdraw the sword from public exhibition at the time of Dr. Meyrick's report, forty-seven years ago.

CHARLES ROGERS.

"Surveyor-General's Department,
War Office, 18th Oct., 1872.

"Sir,—In reference to your letter, dated 8th July last, requesting on behalf of the Grampian Club that the sword of Sir William Wallace might be removed from Dumbarton Castle, and placed under the care of the Provost and Magistrates of Stirling in the National Wallace Monument, I am directed by Mr. Secretary Cardwell to acquaint you that this sword was sent to the Tower of London in the year 1825 for repair, and to be fitted with a new hilt, and was, by direction of the late Duke of Wellington, Master-General of the Ordnance, submitted for the opinion of Dr. Meyrick. That gentleman was of opinion that the sword never could have belonged to Sir William Wallace, but was of the time of Edward IV.; and at page 146, vol. ii. of his work on *Ancient Armour*, he writes:—'The two-handed sword shown at Dumbarton Castle as that of Wallace is of this period (*temp.* Edward IV.), as will be evident to any one who compares it with the sword of State of the Earldom of Chester in the British Museum, which belonged to Prince Edward, afterwards Edward V., and probably was used when he entered Chester in State in 1745.' This opinion having been concurred in by the Tower authorities, the sword was fitted with a new handle of the fifteenth century, and returned to Dumbarton. Mr. Cardwell therefore desires me to state that there appears to be no truth in the belief that has been entertained by some persons that this sword was that of Sir William Wallace, and directions will be sent to Dumbarton Castle to refrain from exhibiting it as such in future.—I have the honour to be, Sir, your obedient servant,

"E. REILLY, Colonel Royal Artillery,
Assistant Director of Artillery.

"The Rev. Charles Rogers, LL.D.,
Snowdoun Villa, Lewisham, S.E."

ALEXANDER CRAIG'S "AMOROSE SONGES," &c. (4th S. x. 373).—To *huert* is to dash or throw violently ; Fr. *heurter*. In "The law's shall roare," *law's* seems to mean billows (*bil-lows*), but I cannot

parallel the word. *Diwall* is to descend. Compare Gavin Douglas's *Virgil*, Prol. Bk. vii. :—

"Fludis monstouris, sic as mereswynis and quhalis,
For the tempest, law in the depe *deualis*,"

i.e. descend low into the deep because of the tempest.

A. C. M.

"THE MELANCHOLY OCEAN" (4th S. x. 333, 379.)—The lines referred to will be found in *The Castle of Indolence*, by James Thomson, forming the opening of verse xxx. of the first Canto.

W. M.

Edinburgh.

"CUTTING" (4th S. x. 313, 380).—

"A *cutter* is explained by Coles, 'a *cutter* (robber), gladiator, latro.' Thus the hero of Cowley's *Cutter of Coleman Street* is a town adventurer, or, as he is aptly expressed in the *dramatis personæ*, 'a merry sharking fellow about the town pretending to have been a colonel in the king's army.'"—Richardson's *Dictionary*, s. v. *cutter*.

The characters and manners of the play are obsolete, and I do not find it in any dramatic collection, but it is well worth reading. I think that Sheridan supposed it was forgotten. The similarity between Truman Senior and Sir Anthony Absolute is very close :—

"JOLLY. Pray let him now resolve you positively what he means to do.

TRUMAN, SEN. What he means to do, Colonel? That were fine i' faith. If he be my son he shall mean nothing. Boys must not have their meanings, Colonel; let him mean what I mean with a wennion."

* * * * *

"JOLLY (TO TRUMAN, JUN.). Your father, sir, desires to know—

"TRUMAN, SEN. I do not desire him, Colonel, nor never will desire him. I command him upon the duty of a child—

TRUMAN, JUN. (*aside*.) Out with it, stubborn tongue. I shall obey my father, sir, in all things."

* * * * *

TRUMAN, SEN. Ah, Dick, my son Dick, he was always the best natured boy—he was like his father in that—he makes me weep with tenderness like an old fool as I am."

Cutter is one of the dramatic family created by Plautus and Terence; but Pyrgopolinices and Thraso are rich braggarts and dupes, and their modern descendants—Parolles, Bobadil, Noll Bluff, &c.—poor and sharpers. While upon the matter I may note another coincidence. Cutter and Worm, having quarrelled, draw their swords, but do not close :—

"WORM. Have at you, Cutter, an' thou hadst as many lives as are in Plutarch, I'd make an end of them all."

"I was once removing from Berkley Square to Strawberry Hill, and had sent off all my books, when a message suddenly arrived, which fixed me in town for that afternoon. What to do? I desired my man to rummage for a book, and he brought me an old Grub Street thing from the garret. The author, in sheer ignorance, not humour, discoursing of the difficulty of some pursuit, said

that even if a man had as many lives as a cat, or as many lives as one Plutarch is said to have had, he could not accomplish it. This odd *quid pro quo* surprised me into vehement laughter."—*Walpoliana*, vol. i. p. 109, London, 2nd ed., no date.

La Biographie Générale (xii. 303, Cowley) says—"Son *Guardien*, arrangé pour la scène sous le titre du *Sculpteur* de Coleman Street (Cutter of Coleman Street), fut mal accueilli." My edition, Lond. 1707, has the *dramatis personæ* without the names of the actors. Where can I find them?

FITZHOPKINS.

Garrick Club.

"OUTPUT" (4th S. x. 373.)—The word is now a technical phrase applied to the quantity of coal or iron sent up from a pit or mine. It was originally used to denote the providing of soldiers by particular persons or districts: *vide* Acts Charles I. Output also, according to Spalding, signifies to throw out. Outputing in Scotland has two meanings besides that of sending up coal and iron. It means the act of ejecting from property (*Act audit*), and the uttering of base coin (*Acts, James VI.*).

J. H.

Coleridge (Gloss. Index, 13th c.) gives *output* v. a., Ps. v. 11.
R. S. CHARNOCK.
Gray's Inn.

D: Ð. (4th S. x. 47, 135.)—The first of these letters represents in the Roman method *five hundred*; with a horizontal mark over it thus, Ð, *five thousand* is represented. The second letter in MENTONIA's query is nearly, but not exactly, like the Saxon Ð, which is equivalent to the Greek Θ, and to TH in English. I do not know any letter exactly like the Ð in MENTONIA's query. He does not say whether he has found both letters in one inscription or on one milestone near our coast.

T. S. NORGATE.

Sparham Rectory.

SIR HENRY RÆBURN (4th S. ix. 319, 346; x. 35.)—The accompanying cutting from an Edinburgh paper may be found useful to such readers as are about "Scottish biography." It contains the simple truth, divested of all "touching up," to say nothing of "manufacturing."

"Sir Henry Ræburn married Ann Edgar, daughter of Peter Edgar of Bridglands, Peeblesshire, the widow of James Leslie * of Deanhaugh, St. Bernard's. Mrs. Ann Leslie left one son, who was drowned; she also left two daughters, Jacobina Leslie, who married Daniel Vere, Sheriff-Substitute of Lanarkshire, late of Stonebyres; Ann Leslie married James Philip Inglis, and left two sons—Henry Ræburn Inglis and C. J. Inglis. Sir Henry Ræburn painted a likeness of his much-cared-for half

grandson, Henry Ræburn Inglis, holding a rabbit, as his diploma picture, now in the Private Diploma Room of celebrated artists in London; also another picture of his half grandson, Henry Ræburn Inglis, which is in the possession of his grand-children, the Ræburns of Charlesfield, &c. Sir Henry Ræburn also painted a very fine full-sized painting of the late Mrs. Ann Edgar, or Leslie, widow of James Leslie of Deanhaugh, St. Bernard's, whom Sir Henry Ræburn married, as before mentioned. Sir Henry Ræburn also painted a very fine full-size painting of his daughter-in-law, Charlotte White, sister of William Logan White of Kellertane, advocate, &c., who married the late Henry Ræburn of St. Bernard's, son of the late Sir Henry Ræburn, and whose family are now in possession of the estate."—C. J. L. I.—*The Ladies' Own Journal and Miscellany* for Oct. 19, 1872.

S.

AGE OF SHIPS (4th S. ix. *passim*; x. 39, 117, 178.)—The "Betsy Cains" was not wrecked in 1824, as stated by Messrs. HOPPER and COLEMAN, but on the 17th February, 1827, this date being confirmed by various local publications and by the following quotation:—

"She was afterwards (*circa* 1825) transferred by purchase to Mr. George Finch Wilson, of South Shields, and finally on the 17th February, 1827, while pursuing her voyage from Shields to Hamburg, with a cargo of coals, she struck upon the Black Middens, a dangerous reef of rocks north of the mouth of the Tyne, and in a few days afterwards became a total wreck."—2nd S. i. 111.

The dreadful reef of rocks known as the "Black Middens" is situated on the north side of the entrance to the river Tyne, *inside* the bar. Many a gallant vessel has been irretrievably driven thereon, causing, as in the case of the ill-fated SS. "Stanley," Captain Howling, 24th November, 1864, great loss of life and property. It is well known that the late Duke Algernon of Northumberland contemplated the removal of these rocks, but since his death the magnificent project has lapsed. It is but fair to add that since the extension of the piers these rocks have been rendered less dangerous to vessels entering the Tyne for shelter or otherwise.

J. MANUEL.

Newcastle-on-Tyne.

THE oldest steamer in the world has been presented by her owners, Messrs. Steele & McCaskill of Glasgow, to the Chamber of Commerce at that port. The vessel is named "Industry," official number 6,383. By the certificate of registry, dated 14th April, 1841, she was built in that year by Messrs. John and William Fyfe of Fairley, Ayrshire, for the Clyde Shipping Company. She was fifty-three tons, and propelled by engines of fourteen-horse power, being the seventh vessel built on the Firth or River Clyde. She has latterly laid sunk in the East India Harbour, Greenock; but, after being repaired, will be taken to Glasgow, to be preserved as a memento of the early days of steam navigation. EVERARD HOME COLEMAN.

71, Brecknock Road, N.

* James Leslie was the representative of the New Leslie branch of Balquhain: but inasmuch as this was an offshoot long before the title of Count was acquired by the other line, J. Leslie's right to it is questionable. He was, in the male line, however, certainly the representative in Britain of Balquhain.

"DOWN TO YAPHAM" (4th S. x. 198, 341).—In the song of the Yorkshire horse-dealers, MR. HAIG has omitted what appears as the fourth verse in the version published by C. Ingledew in his *Ballads and Songs of Yorkshire*. It is as follows, and is quite as racy as any of the others:—

"Thinks Abey t'oud codger 'll niver smook t'rick,
I'll swop wi' him my poor deead horse for his wick,
An' if Tommy I nobbut can happen to trap,
'Twill be a fine feather i' Aberram cap!"

Wick = live, nobbut = only. A. E.
Almondbury, Yorkshire.

"HEAF" (4th S. x. 201, 317).—This word is not peculiar to Cumberland, nor is it a corruption of Heath. It is common throughout the north-eastern moors of Yorkshire, and applied to the resort of persons as well as animals. See Atkinson's *Glossary of the Cleveland Dialect*. Sir Walter Scott uses the word Howf; Burns says, "The Globe Tavern has been my Howf for some years."

W. G.

"LA BELLE SAUVAGE" (4th S. x. 27, 73, 154, 214, 259, 360).—I certainly for one will not accept the latest heresy on the old belief in this sign, now first set up by J. C. C. S. Where is "a Robert Weston's Will" to be seen? In the handwriting of the period, and the manner of spelling and contraction of words, "the belle Savoy" (which bears no rational meaning) may be easily misread for "the belle Savag." ALEXANDER ANDREWS.
Stoke Newington.

Miscellaneous.

NOTES ON BOOKS, ETC.

Provident Knowledge Papers. By George C. T. Bartley. (Depot, 335, Strand.)

UNDER the sanction of the Provident Knowledge Society, Mr. Bartley has issued a dozen penny numbers, bearing the above title, and overflowing with good advice, suggestions, and instructions, for the benefit of the less wealthy part of the community. The subjects treated are, Pensions and Life Insurances for the people, and directions how to save in order to buy them, and how they may be bought. To these follow Penny Banks, Money in the Bank, Collectors of Savings, Interest and Security, Pawnbrokers, Domestic Servants, Incomes without Tax, and the power and virtue of laying by even a poor penny a week. The whole is simply and usefully done, the number on Pawnbrokers especially. Some of them are the mere robbers of the poor; others are not better than receivers of stolen goods; many are honest. Mr. Bartley calculates that the pawnbrokers of the United Kingdom obtain five millions sterling from the poor annually!

Chapters in the History of Yorkshire. Being a Collection of Original Letters, Papers, and Public Documents, illustrating the State of that County in the Reigns of Elizabeth, James I., and Charles I. With Introduction, Notes, and Index. By James J. Cartwright. (Wakefield, R. W. Allen.)

THIS most satisfactory volume is one of the many good consequences of the way in which our State Paper Office

has been managed of late years. A good chief makes a good staff. Mr. Cartwright, one of the latter, has turned his position to most useful account, and has produced a volume, illustrating Yorkshire in the sixteenth and seventeenth centuries, which is as attractive to the general reader as it is to any native of the great northern county. The title-page explains the contents, which are cleverly connected by Mr. Cartwright. Among the personal illustrations, there is one of Sir Arthur Ingram, whose method of purchasing land was to pay one half down, and the other half by a bill in Chancery. Some of the results of such dealing were referred to by Mr. Garbutt of Leeds, whom Sir Arthur had invited to visit his newly-erected almshouses. "They are not half large enough," said honest Garbutt, "to hold half the men you have ruined."

Tales of the Teutonic Lands. By George W. Cox, M.A., and Eustace Hinton Jones. (Longmans & Co.)

SINCE we first learned that St. George and the Dragon meant nothing more than the sun's rays piercing the storm cloud and relieving the earth,—and since we were first told that St. Ursula and her 11,000 virgins were simply the moon and her thousands of stars,—tales, like these of the Teutonic Lands, have had a peculiar charm. All readers like to trace truth through fable; and it is often very curious to see how new names and new incidents are added to old legends till the modern scarcely resembles the ancient, though it is amusing and instructive to thread the way back from the story of to-day to the story in its original form, thousands of years ago. Our dear friend Cinderella is but the Rhodope of the Egyptian pyramid; and Sigurd and his wife Spes look like a crystallized George Dandin and his Angelique. The story of Gretlin the Strong is a merry and a highly picturesque story, perhaps the best of the Teutonic Tales. The moral limps a little, for the audacious Spes and her audacious lover, Thorstein, do not repent of their jolly lives till they are within sight of threescore years and ten! So that we do not make much account of the circumstance that, "Thenceforth, they made a vow to dwell apart in chastity, to the end that they might more surely count on fellowship above." They did not seem to reckon that Sigurd might be one of the company.

Shelley's Early Life, from Original Sources. By Denis Florence MacCarthy. (Hotten.)

THE admirers of Shelley, and those who are only curious to learn any fresh incidents in his life, will certainly welcome Mr. MacCarthy's volume, in spite of its redundancies, iterations, and continual promises to tell by-and-bye what would be better told at once. The new point in the book is, that Shelley, in 1811, wrote a poem called *A Poetical Essay on the Existing State of Things*, and that he gave the profits to the then well-known Peter Finnerly, who, for strong writing in the *Statesman*, was sentenced to eighteen months' imprisonment, and to find security for his good behaviour during five years. Such a poem was certainly advertised as being "By a Gentleman of the University of Oxford," but no copy of it is known to be in existence. A suggestion has been made that it may have been absorbed into *Queen Mab*. Mr. MacCarthy's next point is, the political visit of Shelley to Dublin, in 1812, with Harriet and her sister. Some of the details of this visit are drawn from letters now printed for the first time. Shelley wrote and published pamphlets in Ireland stronger even than Peter Finnerly's articles in the London *Statesman*. They were dispersed through public-houses, thrown by Shelley himself, from his balcony in Sackville Street, to passers-by who looked "likely," or thrust into the hand of passengers in the streets, by himself or his couple of agents. "For myself," writes Harriet, "I am ready to die of

laughter when it is done, and Percy looks so grave. Yesterday he put one into the hood of a woman's cloak!" Subsequently Mr. and Mrs. Shelley sojourned at Lynmouth, where he circulated his *Declaration of Rights*, and whence he precipitately removed on account of some imaginary attempt at his assassination. On all the above matters Mr. Mac-Carthy has much to say, and will doubtless have many readers. We have only to remind our own readers that the *Poetical Essay on the Existing State of Things*, if Shelley's, has only shared the fate of his *Original Poetry by Victor and Cazire*, of which no copy is believed to be in existence.

Materials of German Prose Composition; or, Selections from Modern English Writers, with Grammatical Notes, Idiomatic Renderings of Difficult Passages, and a General Introduction. By Dr. Buchheim. (Bell & Daldy.)

WHEN we say this is the second edition of a well-known work,—one of great utility to the students of German,—we only record a merited success. The selections are made with judgment, and the notes are, to the student, as useful as a master at his elbow.

Manual of Buhl Work and Marquetry. With Practical Instructions for Learners, and Ninety Coloured Designs. By W. Bemrose, jun. (Bemrose & Sons.)

THE work which now goes by the name, in a corrupted form, of *André Boule*, the French carver in wood (1642-1732), who brought it to its greatest perfection, is here made easy for amateurs. Marquetry—a term which is derived from *marquetter*, to vary, chequer, or inlay—is rendered equally easy to the same class of learners. No pains have been spared to make the instructions complete and intelligible.

At Mr. Bentley's Annual Dinner Sale, 8,000 copies were sold of his new series of "Favourite Novels." This series bids fair to be as popular as the famous series published by his father.

The Meetings of the Society of Antiquaries of London will commence on Thursday, the 28th, when a paper will be read by Mr. Coote, F.S.A., "On the Connexion of the English *Hundred* and *Tything* with the Roman Police Districts." On December 5th a paper will be read by the Rev. W. C. Lukis, F.S.A., "On Prevailing erroneous Views respecting the Construction of French Chambered Barrows," with special reference to a recent work on *Rude Stone Monuments*. We are glad to observe that on the 16th of January the Society will open an Exhibition of Bronze Weapons and Implements, in continuation of the interesting Exhibitions of Palæolithic and Neolithic remains which were held during the last two years. The Bronze Exhibition will last for a fortnight.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

HUTCHINS'S DORSET.

GENTLEMAN'S MAGAZINE. From 1847 to 1868.

EARLY ENGLISH TEXT SOCIETY'S PUBLICATIONS.

Wanted by J. S., 1, Richmond Gardens, Bournemouth, Hants.

EDINBURGH REVIEW, Part 81.

OWEN MEREDITH, THE WANDERER.

GRIFFITHS JNO. BOOK FOR JEWELLERS, &c.

Wanted by John Camden Hotten, 74 and 75, Piccadilly, W.

ILLUMINATED OR ENGLISH MANUSCRIPTS.

PRINTS OF OLD STEAMERS.

SARUM MISSAL. 1515.

Wanted by J. C. Jackson, 13, Manor Terrace, Amlurst Road Hackney.

Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

I. That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

II. That Quotations should be verified by precise references to edition, chapter, and page; and references to "N. & Q." by series, volume, and page.

III. Correspondents who reply to Queries would add to their obligation by precise reference to volume and page where such Queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omission.

E. Q.—

"At length the morn and cold indifference came," is from Rowe's "Fair Penitent," Act i. Scene 1.

JOSIAH MILLER should write to the author of the volume to which he refers.

J. P. J.—"I will send you home," implying "I will send (some one to accompany) you home," is not a "Welshism." It is common in London, and also in many provincial towns.

O. B. B.—Volume and papers received, and forwarded to the proper quarter.

G. H. G. we cannot help.

M. A. McC.—Reference has already been made in "N. & Q." to Tennyson's Charge of the Light Brigade, carrying with it some of the echoes of Drayton's Agincourt.

Another ghost is laid by J. M. He states that the house at Wallsend, which was first reputed to be haunted in 1840, now belongs to the Tyne Oil Cake Company, and is partly occupied at the present time.

A. P. B.—There was a superstition that whoever eat oysters on St. James's Day, July 25th, would never want money. A shrine of the Great Apostle's in a grotto at Compostella was formerly much visited. To remember the grotto, was to help poor pilgrims on their way thither.

P. W.—Filazer, of the Court of Common Pleas, derives his name from *filare* or *affilare*, to place bills or papers on a file, or string them on a thread.

CROWDOWN.—Many thanks.

We must continue to ask the indulgence of many correspondents whose contributions are deferred.

ERRATA.—P. 380, col. 2, line 3, for "Milborne, poet," read "Milborne Port."—P. 381, col. 2, line 7, for "Tenioxena" read "Timoxena."—P. 400, col. 2, line 15 from bottom, for "There are but two wells" read "There are not two wells."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, NOVEMBER 30, 1872.

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OUR CHRISTMAS NUMBER, to be published on Saturday, the 21st December, will, as usual, contain a number of interesting papers on Folk Lore, Popular Antiquities, Old Ballads, &c. We shall feel obliged if Correspondents, who are desirous of furnishing Christmas illustrations, will forward them at their earliest convenience.

Notes.

SHAKSPEARIANA.

The explanation of many obscure passages in our great dramatist has been facilitated of late years by antiquarian research, opening up sources of information which were unknown by the earlier commentators. The marvellous insight displayed by Shakespeare in regard to all human occupations led to the use of technical terms, familiar enough at the time, but since overlooked or forgotten. A remarkable paper in the last number of the *Edinburgh Review* illustrates this, and explains very satisfactorily several passages which have hitherto seemed hopeless puzzles, by reference to terms of the chase now altogether obsolete. I believe this principle may be pursued further with success, and propose to apply it to a very familiar passage, the explanation of which has up to the present time been anything but satisfactory.

There is no proverbial saying in Shakespeare more trite and common than that from Hamlet, act ii. sc. 2, "I know a hawk from a handsaw." The commentators, with almost one voice, seem to be agreed either that "handsaw" is a misprint for "hernshaw" or that the passage was a familiar proverb, already corrupted before it was adopted by Shakespeare. Let us glance at its history.

The *editio princeps* of the play, issued in 1603, does not contain the passage, the drama having been published "as it hath bene diverse times acted by his Highnesse Servants in the Cittie of London," &c.

In the 4to. of 1604 the passage first occurs: "I knowe a hauke from a hand saw"; the "hand saw" being in Roman lower case, in two words. The 4to. of 1605 is identical—in fact, the same edition, with the alteration of the date. In the first folio (1623) the expression is "Handsaw" in a single word, with the initial capital, and this form, with the exception of the capital letter, has usually been followed since.

The evidence from these early editions is decidedly against any misprint. The alteration in the form in the edition of 1623 shows that the passage had undergone revision, and was sanctioned by the editors. The assumption of Johnson, that this was a common proverbial speech (originally *hernshaw*), which the poet found thus corrupted in the mouths of the people, is altogether gratuitous. If such a proverb as "I know a hawk from a hernshaw" had been a common expression, it seems singular that no instance of the kind can be produced from our early literature. If Shakespeare had intended to mean *hernshaw*, there could be no reason why he should not have so written it. There can be no doubt that *handsaw* was written by the poet, and there is not the slightest evidence to show that he did not mean it.

It is singular that whilst critics have racked their brains to explain away the insoluble "handsaw," few or no questions have been asked as to the meaning of "hawk." It appears to have been taken for granted that it refers to the bird so called, and can mean nothing else. But is not this rather a *petitio principii*?

Has any search been made for another "hawk" which would have more relevance with a handsaw than a bird of prey has?

Shakespeare's illustrations are brought from every ordinary occupation in life. The tailor, shoemaker, weaver, tinker, fuller, smith, &c., all display themselves in their familiar handicrafts, and give zest and vraisemblance to the scenes in which they are introduced. The building trades have their fair representation, the bricklaying and plastering especially seem to have attracted attention. In the second part of *King Henry VI.*, act iv. sc. 2, Cade says, "My father was a Mortimer," when Dick replies (aside), "He was an honest man and

a good bricklayer." Further on, Sir Humphrey Stafford says, "Villain, thy father was a plasterer." Cade replies that he,

"— ignorant of his birth and parentage,
Became a bricklayer when he came to age."

Smith, the weaver, adds,—

"Sir, he made a chimney in my father's house, and the bricks are alive this day to testify it; therefore deny it not."

But it is in the *Midsummer Night's Dream* that the poet's acquaintance with building operations shows to the greatest advantage. The description of the immortal "Wall" indicates a technical knowledge of the plasterer's employment.

In act iii. sc. 1, Quince says,—

"We must have a wall in the great chamber; for Pyramus and Thisby, says the story, did talk through the chink of a wall.

SNUG. You can never bring in a wall. What say you, Bottom?

BOTTOM. Some man or other must present Wall; and let him have some plaster or some lome (lime) or some roughcast about him, to signify Wall."

The idea would only have occurred to one who was familiar both with the tools and materials of the plasterer's art.

Again, in act v. sc. 1, when the play is acted, Prologue says:—

"This man with lime and roughcast doth present
Wall, that vile wall which did these lovers sunder."

The Wall itself speaks out,—

"This loam, this roughcast, and this stone doth show
That I am that same wall; the truth is so."

Theseus says,—

"Would you desire lime and hair to speak better?"

This conceit of the wall seems to have tickled the poet's fancy, for it is apostrophized and alluded to again and again, until, its duty being done, Wall takes his leave,—

"Thus have I, Wall, my part discharged so;
And being done, thus Wall away doth go."

Shakespeare then, I conceive, was familiar with the builder and his tools of every kind.

A handsaw as a builder's tool would naturally fall into a proverbial comparison with another builder's tool, and such we find in the *hawk*, used by the operative plasterer. This is a thin board, about eighteen inches or two feet square, held in the left hand of the workman, much in the same way as a painter's pallet, but by a handle or stele on the underside. This holds the plaster of lime and hair which is floated on the wall or ceiling by a trowel in the right hand. The supply of material is brought from time to time by an assistant, called the *hawk-boy*.

A proverbial expression, drawn from a comparison of implements used in the building trade, would be very natural. It is equivalent to saying, "I am no fool, I understand my own business.

I know how to discriminate between my own affairs and those of other people."

An old "saw" of a somewhat similar kind is employed by the vulgar of the present day to indicate extreme stupidity: "He doesn't know a B from a bull's foot."

If "handsaw" in the text be, as I think, the original word, some meaning different from that of a bird must be sought for to represent the *hawk*. I have here suggested one, with what success my readers must judge.

There is, however, yet another reference. In the Midland counties, and especially Oxfordshire, a billhook is called a "Hawk" (see Halliwell, *sub voc.*). This would better compare with "Handsaw" than would the bird hawk, both being cutting implements. I give the alternatives, and modestly submit them to the judgment of Shakespearian critics.

J. A. PICTON.

Sandyknowe, Wavertee, near Liverpool.

SIR WALTER SCOTT'S GEOGRAPHY.

The knowledge of particular localities supposed to be displayed in the *Waverley Novels* took the reading world by storm at the time of their publication; and now-a-days I hear Leicestershire men express their wonder at Scott's mentioning Groby Pool, and referring to beans as the favourite diet of men of that county. Now, this seemingly intimate acquaintance with different districts, as shown by reference to local customs and citation of local sayings, is at first very surprising, but soon ceases to be so on examination. And generally the wide range of knowledge exhibited in these books, which led Tom Moore, indeed, to maintain that they must be the joint work of several hands, is truly marvellous; but after an analysis of its quality and origin, much of the wonder mostly disappears.

Of this great writer's carelessness about geographical details I will give an instance. He makes Cedric, in *Ivanhoe* (1st ed., vol. ii. chap. vii.), fall into the schoolboy's error of speaking of the Battle of Stamford Bridge as fought at Stamford on the Welland, which is made the more conspicuous by a foot-note about the river, in which he quotes Drayton. In the "red-linen" edition of 1832 (vol. i. chap. xxi.) this "great topographical blunder" is corrected in a note, where the equally great blunder is committed of placing Stamford in Leicestershire.

I will confine my further remarks to a single chapter of the *Heart of Mid Lothian* (1st ed., vol. iii. chap. iv.), being that in which occur the two phrases referred to above. We are on the Great North Road; and first we read of Gunners'-bury Hill. This is meant for Gonerby Hill, near Grantham, and was subsequently altered to Gunnerby. We travel with Jeanie through Ferry-

bridge and Tuxford, and reach Newark, where the landlord of the inn indulges us with three local proverbs in one speechlet: "I'll thatch Groby pool wi' pancakes"; "They hold together no better than the men of Marsham when they lost their common"; and "Glantham gruel, nine grots and a gallon of water"; and half apologizes for another profound pull at the tankard with, "The same again, quoth Mark of Bellgrave." Further on one of the highwaymen says to his companion, "I'll give ye a shake by the collar shall make the Leicester beans rattle in thy guts." Now, at first sight, this seems to be the fruit of long travel or sojourn in the centre of England; but the fact is, that the use of these five proverbs, and the reference made in the same chapter to the vale of Bever, and "a muckle blue hill they ca' Ingleboro'," required only that Sir Walter should take down from his bookshelves Ray's *Proverbs* or Grose's *Provincial Glossary* (a work wholly indebted to the former in the matter of proverbs), and the thing was done: for there, tabulated under the head of each county, are the sayings peculiar to each; and to one of these two, or some similar book, we owe a familiarity, *primâ facie*, so remarkable.

J. H. I. OAKLEY.

GOOD CONDUCT MEDALS FOR BRITISH SOLDIERS.

At the date of the outbreak of the American Colonists against Great Britain, among the Royal Forces then in garrison on the other side of the Atlantic appears to have been the 5th Regiment of Foot, whose Colonel was Hugh, Earl Percy, a Lieut.-General of the King's armies; and in this regiment, at the period referred to, there seem to have been three different orders of merit for the private men, *viz.*—

"First, a gilded medal larger than a Johannes, hanging on a button at the left lapel by a ribbon (as the Croix de St. Louis of France) in the most conspicuous part, with St. George and the Dragon (the ancient badge of this corps) on one side, over which is this motto 'Quo fata vocant!' On the reverse, 5th FOOT, MERIT.

"Seven years' good behaviour entitles a soldier to this honour, with which he is invested at the head of the battalion, by the hands of the commanding officer.

"The second medal is of silver, as large as a three and four penny piece, and differs only in this respect from the other."

This was a "reward of fourteen years' military merit."

"The third is also of silver, with this addition. 'A. O., after twenty-one years' good and faithful service as a soldier, hath received from his commanding officer this honourable testimony of his merit.' He also has an oval badge of the colour of the facings on his right breast, embroidered round with wreaths of gold and silver, and in the centre *Merit*, in letters of gold.

"The soldiers thus distinguished are such only as never have in seven, fourteen, and twenty-one years incurred the censure of a court-martial; and should any of them

by misbehaviour (which rarely happens) forfeit his pretensions of being longer enrolled among the *Men of Merit*, the medal is cut off by the drum-major in the same public manner it was conferred. Earl Percy, the present Colonel, ever foremost in meritorious deeds, keeps up this order with all the proper dignity it deserves, and from the good effects produced by it in this corps, it were to be wished others would follow and attend to so laudable an example."

The authority for the existence of these good conduct medals is a highly-curious work (8vo.), the title-page of which runs thus:—

"*Military Collections and Remarks*: published by Major Donkin.* New York: Printed by H. Gaine at the Bible and Crown in Hanover Square, 1777."

I came across the above book in the library at Charleston, South Carolina; and as it appears to have been published under peculiar circumstances, I propose to send, shortly, a memorandum thereon, for the chance that it may interest the readers of "N. & Q."

CRESCENT.

Wimbledon.

POLITICAL BALLADS.

I found the following verses in MS. amongst a pile of family charters, deeds, and papers. Might I ask if it is known who wrote them, or to what review they refer? They may be by a Non-juring ancestor.—

"THE REVIEW.

"Serene the morn, the season fine,
Great G — advancing on the plain,
To view his Horse and C e,
The godly Blessings of his Reign.
The trumpets sound,
The courtiers bound,
The field all blaz'd with arms;
The Trojans true
Their Tactics show,
And Hellen shows her charms.
The God of Love and War by turns
Preside upon his phiz,
One while you'd think for War he burns,
Another while for Miss.
You'd think when he surveys his men
He'd waste y^e world with flame,
And that he'd people it again
When he surveys his Dame.
But all is Farce and nothing more,
This am'rous martial Knight,
Age won't allow to enjoy his w
Nor courage let him fight."

C. CHATTOCK.

Castle Bromwich.

PARALLEL PASSAGES.

COWPER AND COWLEY.—Has it ever been noticed that Cowper's often-quoted line,

"God made the country, and man made the town,"
is an imitation of one by Cowley?—

* R. Donkin, sometime A.D.C. to Earl Granard in Ireland about 1767, and either A.D.C. or Military Secretary to General Rufane, Governor of Martinique (and subsequently known as Sir Rufane Donkin).

"God the first garden made, and the first city Cain."

Of course we can all see the fallacy and the morbid sentiment of Cowper's line. If "in God we live, and move, and have our being," the populous town must be as much His work and care as the lovely hills and fields. This truth is beautifully dwelt upon by Bryant, the American poet, in some stanzas beginning thus:—

"Not in the solitude
Alone may man commune with Heaven, or see
Only in savage wood
And sunny vale the present Deity,
Or only hear his voice
Where the winds whisper and the waves rejoice."

J. DIXON.

[Bacon has also said, "God Almighty first planted a garden"; and it is well known that Varro first gave currency to the sentiment in his "Divina natura dedit agros, ars humana edificavit urbes."—*De Re Rusticâ*.]

"SIR FRETWELL PLAGIARY. Steal! to be sure they may; and, egad, serve your best thoughts as gypsies do stolen children, disfigure them to make 'em pass for their own."—*The Critic*, act i. sc. 1.

Sheridan seems to have "conveyed" this from Churchill, who wrote of Foote:—

"Who to patch up his fame—or fill his purse,
Still pilfers wretched plans, and makes them worse;
Like gypsies, lest the stolen brat be known,
Defacing first, then claiming for his own."

The Apology (Johnson Poets), vol. 66.

CHARLES WYLIE.

In the following verses the identity of thought and similarity of expression are not a little remarkable:—

"He who for love hath undergone
The worst that can befall,
Is happier thousandfold than one
Who never loved at all.

A grace within his soul hath reigned
Which nothing else can bring;
Thank God for all that I have gained
By that high sorrowing."

Monckton Milnes (*Lord Houghton*).

"I hold it true whate'er befall;
I feel it when I sorrow most;
'Tis better to have loved and lost
Than never to have loved at all."

Tennyson.

I think it will be readily granted that the thought has not gained by condensation. A. G.
Tavistock.

THE CORPORATION OF LONDON AND THE COUNTY OF SALOP.—The *Times* of Nov. 1 gave its annual paragraph narrating the ancient ceremony of the 31st of October, part of which consists of a proclamation by the Queen's Remembrancer, in the presence of certain officials of the City of London, calling on the "Tenants of the Moors, in the county of Salop," to come forth and do service. That service, as every one knows, is to cut through a faggot with a hatchet. But how came the Cor-

poration of London to have property in Shropshire, and where is "the Moors"? I am aware that old Gazetteers say there was, ages ago, a piece of land called by this name near the town of Bridgnorth, but I have never met with any authority that connects it with the ceremony. A. R.

Croeswyllan, Oswestry.

HARMONIOUS ACCIDENT.—In Horne's *New Spirit of the Age* it is noted that some of the most tragic scenes in Mr. Dickens's works (notably Nelly's funeral, from the *Old Curiosity Shop*) are written in blank verse, "which it is possible may have been the result of harmonious accident, and the author not even subsequently conscious of it." Perhaps the following perfect hexameter from cap. vii. of Thackeray's *Esmond*, describing the wonderful wifely devotion of Lady Castlewood, may be worth embalming in "N. & Q.":—

"Strange what a man may do, and a woman yet think him an angel!"

MARS DENIQUE.

Gray's Inn.

MR. DISRAELI ON CRITICS.—I do not remember that on the appearance of *Lothair* attention was drawn to the fact that Mr. Disraeli was not the first person to define "critics" as "the men who have failed in literature and art." Coleridge uses words which look as though they may have been in Mr. Disraeli's mind when writing. "Reviewers," he says, "are usually people who would have been poets, historians, biographers, &c., if they could; they have tried their talents at one or at the other, and have failed," &c.—*Seven Lectures on Shakespeare and Milton*. By the late S. T. Coleridge. J. Payne Collier ed., 1856, p. 4. A. G. S.

EARLY POEM.—In closing his sermon on Good Works v. Good Words, in the parish church of St. Andrew's, on August 25, 1872, Dean Stanley of Westminster quoted the following lines, of which, he said, it was doubtful whether they were written by one of the earliest Deans of Westminster or by one of the earliest Scottish Reformers:—

"Say well is good, but do well is better;
Do well seems the spirit, say well is the letter;
Say well is godly, and helps to please;
But do well lives godly, and gives the world ease;
Say well to silence sometimes is bound,
But do well is free on every ground.
Say well has friends—some here, some there,
But do well is welcome everywhere.
By say well many to God's Word cleaves;
But for lack of do well it often leaves.
If say well and do well were bound in one frame,
Then all were done, all were won, and gotten were gain."

J. MANUEL.

Newcastle-on-Tyne.

STRIKES.—In 1866, when there were strikes on the Clyde, a good story was told about the inmates of a lunatic asylum at Murthly. The males were

employed in the garden and to do odd jobs about the premises. By some unlucky chance, one of them found a newspaper giving an account of the Clyde strikes. He read the news to his fellows in adversity, and they at once decisively struck work. Every effort was tried to induce them to resume, but without avail. At length the medical superintendent took the matter in hand, and suggested to them that they should send a deputation to address him on the subject. No sooner said than done. The deputation filed up in order, stated their grievances "at great length," as may be supposed, and demanded more pay and shorter hours. The doctor said it was all perfectly true, they had great cause for complaint—provisions were high in price, the weather was warm, and the hours of labour far too long, and then pulled out half a crown, which he handed to them. This gave every satisfaction. The deputation returned and informed their comrades of their success, and all resumed work immediately. But the joke did not end there. The doctor happened to pass the men some hours later, when he was accosted by the man to whom he had handed the half crown. He took the doctor aside and told him confidentially, "They are a set o' disagreeable chieles, and were quarrelin' and wranglin' wha shud keep the half crown; there it's back to ye, doctor, to keep it for us yoursel'."

Read by the light of the present year of grace, the fools of 1866 seem to have stolen a march upon the "wise men" now similarly engaged.

R. W. HACKWOOD.

GREFFRY = GREY FRIAR.—It may serve an etymological purpose to note that, ever since I can remember it, the general pronunciation, in Nottingham, of the street, orthographically spelt, Greyfriar Gate has been Greffry Gate. Because, Greffry being Grey Friar = Grey Brother, it is possible that instead of Godfrey meaning only God's Peace, it might be that Godfrey = Good Friar = Good Brother—that, instead of Groffry or Geffrey or Jeffery meaning merely joyful, it might be that Geoffry = Merry Friar = Joyful Brother—and that, instead of Humfrey or Humphrey meaning simply Domestic Peace, it might be that Humfrey = Home Friar = Domestic Brother.

The fact, however, of Greffry or Greffrey being a corruption of Grey Friar, is evidently one for record in "N. & Q."

J. BEALE.

USE OF THE ACCUSATIVE PRONOUN.—In Burke's *Letters on a Regicide Peace* (Works, ed. 1826, vol. viii. pp. 310-311) occurs this glaring example of an ungrammatical colloquialism: "Is it him that we are to satisfy?" &c.

Again in the *Letter to a Noble Lord* (*ib.* p. 34), he says, "What becomes of such things as me?" which undoubtedly is also bad grammar, though

more common. The full phrase is "such as I am," and "such as I" would do, by ellipsis.

There is, however, something singular in the common use of such accusatives. The story of the boy called Measor, who put his tutor into a rage because when he knocked at the door, and the tutor said, "Who's that?" could only keep answering "Me, sir," illustrates this usage, which in this simple form is almost established and defensible. It is as if the pronoun was indeclinable, and had only one case.

It may remind one of the passage in Virgil, "Me, me! adsum," &c., but some kind of ellipsis seems natural here. So in the French "Moi je suis," which at first sight seems a striking instance, the ellipsis "(Quant à) moi" is probably meant, or was in the origin of this phrase.

In reality a stronger case is the French "c'est moi," "c'est lui," which by usage are absolutely correct, though undeniably against the strict rule; and "c'est je" or "c'est il" would be absurd.

LYTTELTON.

EPITAPH.—I copied the following epitaph from a tablet in Arreton Church, Isle of Wight:—

"Loe here vnder this tombe enouched
Is William Serle by name
Who for his deeds of charitie
Deserveth worthy fame.
A man within this parrish borne,
And in the house calld stone.
A glasse for to behold a work
Hath left to every one.
For that vnto the people pore
Of Arreton he gave
A hundred povndes in redie coyn
He willed that they should have.
To be employed in fittest sorte
As man could best invent.
For yearly releif to the pore
That was his good intent.
Thus did this man a batcheler
Of yeares full fifty neyne,
And doeing good to every one
Soe did he spend his tyme.
Until the day he did decease
The first of February,
And in the yeare of one thousand
Five hundred neyntie five."

MARIANNE LEACHMAN.

ANCIENT BERNAISE CUSTOM.—

"At the birth of Henri, Duc de Bordeaux (now prominently before the public as Count de Chambord), on 29th September, 1820, His Majesty Louis XVIII., according to an ancient Bernaise custom, took a clove of garlic and some old Tarancon wine; with the former he rubbed the lips of the babe, and dropped some of the latter into his mouth. It is recorded that the child sustained these tests better than might have been expected."—*Lady C. Davies's Recollections of Society in France, &c.*, London, 1872, p. 290.

J. MANUEL.

Newcastle-on-Tyne.

CHURCH FLOORS DECLINING FROM WEST TO EAST.—When the Roman Catholic Church at

Hartlepool was erected, I visited it by the special invitation of the Rev. Edward Knight, its incumbent. On entering at the western door my friend, looking towards the east, asked me if I noted anything unusual about the floor. The few friends who accompanied me and I could not see anything unusual, and our friend had to explain that, at his own suggestion, both as a matter of convenience to the congregation and to make the inequality of the site suitable without the expense of much excavating, the architect had agreed to let the floor of the church incline towards the west, but so gradually as not to be visible to the uninitiated; thus the congregation, as in a theatre, can see over each other's heads, and much money was saved by non-excavation and the retention of superfluous soil.

CHIEF ERMINE.

"BELTED WILL": LORD WILLIAM HOWARD.—

"What is already known of the gallant chief makes it a subject of deep regret that no one has yet been found to do justice to his character, and, at the same time, illustrate the state of society at the period when his name was a watchword on the borders. Such a history, well written, would be one of the most interesting and valuable contributions to the records of a past condition of society."

So wrote a correspondent of "N. & Q.," Mr. JAMES J. SCOTT, eighteen years ago (1 S. x. 341). That gentleman, and probably many others interested in the subject, to whom this extract may be new, will be glad to be informed that this want has at length been supplied by Dr. Lonsdale in his third volume, recently published, of *The Worthies of Cumberland*. The learned author has not only enriched "the literature of our country" with much valuable information anent "Belted Will," but has ably sketched the lives of several other distinguished members of the Howard family. A very graceful tribute to the memory of the late deeply lamented Earl of Carlisle is worthy of special notice.

J. MANUEL.

Newcastle-on-Tyne.

SUN-DIAL INSCRIPTIONS.—"Sine, sole, sileo," is inscribed on a dial at St. Philip's, Nice. Here is another at the Convent of Cimies, near Nice:—

"Scis horas—nescis horam—Labitur et labetur—Per eunt et imputantur—Vestigia nulla retrorsum—Non numero horas, nisi serenas—Dona presentis rape lœtus horæ."

"What shadows we are!
Time is short."

And here is an Orange one, in the Green County of Roscommon:—

"May those be blest with length of days
Who still proclaim King William's praise."
E. S. S. W.

FREDERICK THE SECOND OF PRUSSIA.—

"It has been related to the author, by one likely to be accurately informed, that Frederick, shortly before his death, in expressing his regret at the altered condition

of his dominions in this respect (the prevalence of unbelief), professed that he would gladly sacrifice his best battle could they but be restored to the state in belief and in practice in which he had found them."—*Pusey's Historical Inquiry into the Causes of Rationalism in the Theology of Germany*, 1828, p. 123.

E. H. A.

Queries.

AUTHORS WANTED.—I remember, some fifty years ago, hearing the following stave, which, both for words and tune, seemed to me more doggedly dreary than anything I ever met with. Can you tell me who was the author, and can you complete the song?—

"Sessions and 'sises is drawing near,
Luddy fuddy heigh fol luddy heigho,
And we poor devils is forced to appear,
Luddy fuddy heigh fol luddy heigho,
So, Charlie, come give us a glass of gin,
Luddy fuddy heigh fol luddy heigho,
That we may lock gallows as we goes in,
Luddy fuddy heigh fol luddy heigho."

HERMIT OF N.

"Cleon hath a million acres,
Ne'er a one have I;
Cleon dwelleth in a palace,
In a cottage I."

L. C.

Can any one name the author of this couplet?—

"Praises on stones are words but vainly spent;
A man's past life is his best monument."

J. PAYNE.

Kildare Gardens.

Can any of your readers direct me to the meaning and origin of the motto, "Dant lucem crescentibus orti"? I thought I might find it in *Manilius*, but have hitherto looked for it in vain.

C. W. BINGHAM.

"The Debt of Nature." This expression is current. To whom is it attributed?

J. MANUEL.

Newcastle-on-Tyne.

"The slender debt to Nature's quickly paid,
Discharged, perchance, with greater ease than made."
Quarles's Emblems, 12, 13.]

Who is the author of this often-quoted verse?—

"Solamen miseris socios habuisse doloris."

FREDK. RULE.

Ashford.

"Heaven tempers the wind to the shorn lamb."

M. J. F.

[Sterne—*Sentimental Journey*.]

"To Anacreon in Heaven." Who was the author of the words, and who was the composer of the music, of the above song? As to the author of the words, the name of Ralph Tomlinson is given in the *Universal Songster*. Who was Ralph Tomlinson?

Paris.

A CONSTANT READER.

LANCASHIRE SCHOLARS.—Information is asked for concerning the following clergymen, viz.:—John Whiteside, M.A., Brasenose Coll., Oxford, 1704; James Fisher, B.A., Brasenose Coll., Oxford, 1676; Richard Hall, St. John's Coll., Cambridge, A.B., 1778; George Porter, Christ Coll., Cambridge, A.B., 1786; Richard Golding, Christ Coll., Cambridge, A.M., 1796.

HENRY FISHWICK.

Carr Hill, Rochdale.

SURNAMES.—How comes it that whilst among our English surnames we have plenty of Browns, Greens, Blacks, Whites, Greys, and even Oranges and Violets, we never, so far as I am aware, meet with any one bearing the name of either of the primary colours, Red, Blue, or Yellow?

R. W. HACKWOOD.

COPIES OF STATUES, BUSTS, &c.—In 179— a Mr. Marchant of Bond Street published miniature copies of most of the celebrated statues, busts, &c., of antiquity; and having two cases numbering one hundred of these copies in my possession, I should be pleased to know something of their merit or value. They appear to be beautifully executed, and in a good state of preservation.

R. E. WAY.

GERMAN PROTESTANT BISHOPS CONSECRATED BY THE ENGLISH HIERARCHY.—Where can I find particulars of the following ecclesiastical transaction recorded in Döllinger's *Re-union of the Churches*, p. 82 (English edit.):—

"Frederick I., on assuming the royal title, had two preachers, Ursinus and Sander, consecrated Bishops by the English Church, but at their death this episcopate became extinct."

JOSEPHUS.

PRESERVATION OF PORTRAITS.—Might not many fine old portraits be rescued from mildew or cottages, &c., if noblemen and gentlemen with halls or galleries filled with family pictures preserved not only their own direct ancestry, but portraits of families who have intermarried into their race? Would not many interesting portraits of extinct families thus be preserved?

H.

THE SUTHERLAND PEERAGE.—Could any of your readers inform me if there are at present alive any direct descendants of (1) George Sutherland, Esq., of Force, and (2) Sir Robert Gordon, who contested the peerage with the lady who afterwards became Countess of Sutherland in her own right? Also, could any of your Scotch readers inform me on whom the headship of the clan devolved after the decision of the peerage question in the Countess's favour?

To which of the Scottish families does the privilege of wearing three eagles' feathers belong?

GOWN.

HORACE'S "DE ARTE POETICA."—I have recently become possessed of an edition of this work, respecting the date and rarity of which I hope to receive information from some of your correspondents. It is of small quarto size, and has fourteen leaves of print, not including the title, "Oratius de Arte Poetica," which is on a page to itself. The folios are numbered A i to iiii, and B i to iiii, and the type is a very large bold black letter, the red initial letter being in MS. There are eighteen lines in a full page, and the book has no date or printer's name. At the end there is only the usual,—"Explicit Oratius de Arte Poetica." I hope some of your readers will be able to identify the edition.

W. A. SMITH.

Newark-upon-Trent.

BOULTBEE OF LOUGHBOROUGH.—Who was this painter, several times mentioned in Throsby's *Select Views in Leicestershire*? Can any of your correspondents give me a short sketch of his life, &c., or kindly inform me where one is to be found?

F.

COAT OF ARMS.—Can any of your correspondents kindly inform me whether, if a man who has no coat of arms marries an heiress or coheiress, he can in any way use his wife's crest and arms?

If a man marries a woman who has no brothers, can he combine her coat of arms with his own if she has had no property, real or personal, left to her by her father?

F.

EGYPTIAN QUERIES.—1. Who was Dr. Lieder of Cairo, who collected Egyptian curiosities?

2. Does the occurrence of a king's name upon a scarabæus or engraved gem show that it is of the date of the king named, or that he had anything to do with it?

J. C. J.

Hackney.

FOREIGN UNIVERSITIES.—Where can I see lists, or materials for lists, of the principal foreign and colonial universities, with some data which would help one to a notion as to the status and general importance of each?

S. S.

FREE LIBRARIES.—Where are the principal "Free Libraries" in England?

R. T.

"HUDIBRAS."—In my edition (Dublin, Powell, 1732) there is a plate engraved by "P. Simms, Sculp^t"; subject, "Hudibras in the Stocks." On the top of the middle upright beam, which is placed in the centre of the stocks, are inscribed the letters ^{C I}_{R L} within a circle. What do these letters signify?

GEORGE LLOYD.

Bedlington.

A WOODEN WEDDING.—I think this paragraph, cut from the American news in the *Queen* about

five months since, refers to a custom of which the majority of us have not heard before:—

"The following abridged account of a 'wooden' wedding, or fifth anniversary of marriage, is too amusing to be overlooked. It appears that on the day in question a Mrs. Hughes was disturbed by a sharp ring of the door bell, and the entrance of the servant with the card of an intimate friend of the family, with 'compliments of' pencilled over the name. 'Show the gentleman into the parlour,' said Mrs. Hughes, 'and say that I'll see him in a moment.' 'But there ain't no gentleman there, mum—it's a load of wud that cum with the card, mum, and the man is throwing the wud into the cellar, mum,' replied the servant. Mrs. Hughes wondered what it meant, and, while she wondered, the door bell pealed again and again, and the servant for over an hour was kept running backward and forward in response to the summons. Each messenger brought one or more articles of wooden ware, and the cards of well-known friends, with 'compliments of' and little congratulatory notes. Soon after the close of office hours Mr. Hughes returned home, and was ushered by his wife into the dining room, which by this time was nearly half-filled with wooden ware of every imaginable description, from nests of wash-tubs to salad forks and spoons. In the evening the friends and relatives thronged the parlours, and many were the congratulations bestowed upon the worthy couple. The company was entertained with the charming vocalisation of Mrs. Carroll, and an original composition on the piano by Professor Schmitz. At the supper, later in the evening, speeches were made, and the health of Mr. and Mrs. Hughes was drunk again and again. Many were the wishes expressed that their lives might be spared far beyond the diamond anniversary of their wedding."

What is a "diamond anniversary," and what is the etiquette appertaining thereunto?

ST. SWITHIN.

O'HAGAN FAMILY.—Can any of your contributors give me some information as to the ancient Catholic family of the O'Hagans of the Glens, co. Antrim, Ireland, who have died out in the male line?

In the year 1787, 19th April, Susanna O'Hagan married Charles Tripp at the New Church, Buckingham. She was the granddaughter of O'Hagan of the Glens, who married Miss Stewart of Red-bay, co. Antrim. The Stewarts, a very old family, have also died out in the male line. Any particulars as to arms and pedigree would be very valuable to

A DESCENDANT OF BOTH FAMILIES.
Leamington.

"I TOO IN ARCADIA."—Whence comes this expression so often seen now in papers?

PELAGIUS.

WEDGWOOD.—Will you oblige with an answer to the following question?—The date of a Wedgwood plate; arms, a mermaid; border, a gold wreath; ground, cream colour.

HENRY COULSON.

COINS.—Can you explain to me the meaning of two copper coins, each about the size of a half-

penny? 1. Ob., Comical-looking head to left, with mitre. "Clement XV. PONT. MAX." Rev., Four different shields. "Hinc nostræ crevere rosæ." 2. Ob., Bust to right (of George III.). "Glorious IERVIS." Rev., Harp crowned. "NORTH WALES 1761." There have been only fourteen Popes of the name of Clement.
S. H. A. H.

THE GOLDEN FRONTAL AT MILAN.—I wish to know if any trustworthy representation exists of the magnificent specimen of goldsmith's work forming the frontal of the altar in the interesting Church of S. Ambrogio, Milan? It was given by Archbishop Angilbertus II. in 835, and bears the name of an Anglo-Saxon goldsmith. Dr. Rock describes this valuable relic in *Essays on Religion and Literature*, edited by Archbishop Manning (Longmans, 1865, pp. 67-105). I examined this a few years ago and was much struck with its beauty.

JOHN PIGGOT, JUN., F.S.A.

FOREIGN INSCRIPTION.—Will some reader of "N. & Q." kindly say what these words signify; they are carved on an oak box?—

"Geegyn Harms
Maeger"

"An De Zeegen
istal gelegen."

W. I.

Bodmin.

THE DUMFRIESSHIRE JOHNSTONES.—Will any one have the kindness to furnish me with the history or pedigree of the Johnstones of Elshields, in Dumfriesshire, between the period 1690 to 1770? Anything connected with the above family would be gratefully received.
B. R.

Newcastle-on-Tyne.

A CHRISTOPHER, JUBILEE MEDALS, AND
PILGRIMS' TOKENS.

(4th S. x. 372.)

This reference in the Prologue to Chaucer's *Canterbury Tales* is sometimes quoted by writers on "Leaden Signacula or Pilgrims' Signs." The object of "silver sheen" worn by the yeoman on his pilgrimage may have been adopted as a charm, or from mere devotion to the popularity of St. Christopher, which was very great in mediæval times. Mr. Waller has recently shown that in no less than thirty-eight of our English churches have paintings of him been discovered,* or it may have been intended to denote a previous pilgrimage to some sacred spot where his memory was in high repute; and tokens were on sale, similar to like figures of Thomas à Beckett, Our Lady of Boulogne, Liesse, Loretto, and numerous others. Tyrwhitt questions the meaning of the ornament from the circumstance, that by the statute 37 Edward III. yeomen are

* Collection Surrey Arch. Society, vol. 6, part i.

forbidden to wear any ornaments of gold or silver; but he was probably then unacquainted with the fact that these curious little figures are usually of lead or pewter. Gold and silver were of course employed, as in their prototype, the silver shrines of Diana at Ephesus—but baser metal would be the rule, and imitation being as rife in mediæval days as now, such objects were frequently washed or coated with the precious metals. For example, in *Du Mercier*, a poem of the thirteenth or fourteenth century, edited by the late F. W. Fairholt, F.S.A., for the Percy Society, the vender says:—

“J’ai fermaillez d’archel dorez;
Et de laitron sor argentez,
Et tant les aime tax de laitron.
Souvent por argent le meton.”

Sometimes they were of copper. In a recent paper by Mr. Waller, “On the Pilgrimage to Our Lady of Wilsdon,” he figures an example. It is of the fifteenth century, and represents “Our Lady of Hal.” Mr. Waller gives some interesting details of what may still be observed at Hal, near Brussels, on the first Sunday in September, on the occasion of a “Pilgrimage for Religion’s Sake.”

It is only of late years that any attention has been directed to this branch of inquiry; my friend, Mr. Roach Smith, F.S.A., was, I think, the first in this country to point out its significance, and in his *Collectanea Antiqua* he has described and figured many of the objects formerly in his collection. In his catalogue he mentions one which he possessed of St. Christopher carrying the infant Jesus. This is in pewter, and was doubtless of the familiar class of which Chaucer wrote. I am not aware that it has been figured, but it is probably with the rest of his collection in the British Museum. St. Christopher is not often met with among “signs.” They generally comprise initial letters, figures of the Virgin and Child, the Crucifixion, and a large proportion connected with Thomas à Beckett, a preponderance not surprising when the number of pilgrimages to his shrine is considered. “It was computed,” says Hume, “that in one year 100,000 pilgrims arrived at Canterbury, and paid their devotions at his tomb.”

A few years since I obtained from excavations in the river bank, near London Bridge, some excellent figures of St. Thomas, Erasmus, Edward the Confessor, and other subjects. It is curious that it is from this locality that nearly all our collections have been made. These, with others formerly in my possession, are now accessible at the Museum of the Corporation of London at Guildhall. There, is also preserved a large variety from other sources, many of which have been engraved and described in the *Journal of the British Archaeological Association*. Of foreign authors on this subject, your correspondent might consult M. Hucher’s communications in the *Bulletin Monumental*, tom. xix. p. 504; *Notice sur des Plombs Historiées trouvés*

dans la Seine, par Arthur Forgeais, Paris, 1858; and Dr. Rigolot’s *Monnaies inconnues des Evêques, des Innocens, des Pous*, &c. Paris, 8vo. 1837.

JOHN EDWARD PRICE, F.S.A.

53, Beresford Road, Highbury New Park.

Interesting information respecting Pilgrims’ Signs and Tokens will be found in Mr. Roach Smith’s paper on the subject in the *Journal of the British Archaeological Association* (i. 200), and in his *Collectanea Antiqua*. See also a paper by Mr. Hugo in *Archæologia* (vol. xxxvii.), and Catalogue of Works of Art exhibited at Ironmongers’ Hall, London, in 1861 (309–16).

JOHN PIGGOT, JUN., F.S.A.

EXE will find a very curious dissertation on Jubilee (Papal Jubilee) Medals, in a work in quarto, pp. 228, printed at Amsterdam, by Nicolas Chevalier, A.D. MDCCI. The work itself is written in a fiercely antagonistic spirit to the Jubilee which was proclaimed in the year 1700, by the Bull of Innocent XII. on the 28th of March, 1699, and in other respects the book is highly objectionable to all those who believe in the power of the Popes to proclaim Jubilees to the Christian world. It is, in fact, a violent attack on all the Jubilees which had been celebrated for a period of four hundred years up to that time (1700), but its value to your correspondent EXE, to the antiquary as well as to the Christian inquirer in general, consists in the following:—

“Le tout enrichi d’un fort grand nombre de Medailles et de Tailles douces avec les Ceremonies qui ont été observées à l’Ouverture et à la Cloture du Jubilé.”

The author, who is anonymous, dedicates the book to his Most Serene Highness the Hereditary Prince of Cassel. Heading the copy of the Bull of Pope Innocent XII., which is given in Latin, with a translation in French, is a vignette representation of a magnificent Papal procession, in which his holiness, attended by many cardinals, prelates, musicians, &c., proceeds with the ceremony of the “opening of the Jubilee.” At page 29 the author gives a representation of “the first medal,” namely that which was struck on the occasion of the proclamation by Boniface VIII. of the Jubilee in 1299. The medal is represented, in copper-plate, on the obverse and on the reverse, with legends, &c. At page 57 there is a representation of a second medal which was issued by the same Pope on the same occasion and in the same year. At page 59, Pope Clement VI. is represented opening the Jubilee in 1350: the obverse and the reverse of two medals are given. At page 61 is a copper-plate also of a medal issued by Pope Gregory XI., in 1400; and on throughout the work, to page 116 inclusive, the number of Jubilees is given, and copper-plates of the medals issued by the several Popes from A.D. 1299 to A.D. 1700. In the last-mentioned year several beautifully executed medals

were struck, as we can judge of them by the illustrations in the volume before me. At page 119 is a map of Rome, which is followed by "*Ceremonies observées à l'ouverture du Jubilé de l'An MDCC.*" Opposite to page 120 is a representation of the Castle of St. Angelo. At page 129 is a medal of Philip IV., surnamed *le Bel*. The obverse contains the bust of the King, the reverse the arrest, by order of Philip IV., at Anagni, as a prisoner, of Pope Boniface VIII., and his being conducted to Rome between two *guards*, the legend "*Juste et opportune*"; in the exergue is the date 1303. The dispute between Philip le Bel and Boniface VIII. arose in consequence of the excommunication of the King by the Pope, the King having refused to proceed to the Crusades in the Holy Land. The work contains representations in copper-plate of many other medals; among them of a medal struck for John Wickliff, A.D. 1428, for Jerome of Prague, A.D. 1416, for John Huss, 1416; and of various other medals, including, at page 222, the medals struck on the death of Innocent XII., and his mausoleum, and, at p. 226, the medals struck by Clement XI. on the occasion of his closing the Jubilee of 1700.

I have been rather too particular in my notice of this curious book; but as EXE has made so earnest a request, I have thought it well to afford him some information on the subject-matter of his inquiry.

As to the "Christopher," it need scarcely be told that Catholics from the earliest times have been in the habit of having about them some mark or token of their profession as Christians, a cross, an *Agnus Dei* (white wax, with the *Agnus Dei* impressed on it, and blessed by the Pope), or a crystal enshrined relic of some saint, or a piece of the true cross; the last-mentioned very rarely. I have a twelfth or thirteenth century reliquary, formed in the shape of an oval, 2 inches by 1½ inch, crystal box, set in silver; it is elaborately and beautifully chased. The reliquary was suspended from the neck by a chain or cord, and may have been the "Christopher" of some mediæval prelate, or abbot, or crusader. It was dug out of the earth in the ruins of an ancient abbey in the county of Kerry, some time ago.

MAURICE LENIHAN, M.R.I.A.

Limerick.

The legend of St. Christopher became a favourite object for painting and carving in churches, and the saint was in time regarded as a kind of symbol of the Christian Church; and, where his image was, it was believed no plague could enter. A very fine wood engraving of his figure (supposed date 1423) represents the stalwart figure of the saint wading the stream, with the infant Jesus on his shoulder, a mill seen on one side of the river, and a hermit holding out a lantern for the saint's guidance on the other. Underneath is this inscription:—

"Christofori faciem die quacunq̃ tueris
Illa nempe die morte mala non morieris."

The largest carved figure of St. Christopher was erected in the church of Notre Dame at Paris, by a knight of the name of Antoine des Essars, as a thank-offering for some intervention of the saint in his behalf, but was removed in 1785.

MARS DENIQUE.

Gray's Inn.

THE HOMERIC DEITIES (4th S. x. 345.)—On the principles admitted by MR. R. F. SMITH, the questions raised by him belong to the domains of comparative mythology and comparative philology, and the solutions are there to be found. The mythology will be a preliminary to the determination of the class of language to be employed in the investigation.

Apollo, in comparative mythology, is part of the series which, in the Theban form, includes Cadmus or Athamas, Nephele or Agave, Palæmon, Echion or Ino, equivalent to Adam, Eve or Khavêh, Abel, Cain. Of the various forms of the word, among which Baal is conspicuous, there is the sufficient indication that in nature worship it is the name for Fire and the Male Principle. It is difficult to reconcile with this state of affairs אֵפְלָל (ephlah), to intercede, or anything which has to do with a judge or an intercessor. It is also difficult to see how the Semitic languages can possibly explain (except by chance survival of a casual word) what belongs to a mythology so widely and anciently distributed, apparently before the Semitic languages came on the scene. It has been attempted to be done by Sanskrit, and it would be just as hopeful by Kaffir or Bantu, a language which, as it shows relics of Semitic and Indo-European grammar, attests that all such are now only the remains from a class of languages existing anteriorly to all these individually.

With regard to the explanation of Apollo and other mythological words from Semitic and so-called Phœnician sources, the Bible gives us a sufficient warning on this head. It states that the Hebrews entered a country occupied by alien races, and we have evidence enough that the anterior population was non-Semitic. This is sufficiently shown by the names of the rivers and the towns. There are indications that this præ-Semitic language was spoken or known under the early kings of the Jews. It appears more reasonable to look for Athene in such a source than in אֵתֶן, and to recognize that the comparative mythology in Palestine or outside was præ-Semitic.

Any explanation must cover the whole ground of comparative mythology, and that is not done by the Sanskrit or Semitic systems which are offered to us. To reach the far antiquity of the origins we must try farther back.

HYDE CLARKE.

32, St. George's Square, S.W.

CHARTERS OF WILLIAM DE BRUS (3rd S. xi. 460; 4th S. vi. 11.)—I gave some time ago an imperfect copy of a charter of William de Brus, from the Kirkpatrick archives, which ESPEDARE showed must be of a date previous to 1215, when William is known to have died. It may interest ESPEDARE to know that there is a charter by the same William de Brus in the Drumlanrig muniment room, as the inventory of these charters shows, and it is to the same Adam de Karleol, son of Robert. "Due by William de Brus to Adam de Karleoll, the son of Robert, of the Land and Mill of Kyninmount, with the woods and pasture grounds, there described with precision." This is the charter of earliest date in Drumlanrig muniment room, and is particularly interesting as the first reference we have to Kinnmount, the seat of the Marquess of Queensberry. None of the other charters come near in date to this one. There is, however, "another by Robert de Brus, Earl of Carrick and Lord of Annandale, to Sir William de Karleoll, Knight, of some pasture grounds, there again described with precision." I suppose that this Sir William was the husband of Lady Margaret Bruce, one of the daughters of Robert Earl of Carrick, and sister of King Robert Bruce. It was, therefore, his father-in-law who granted him this charter. "Two more by William de Herries, Knight, to the same Sir William de Karleoll, of two particular Fishings on the Water of Annan, and likewise of an acre of ground in the Tenement of Rayn-patrick, held of the Lords of Annandale."

I have no doubt that this Sir William de Heriz is the same who swore fealty to Edward I. when he overran Scotland in 1296. In the old charter which I gave (3rd S. xi. 460) from the Kirkpatrick archives, the first witness is "Willielmo de Heria (Heriz) tum senescaldo," but this ancestor of the Herries family was of course of a much earlier date, probably the same given by Chalmers in his *Caledonia* (i. 535) as witnessing a charter of Robert de Brus, the predecessor of William de Brus, between 1183 and 1190, and as also witnessing a donation to the monastery of Kelso about 1190. This William de Heriz was Seneschal of William de Brus.

The inventory then says:—"The two next by Thomas Ranulph, Earl of Moray and Lord of Annandale, first to John de Karleoll, son of the above Sir William, allowing him to finish the Park at Kyninmount, and to hold it in Free Barony, with power to inhibit all hawking and hunting there without his license, 29th March, 1329." And again "to William de Karleoll, Dom. de Loss (Luss in Annandale), allowing him to make a Park of the land of Stanelands and Dykes, and to include an adjacent moss and some more grounds there pointed out." These charters were granted by Sir Thomas Randolph a few months before the death of the Bruce, who died 7th June, 1329, when Sir Thomas became Regent of Scotland.

It may be observed that these old charters give two additional members of the Carlyle family, which I do not think were before known to history. Robert, father of Adam, I have not seen mentioned before. He must have lived towards the end of the twelfth century, in the reign of William the Lion (1165-1214). John, son of Sir William, seems also to have been unknown, as we have only a son William recorded (*Douglas Peerage*), who obtained a charter of the lands of Culyñ (Collin) and Rucan (both in the parish of Torthorwald) from the Bruce, and who died at the battle of Durham (17th October, 1346). These charters refer to the Lordship of Torthorwald and Barony of Carlyle, passing, no doubt, with the property, first to Sir Robert Douglas (Lord Belhaven), 1613, Master of the Horse to Henry Prince of Wales, and then to the first Earl of Queensberry, 1636.

C. T. RAMAGE.

MARIE FAGNANI (4th S. x. 391.)—In Lord Lyttelton's article it is said, "The Duke (Queensberry) does not appear to have shown *at any time* the least affection for the girl"; and the article concludes, "I am curious to know if any of your readers can throw any light on this puzzle."

If the common rumours of some sixty or seventy years back be worthy of repetition now, the paternity of Mie Mie was so doubtful that, when she became Lady Yarmouth, each of the claimants bestowed on her, by mutual agreement, a handsome dowry, and that when she left her husband to live under the protection of Marshal Junot, the Duke considered the doubt to be solved, and claimed her as his own. If Lord Lyttelton should desire to pursue the inquiry, he is referred to the will of the Duke of Queensberry (proved in the Prerogative Court in 1810 or 1811), which gave a very large amount of personality to the then Countess of Yarmouth, and afterwards Marchioness of Hertford. Upon what authority Lord Lyttelton states that the Duke *never at any time* showed her the least affection, I cannot conceive. Neither the characters of the parties concerned, however, nor the circumstances appear to me to invest the inquiry with sufficient interest to make it worth the pursuit.

J. C. H.

"WHEN LIFE LOOKS LONE AND DREARY," &c. (4th S. x. 373.)—The lines are those of a song in Moore's long-forgotten opera, *M.P.*; or, the *Blue Stocking*. They were sung by Phillips (the tenor) as De Rosier:—

"When life looks lone and dreary,
What light can dispel the gloom?
When Time's swift wing is weary,
What charm can refresh his plume?
'Tis woman, whose sweetness beameth
On all that we feel or see.
And if man of Heaven ere dreameth,
'Tis when he thinks purely of thee.
Oh! woman!

Let conquerors fight for glory,—
 Too dearly the meed they gain;
 Let patriots live in story,—
 Too often they die in vain.
 Give kingdoms to those who choose 'em,
 This world can offer to me
 No throne like Beauty's bosom,
 No freedom like serving thee.
 Oh! woman!"

D.

[The words do not appear in the earlier editions of Moore's works; but they are, we are told by another correspondent, included in the edition published by Warne & Co.]

SKULL SUPERSTITION (4th S. x. 183.)—MR. UDAL speaks of a skull preserved in a farm-house in Dorsetshire, and of a superstition attached to it. I should be greatly obliged if Mr. UDAL would mention the name of the parish referred to, because a similar superstition attaches to a skull kept in a farm-house at Chilton Cantelo, in Somersetshire. Some account of this is given in Collinson, vol. ii. p. 339. From the date on the tombstone of the former owner of the skull—1670—it has been conjectured that he came to the retired village, in which he was buried, after taking an active part on the Republican side in the Civil War; and that seeing the way in which the bodies of some of them who had acted with him were treated after the Restoration, he wished to provide against this in his own case. This idea is somewhat confirmed by the account given in 1824 by a man in the village, then ninety-four years of age, that "the gentleman came there in troublous times, and wished to be quiet." I should be glad to know whether there is any history or tradition connected with the skull in Dorsetshire which would lead to the same conclusion, or whether any other instances of the same thing occur.

CHARLES O. GOODFORD.

The Lodge, Eton College.

SIR JOHN LUBBOCK on "FELIS CATUS" (4th S. ix. 532; x. 56, 92, 158, 212, 279, 320.)—I beg to refer those who are interested in the discussion on this subject to an erudite paper by Professor Rolleston, M.D., Oxon, "On the Domestic Cats, Felis Domesticus, and Mustela Foina of Ancient and Modern Times," in the *Journal of Anatomy and Physiology*, November, 1867, p. 47. The object of the writer is to show that though the ancient Greeks and Romans had not domesticated the cat, *Felis Domesticus*, in classical times, this animal was nevertheless domesticated in Western Europe at an earlier period than is commonly assigned; and that, moreover, the white-breasted Marten, *Mustela Foina*, which is known also as the "Beech Marten," or "Stone Marten," was functionally the "cat" of the ancients. This paper should be read as a sequel to the very curious treatise, *Les Chats* (à Rotterdam, 1728, 8vo.), written by F. A. P. de Moncrief, and appended to the second edition of

his *Œuvres* (Paris, 2 vols. 8vo., 1791). Here the subject is minutely and curiously investigated, especially as regards the cat-worship of the Egyptians. A good deal of curious matter will also be found in the book of the Rev. Samuel Lysons, M.A., *The Model Merchant of the Middle Ages, exemplified in the Story of Whittington and his Cat* (London, 1860, 8vo.); in *The Cat, its History and Diseases*, by Lady Cust (London, 8vo., 1856-7); in a paper entitled "Curiosities of Cats," in *Once a Week*, Dec. 26, 1863; in *The Book of Cats: a Chit-Chat Chronicle of Feline Facts and Fancies; Legendary, Lyrical, Mirthful, and Miscellaneous*, by Charles H. Ross, with twenty illustrations by the author (London, 1868, 8vo.); in *Cats; their History and Habits, with Interesting Particulars about Richard Whittington and his Cat* (London, 16mo., 1849); in the learned work of Lenz, *Zoologie des alter Griechen und Römer* (Gotha, 1856, 8vo.); in *The Book of the Boudoir*, by Lady Morgan (vol. ii. p. 38); in the "Oratio Funebris in Felem," at the end of *Admiranda Rerum Admiranda Encomia* (Lugd. Bat., 1677, 12mo.), and many other shorter poems, allusions, &c., for reference to which I should, perhaps, be hardly held to merit thanks.

WILLIAM BATES, B.A.

Birmingham.

"CESTEL" (4th S. x. 372.)—It seems to me that neither "clasp" nor "case" is the meaning of *cestel*. Lye makes it to be a kind of book-marker, as MR. TEW will see in Mr. Sweet's note; and this, I think, is the right interpretation, though there is still a difficulty in realizing its special form and use. Mr. Sweet's derivation from a substantive, *cest* (German *ast* = bough, branch, knot), is plausible. We have the M. Goth. *asts* (= bough, twig, branch) in *Mark* xi. 8; xiii. 28. However, the word occurs in later English with the meaning of "a splinter or shaving of wood." In *Prompt. Parv.* we have:—

"ASTELLE, a schydyd (astyl schyde. K. shyde, P.) *Teda*. C. F. *astula*, CATH. *cadia*."—(P. 16.)

"SCHYDYD, or astelle (schyd of a astel, S. schyde wode, K.) *Teda*, C. F. *assula*, C. F. *astula*, CATH."—(P. 446.)

In the *Treatise of Walter de Bibbesworth* (Wright's *Vocabularies*, p. 170, last line), "*les hastes*" is glossed "the chides (szhides)." Roquefort interprets *astelle* (*estelle*) as "*éclat de bois*," &c., deriving from M. Lat. *astalia*, *astella*; Lat. *hasta*, *hastula*; Fr. *astelles* or *atelles* = "surgical splints," and also "the hames of a horse-collar." On all sides we get the meaning of "twig, splinter," and the like. Ælfric's translation of *stylus* (I fail to find it) fits in very well with this meaning, and Lye's *festuca* the same. I am inclined to query whether the *cestel* did not in some way combine the book-cord or marker with a pointel or stylus. (See Wright's *Vocabularies*, p. 116.)

JOHN ADDIS.

Rustington, Littlehampton.

Dr. Rock, in his *Church of Our Fathers* (vol. i. p. 292), says:—

"My idea is, that the 'œstel' so particularly spoken of by King Alfred, was a large stud of crystal, beryl, or some precious stone, mounted as an ornament on the silver covering of the book" (given to each Bishop's see).

Dr. Rock then goes on at great length to endeavour to prove this meaning of the word.

Should Mr. Tew's query come under the eye of Dr. Giles, or Mr. Baron, or any other Anglo-Saxon scholar, we may have more light thrown on "œstel" than we have yet had. M. V.
Frome Selwood.

I think neither *clasp* nor *case*, the renderings of Mr. Sweet and Dr. Lingard, satisfactory, as the translation of this word. This is the passage in King Alfred's translation of Pope Gregory's *Liber Pastoralis*:—

"To every bishop's see in my kingdom I will that one (of the copies of his translation) be sent; and upon each there is an *œstel*, which is about fifty mancuses (in value), and I bid, in God's name, that nobody that *œstel* from these books shall undo."

The *œstel* was in all probability the piece of crystal or beryl (usually shaped into a convex oval) which is a conspicuous ornament on Anglo-Saxon and Irish bindings. Dr. Rock thought the custom of placing such a boss upon books derived from some usage of the Druids.

JOHN PIGGOT, JUN., F.S.A.

"MCLEOD OF DUNVEGAN" (4th S. x. 352).—Subjoined is a copy of the verses for which W. B. inquires. They are taken from the *Irish Penny Magazine*, published in Dublin in 1833 by T. & J. Coldwell. It will be seen that the refrain or exclamation at the end of each verse does not appear in the transcript, although it is so in the stanza quoted by W. B. I cannot ascertain that it has ever been set to music.

GEORGE B. STAR.

Dublin.

P.S. I do not think Lockhart is the author; he may be the translator. No author or translator's name appears to the following verses:—

"LAMENT FOR MACLEAN OF AROS.

From the Gaelic.

Macleod of Dunvegan,

A curse lies upon thee,

For the slaughter of Lauchlan,

Little honor it won thee.

Little honor it won thee,

For smooth was thy greeting;

Thou wert bid to the feast,

In the hall was your meeting.

In the hall was your meeting,

But thou stain'dst it with slaughter;

When there's blood on the hearth,

Who can wash it with water?

Who can wash it with water,

Though it flows as in furrows,

Or bring joy to the children
Of desolate Aros?

Upon desolate Aros

There is wailing and weeping,

For the chief of her nobles

In the dark chamber sleeping.

In the dark chamber sleeping

Lies our curly-tress'd warrior,

In the day of the battle

Our bulwark and barrier.

Our bulwark, our barrier!

Oh! the mother that bore thee,

How she wept in her anguish,

When the turf was laid o'er thee!

When the turf was laid o'er thee,

With the nurse that had rear'd thee,

Wept the maiden that loved,

And the race that revered thee.

The race that revered thee,

On the heath and the billow,

Saw thy Chamber of Silence,

And the dust of thy pillow!"

SWALLOWS AT VENICE (4th S. x. 328).—In *Sand and Canvas*, by S. Bevan, pub. by C. Gilpin, London, 1849, at page 315, is mentioned the gambols of the swallows pursuing pieces of white paper let fly from the Campanile at Venice. Mr. Bevan says that when a bird has succeeded in thrusting its head through a piece of the paper, "its fellows enter on the chase, and the poor bird is either pecked to death or drops from sheer exhaustion on one of the neighbouring roofs." H. A. St. J. M.

"TWAS IN TRAFALGAR BAY," &c. (4th S. x. 343).—The author of the song beginning—

"'Twas in Trafalgar's (*sic*) bay

We saw the Frenchmen lay,"

was a good deal chaffed by his friends for using "ungrammatical English," and no one was kind enough to suggest that it was "good nautical." The words were so published with the music. But the author altered them, and Braham afterwards always sang them thus:—

"'Twas in Trafalgar's bay,

The boasting Frenchmen lay,"

which made them at least good grammatical English. CCCXI.

It may be interesting to your readers to know that the late Mr. Samuel James Arnold, the author of the song, who was too well educated to have written so ungrammatically, complained to me of having been so misrepresented by the printer, the original words being,—

"'Twas in Trafalgar Bay

The savvy Frenchmen lay."

An error he could never succeed in getting corrected. J. R. PLANCHÉ.

6, Royal Avenue, Chelsea.

ANCIENT RING (4th S. x. 330).—Of character very similar to Mr. Piggot's ring appears to be

one of which I append the following description (extracted from *The History and Poetry of Finger Rings*, by Charles Edwards, Counsellor-at-Law, New York, 1855):—

"A ring of gold was found at Coventry in England. It is evidently an amulet. The centre device represents Christ rising from the Sepulchre, and in the background are shown the hammer, sponge, and other emblems of his passion. On the left is figured the wound of the side, with the following legend, 'The well of everlasting lyffe.' In the next compartment two small wounds, with 'The well of comfort,' 'The well of grace,' and afterwards, two other wounds, with the legends of 'The well of pity,' 'The well of merci.'"

Mr. Edwards makes reference, regarding this ring, to *Archæologia*, xviii.; and, upon the same authority, states that—

"Sir Edward Shaw, goldsmith and Alderman of London, directed by his will, circa 1487, to be made '16 rings of fyne gold to be graven with the well of pitie, the well of mercie, and the well of everlasting life.'"

CRESCENT.

Wimbledon.

LEGH RICHMOND'S "YOUNG COTTAGER" (4th S. x. 372).—I well remember being shown the grave of "Little Jane, the young cottager," and the house in which she lived, when on a visit to Brading more than fifty years since. There was then (I believe) neither stone nor memorial on the grave, but every one in the place seemed to know the spot. On revisiting Brading some years after there was then the grave-stone, I suppose the same as noted by F. J. L., M.A.

From the *Memoir of the Rev. Legh Richmond*, by Grimshawe, the narrative of "Little Jane" was first published in the *Christian Guardian* (not *Scottish*) either in 1809, 1810, or 1811, afterwards as *Tracts*, which had a very large circulation, and then in the *Annals of the Poor*, in 1814.

In 1822 the Rev. Legh Richmond visited the Isle of Wight, and under the date Sept. 12th appears, "A memorial stone was this day put up over the grave of Little Jane, the young cottager, my first convert and seal in Brading," and six days after he records a similar one "for the Dairyman's Daughter in Arretton Churchyard." The narrative of Little Jane is so interesting, simple, and universally known; no doubt the inscription on her grave-stone has been renewed recently.

SAMUEL SHAW.

Andover.

LADY CHERRYTREES (4th S. x. 371).—See *Memoirs of Captain John Creighton*,—*Swift's Works*, by Scott, 1814, vol. x. page 117,—and *Kirkton's History of the Church of Scotland*, by Charles Kirkpatrick Sharpe, 1817, page 349.

WM. MACMATH.

Edinburgh.

SIR DAVID WATKINS (4th S. x. 372).—He lived in Covent Garden, died Dec. 25th, 1657, and was

buried at Chalfont St. Giles, Bucks.—*Royal Descents and Pedigrees of Founders' Kin*, by Sir B. Burke (8vo. 1855 and 1858), Pedigree vii., Family of Shawn. L. L. H.

HUNTER'S MOON (4th S. x. 411).—The October moon is merely called by this name because hunting begins at this time, just as the harvest moon is so named for a similar reason. D.

RUSSEL'S PROCESS OF ENGRAVING (4th S. x. 393).—Several methods of transferring engravings to metal plates are fully described in the Appendix to Tomlinson's *Cyclopædia of Useful Arts*, pp. 317, 318, and 319. CHARLES NAYLOR.

PAINTER WANTED (4th S. x. 393).—LUSCUS will find a landscape by Jan Van der Hagen (La Haye, 1635–1679) described in the *Notice des Tableaux du Musée d'Amsterdam*, 1864. Pilkington and Hobbess both have a notice of John van Hagen. H. D. C.

Dursley.

FUNGUS IN BREAD (4th S. x. 392).—The information sought by B. F. will, I think, be found at page 149 of an interesting little work by Rev. Hugh Macmillan, entitled *Footnotes from the Page of Nature; or, First Forms of Vegetation*, 8vo. Cambridge, Macmillan & Co. 1861. H. M. Dublin.

THE "ANACONDA" (4th S. x. 393).—This story was written by "Monk" Lewis. It is one of his *Romantic Tales*, published by Longman, Hurst & Co., 1808, 4 vols. R. P.

MINIATURE PORTRAIT OF THE EARL OF ROCHESTER (4th S. x. 392).—The portrait signed "D. L. 1671," is probably by David Loggan. He drew and engraved portraits in England at that period, and for some years later. JAYDEE.

MOSSMAN FAMILY (4th S. x. 375).—I shall be obliged to MR. WAIT for references to the authorities he quotes mentioning James Mossman, the eminent goldsmith of Edinburgh.

Amongst the printed *Acts of the Parliaments of Scotland* (vol. iii.) is a ratification, dated 23 June, 1581, by King James VI., of the "charter maid be umq^h James Mossman goldsmy^t burges of Edinburgh To Jonet King dochter to Alexander King aduocatt burges of the said bu^t his spous," of the lands of Wray, in Linlithgow, in life rent, dated at Linlithgow, 20th Feb., 1570.

Was Jonet King's husband the jeweller patronized by James V. or his son?

Alexander King was a member of the King family of Barra, Aberdeenshire; he is mentioned in Douglas's *Peerage*, s. v. "King, Lord Eythyn."

C. S. K.

Eythan Lodge, Bowes, Southgate.

FRISCA (4th S. x. 413).—San Francisco is always called Frisco by its inhabitants, but I never heard of Frisca. D.

"LINES ON A COW" (4th S. x. 166, 234, 312).—It has already been said in "N & Q." that Loudon and Youatt both quote these lines as by Wilkinson. Now, who was Wilkinson? I remember reading them in Loudon nearly forty years ago, and then asked that question. John Wilkinson of Lenton, near Nottingham, was a famous shorthorn breeder. I do not think he was the man to write these lines, but he had a brother, William, who went up to Cambridge fifty or sixty years ago with the intention of taking Orders, but never did so. He remained at Cambridge as a "coach" for several years, and then returned to Lenton. He occasionally showed me and read to me verses of his own, which evinced much taste and feeling, and it has often occurred to me that he may have put into rhyme ideas given him by his brother. John died nearly twenty years ago, William some years before him. J. W. spoils the last line; he omits the sign of the genitive case. It should be—

"She's a grazier's without and a butcher's within."

ELLCEE.

Craven.

"WHOM THE GODS LOVE DIE YOUNG (1st S. iii. 177; 3rd S. viii. 171, 216, 342, 485).—*Vide Dionysius Halicarnassensis. Ars Rhetorica* (Opp., vol. v., ed. Reiske, p. 264).—

"Ἐπὶ δὲ τοῦ καδ' ἑκαστον καὶ ἀπὸ τῶν ἡλικιῶν πολλὰς ἀφορμὰς παρέξει ὁ λόγος εἰς παραμυθίαν," &c.

"In oratione privata ex ætate amplam consolationis materiam habebimus; si repente extinctus et sine dolore, quod felicem exitum consequutus; si vero morbo post longam valetudinem, quod fortiter dolores pertulerit; aut si bello, quod pro patria pugnans; si in legatione, quod pro civium incolumitate; si in peregrinatione, quod nihil refert: nam una et eadem via (ut Æschylus ait) ad inferos ducit;* si vero in solo natali, quod in carissima patria, quæ ipsum genuerit, et inter amantissimos sui liberos. Ab ætate, si adolescens perit, quod diis carus, qui tales amare solent, atque olim plurimos e vivorum numero abriperunt, ut Ganyemedem, Tithonum, Achillem, eos in humane vitæ fluctibus diutius volutari non permittentes, nec animam longius in corpore, tanquam in carcere, inclusam habere," &c.

BIBLIOTHECAR. CHETHAM.

SCOTTISH TERRITORIAL BARONIES (4th S. x. 329, 397).—Bonnington was Baron (a Lesser Baron?), Dominus, or Laird (all synonymous denominations) of the lands of Bonnington, if holding under the Crown immediately, or *in capite*, by free service. Therefore he was not improperly called *Baron de* (or *of*) Bonnington. But, in our view, he could not have been properly called Baron Bon-

nington, with *de*, or *of*, wanting; that being a titular designation. In respect of Bonnington, however, he was not certainly an *Esquire*, although otherwise he might be. On the other hand, Lord Dalhousie being called "Baron of Dalhousie," was wrongly denominated, holding, as we presume he did, the title Dalhousie by patent. If he had been called Baron or Lord Dalhousie simply, without the addition of *de* or *of*, nothing was amiss. He might also have been called, if in right of the fief of Dalhousie, "Dominus, et Dominus de, Dalhousie," denoting that he was both a titular and territorial Baron; and such a manner of designation was, in old Scottish Charter Writs, by no means uncommon. ESPEDARE.

"OWEN" (4th S. x. 166, 341, 402).—The river Blackwater, in Ireland, was not Owen dhu, as stated by MR. HAIG, but Avonmore.

JOSEPH FISHER.

Waterford.

MASTIFF (4th S. x. 68, 139, 199, 301).—With all deference to the learning and research of your correspondent, I think it is not probable that the word Mastiff is derived from the old French *Mestif*=a mongrel; for Cotgrave expressly says the word *Mestif* is "understood by the French, especially of a Dog that's bred between a Mastive or great Curre, and a Greyhound." Consequently, as it meant a dog of mixed race, it could hardly be the origin of the designation of the pure mastiff, one of the most ancient, perhaps the most ancient, of all the famed canine breeds of England. The names describing the different species of dogs in this country are usually derived from their qualities and uses, or from the land whence the breed originally came—as the Sheep-dog, Bull-dog, Spaniel, &c. The renowned and far-descended line of this faithful and noble creature (the bravest, most vigilant, and forbearing of all watch-dogs) must have its source in remote ages, and the root of the name be sought for in the above directions. Youatt asserts, "it is probable the Mastiff is an original breed peculiar to the British islands."

In Sleigh's *History of Leek* it is stated that the Chronicle of Dieulacresse Abbey gives a tradition how on the day of the death of Ranulph de Blondeville, sixth Earl of Chester, the great white mastiffs of Dieulacresse, and with them many others, howled so loudly that they disturbed the depths of the infernal regions, and frightened the Fiend into releasing the soul of the good Earl. Where is the original authority for the statement that the mastiffs were *white*? Such a breed is, I believe, unknown, the colour being generally a pale fawn (with, not unfrequently, a black muzzle), and some are brindled.

GEORGE R. JESSE.

Henbury, Cheshire.

SMOTHERING FOR HYDROPHOBIA (4th S. x. 272, 318, 382).—About fifty years ago, I remember my

* "The boast of heraldry, the pomp of pow'r,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour;
The paths of glory lead but to the grave."

nursemaid and a fellow-servant, while sitting at their needle-work in my nursery, and talking over the news of the day, mentioning, among other events; that in the neighbouring village of Codford (now made famous by the Autumn Manceuvres), a person having been bitten by a mad dog, and being so bad that he was, by the doctor's orders, to be smothered between two feather beds. Whether the event had taken place or was only in expectation, I cannot say, nor who the doctor was alleged to be who had prescribed this treatment. My impression I am clear was, that it was intended to be curative; for they also stated, that some one else whom they had known had been taken to the seaside and taken out in a boat and held under water till nearly drowned; that the partial drowning was repeated three times in as quick succession as was consistent with life being preserved, but that the treatment had been unsuccessful, inasmuch that the patient had returned home only to die of hydrophobia, or rather, as I doubt the long word being then known in that society, of "the bite of the mad dog," so that the feather beds were another form of application of a mode of arresting spasmodic action, which, if allowed to continue, would assuredly be fatal; that is to say, it was like some very scientific surgical operations, a very desperate remedy for an otherwise fatal malady. Supposing this view of the case to be correct, it would take this species of medical treatment out of the category of murder, to which otherwise it seems naturally to belong. C.

KILLING NO MURDER (4th S. x. 293, 358).—Perhaps Young's lines (*Love of Fame*, Satire VII.) deserve a place under this heading,—

"One to destroy is murder by the law;
And gibbets keep the lifted hand in awe:
To murder thousands takes a specious name,
War's glorious art, and gives immortal fame."
MARS DENIQUE.

Gray's Inn.

AN "END" (4th S. x. 295, 358).—I think that MR. ADDIS has scarcely given quite the correct explanation of the word "ende" in the line,—

"To speke wyth none ende of my kynne,"
or rather has not explained its full meaning. In Cheshire patois we always speak of rich people or gentlefolk as being "the better end of folk," and it seems to me that to speak "wyth none ende of my kynne" means to speak with neither the better end nor the poorer end, *i.e.* with none of my kin, be they gentle or simple. A great deal is thus expressed in one word. Whether my surmise be right or wrong, it enables me to give another somewhat curious use of the word "end."

ROBERT HOLLAND.

"I CAME IN THE MORNING" (4th S. x. 187, 359).—A copy of these lines is in the *Newhaven Magazine*, Dec., 1863, where it is stated they form the

inscription on a tombstone in Massachusetts. These lines appear to me more likely to be *original*, and that Miss Mary Pyper enlarged upon them, but did not improve them. Must we not look to our "cousins" for the author? I. J. REEVE.
Newhaven.

"FAIR SCIENCE," &c. (4th S. ix. 339, 396, x. 282, 360).—I suppose the only difficulty here is with regard to the word "science" as applied to Gray, the poet, for it is, of course, to himself that the supposed epitaph refers. But surely this word, in its largest significance, may be thought applicable to such culture as Gray undoubtedly possessed. Besides, it is not inapplicable, even in a more restricted sense. The author of *A Criticism on the Elegy written in a Country Churchyard* (Edinburgh, 8vo. 1810), says:—

"As Gray is known to have been learned, that 'Science frowned not on his birth' may be said with truth, according to the usual acceptation of the words. But phrases, such as 'Fortune smiled on his birth,' 'Science frowned not on his birth,' are become flat by usage. They were poetical, are now rhetorical, and will soon be prosaic."—Page 139.

Gilbert Wakefield says, in a note:—

"Collins,
'Had fortune smiled propitious as his muse,'
would have been the only contemporary capable of attaining the excellence of Mr. Gray."

And William Roscoe of Liverpool, in an early piece, has the lines:—

"— at my birth
What though the Muses smiled not, nor distill'd
Their dews Hyblean o'er my infant couch," &c.
Wrongs of Africa, Part ii.
WILLIAM BATES.

Birmingham.

ALLITERATION (4th S. x. 126, 208, 281, 323, 362).—A lecture was delivered in Dublin, in 1865, by Dr. Evory Kennedy of this city, *On the Principles and Uses of Alliteration in Poetry*. It will be found in *The Afternoon Lectures on Literature and Art*, &c., third series, London, Bell & Daldy, 1866.

HUGH JAS. FENNELL.

6, Havelock Square East, Dublin.

NELSON MEMORIAL RINGS (4th S. x. 292, 356).—To a great nephew of Nelson's—Mr. Nelson Girdlestone—I am indebted for the following particulars.

CRESCENT'S description of the ring is to a great extent correct. The Viscount's coronet with N beneath it was, of course, for his title of Viscount Nelson. The ducal coronet was intended to represent, not "a British ducal," but a *Sicilian* ducal coronet, for Bronté estate and dukedom. The rings were made in the year 1806 by Lord Nelson's private friend, Salter (not "Sams"), jeweller, in the Strand (since succeeded by Messrs. Widdowson & Veale), and by the order of Dr. William Nelson, who was then Earl Nelson. There were fully a

hundred of the rings originally made, as every admiral and post captain then living who was present at the battle of Trafalgar had one, as well as every member of the Nelson, Bolton, and Matcham families. The ring now in Mr. Girdlestone's possession was Lady Hamilton's, and was given to him by Lady H.'s godchild, Emma Foley, daughter of Lady Bolton.

SPARKS H. WILLIAMS, F.R.H.S.

MANSFIELD, RAMSAY & Co. (4th S. x. 332, 328.)—Can W. R. C. inform me if, between 1738 and 1763, there was an "Andrew Bonar" a partner of the firm of Mansfield, Ramsay & Co.? In the Greyfriars Churchyard, Edinburgh, there is on a simple tablet the following: "Andrew Bonar, Esquire, Banker, died 1st December, 1763." I believe he was a partner of that firm: but I want definite information.

H. B.

"HEAF" (4th S. x. 201, 317, 423.)—M. gives an interesting disquisition on the subject of *Heaf* and *Heath*; but I think he is wrong with respect to the latter word. It has or had the meaning of the other, and both are very properly applied to a tract of ground in commonage.

Heath, or *ceath*, or *cuid*, was a Celtic word for "share," division, or property. "Cote common-field" is an old English sentence having the same signification. In this case also, as in many others, where the doubt lies between learned criticism and unreasoning custom, the latter is right. The term *heath* is the well-known word *hide*; and this will be allowed to decide the matter.

Heaf is a like word. It is part of *gefol*, an Irish term, meaning "shares of all, or the many," a sort of "conacre," the Saxon *gavel*. The original meaning was "inclosure." It is found in *Iv-Leary*, the Leary "circuit" or division. I may add that *heaf* is simply another shape of the word *hive*.

There was no need to go to Denmark for an explanation on this theme. I have an idea that there is scarcely an archaic word or sentence in the records or folk-lore of our language which may not be traced to its origin within the circuit of the British Isles. Of course the heath-shrub has nothing to do with the question.

W. D.

New York.

Miscellaneous.

NOTES ON BOOKS, ETC.

Sermon delivered at the Funeral of the Very Rev. Provost Husenbeth, D.D., V.G., at St. Walstan's Chapel, Cossey, on the 6th of November, 1872. By the Very Rev. John Dalton, Canon of Northampton. (London, Burns, Oates & Co.)

We shall probably pursue the best course by extracting from Canon Dalton's sermon only the passages that deal with the late Dr. Husenbeth personally:—"Our dear friend had certainly 'ways and ideas' peculiar to himself, which must often have appeared *strange* to those who knew him not. But this must be admitted by us, that whatever failings or defects may have adhered to him, through the weakness of our fallen nature, his

many sterling good qualities and his numerous virtues far outweigh them all. He was raised up by God a faithful priest, according to His heart. His knowledge was indeed deep and extensive, not only in matters relating to Divinity, Ecclesiastical History, Biography, &c., but also in classical learning, and in many interesting points connected with general Literature, Archaeology, Church Architecture, &c. His punctuality in answering letters was very remarkable: he expected others to imitate him in this respect, which his correspondents found somewhat inconvenient. The order and regularity which he observed in his habits, in his house, and daily life, were indeed admirable. His very room where he wrote and studied was a model of neatness and order—nothing seemed out of place. As to spiritual matters, he was a wise and prudent director of souls, a zealous, though not very eloquent preacher of the word of God, and an admirable catechist, who knew better than most priests how to adapt his instructions to the capacities, not only of children, but of grown-up people also.

"His character as a priest, his life of personal innocence, his ardent desire to promote the honour and glory of God, the good of his neighbour, and, above all, that of the flock entrusted to his care for more than fifty years,—his purity and simplicity of intention, his kindness and charity to the poor, and his zeal in the cause and defence of God's Holy Catholic Church, manifested by his various writings and publications, and by the number of persons whom he received into the Church,—surely all these virtues will raise him high in our esteem, and powerfully plead for him before the throne of mercy." The text was Matt. xxiv. 44—47.

From a biographical notice appended to the Canon's sermon, the following passages are taken:—"Dr. Husenbeth's family originally belonged to the Grand Duchy of Hesse. His father lived in Mannheim, as a professor well skilled in classics and languages. He left the place for a time, and came to England to learn the language. The French Revolution, however, preventing his return, he seems to have settled in Bristol. He married a Protestant lady—a Miss James—who belonged to Cornwall; she became the mother of Provost Husenbeth, who was born in Bristol, May 30th, 1796. His mother afterwards became an excellent Catholic. His father was a wine merchant, and was much esteemed in that city. He was very exact and methodical in everything—like his son. He was likewise very musical, and a celebrated violinist of the day used to be a frequent guest at his house. He was also intimate with the poet Coleridge. Mr. Husenbeth died in 1848.

"Dr. Husenbeth states, in his *History of Sedgley Park School*, that he arrived there at five o'clock on Monday evening, April 25th, 1803. He left the place April 4th, 1810, and returned again in April, 1813. He finally left the dear spot for Oscott College, August 1st, 1814. For some time Dr. Husenbeth was uncertain whether he had a vocation for the Church, or whether he should yield to the wishes of his father and join him in business. He fortunately preferred the former, no doubt discovering very soon that such was God's will. He thus speaks of his ordination to the priesthood in his *Life of Bishop Milner* (p. 417):—"Dr. Milner held a large Ordination at St. Mary's College, Oscott, on the 23rd, 24th, and 26th days of February, 1820, during which he conferred the Minor Orders on five ecclesiastical students of the College, ordained four sub-deacons, three deacons, and three priests, though all these were not of his own district. One of these three priests was the Rev. W. Foley, and another—the writer of this biography. Late on the same day, when the writer was going to bed, the Bishop came and tapped at his door. On being admitted, he apologized in the kindest manner for intrud-

ing, as he said, at so unseasonable an hour; but observed that he did so because he was going away early the next morning. After several sweet and paternal words of encouragement, he said—"I believe, Sir, you would like to remain at the College for the present; so I intend you to be what I was myself at first—a *jobber*—that is, without any fixed mission. You shall still live here, and do duty on Sundays and holidays at Stourbridge. I hereby give you the usual missionary faculties. . . . So, good night, and God bless you, Sir," extending his hand, and giving him his blessing."

"Dr. Husenbeth went every Saturday to Stourbridge, and having said Mass and preached there on the Sunday, he returned on the following Monday to the College, walking there and back, a distance of thirteen or fourteen miles. This missionary part of his life continued only a few months, for at Midsummer, 1820, he went to Cossey as Chaplain to Lord Stafford. At the end of the year 1824 (or early in 1825), he went back again to the College to teach Divinity. But not being satisfied with some arrangements which had been made, he soon returned once more to his beloved mission at Cossey. Here he laboured for the long period of fifty-two years.

"In 1840, when four new bishops were about to be appointed for England by Pope Gregory XVI., Bishop Walsh intimated to Dr. Husenbeth that most probably he would be one of them. But the Rev. W. Wareing was chosen as Bishop for the 'Eastern District.'

"Dr. Husenbeth never was absent long from his mission. During fifty-two years he was from home on a Sunday only three times! In his intercourse with his people he sometimes appeared too rigid, unbending and dogmatic, not making sufficient allowance for their failings; indeed, it seems to me that he was more adapted for a college life than for a priest on the mission. He did not keep up sufficiently with the progress of religion. He disliked new devotions, religious communities as teachers, and would never introduce into his chapel any popular devotions such as the 'Quarant' Ore,' or the 'Month of May,' or Retreats given by any religious order. He was indeed a priest of the *old school*, but at the same time a priest of which that school may well be proud."

The following is a list of Provost Husenbeth's publications:—Funeral Sermons on George Lord Stafford, Frances Lady Stafford, Hon. Ed. S. Jerningham, Hon. Lady Bedingfeld, Rev. Dr. Bowdon, Rev. L. Strongitharm, Rt. Rev. Bishop Wareing, Canon McDonnell, Hon. Mrs. Ed. S. Jerningham,—*Faberism Exposed and Refuted*; Further Exposure, &c.,—Reply to Faber's Supplement,—Difficulties of Faberism,—Defence against Blanco White,—Saint Cyprian Vindicated,—Chain of Fathers for the Immaculate Conception,—Convert Martyrs (Dr. Newman's "Callista" Dramatised),—History of Sedgley Park School,—History of Bishop Milner,—Life of Monsignor Weedall,—Life of Rev. Robert Richmond,—Life of St. Walstan,—Our Lady of Lourdes,—Orsini's History of the Blessed Virgin (Translation),—Emblems of the Saints,—The Roman Question,—Office of the Holy Will of God,—Missal for the Laity,—Hadcock's Bible Corrected (large 4to.),—Lives of the Saints, by Alban Butler (with additions),—Accounts of the Ecstasies and Addolorata,—Breviarum Romanum (4 vols. 32mo.),—Supplementum ad Breviarum. His sermons, &c., had been arranged by Dr. Husenbeth for publication a few years ago, and Messrs. Richardson & Son have announced them as "in the press" for a considerable time.

Of Dr. Husenbeth's *Faberism Exposed and Refuted*, the Canon says—"Though the work contains a great deal of valuable matter, it is very dry, uninteresting reading; indeed, it seems a pity that he ever took such notice of Mr. Faber, who was a shallow and unscrupulous writer. The *Defence against Blanco White* was one of

the best things Dr. Husenbeth wrote. Blanco White never noticed the book—probably he never read it.

"Dr. Husenbeth's *Funeral Sermons* are written with great simplicity and clearness of style. *The History of Sedgley Park School* was a labour of love to him. *The Glossary of Park Words* given at the end was not much admired, as it taught the school boys a number of slang words and expressions somewhat unbecoming.

"*The Life of Monsignor Weedall* is also a very valuable work. Dr. Husenbeth, however, by completely ignoring in his book all account of New Oscott, under the presidency of His Eminence Cardinal Wiseman, gave great offence to many of his friends, and justly so. The Cardinal's feelings, too, were much hurt. About that time a deal of unjust prejudice existed amongst many of the old clergy against His Eminence.

"Dr. Husenbeth's *Life of the Right Rev. John Milner, D.D., &c.*, was published by the late Mr. James Duffy (Dublin, 1862). He offered the MS. to all the principal Catholic publishers in London, but they all declined publishing it at their own risk. He mentioned this to me one day when he made his usual visit to St. John's. As he appeared to be downcast by their refusal, I advised him to offer the MS. to Mr. Duffy: he did so, and received a 100*l.* cheque for the copyright. The edition of the *Roman Breviary* was a complete failure and a great mistake. The paper is bad, the type too small, and the whole four volumes are full of blunders and mistakes. The good Provost was a constant contributor to 'N. & Q.,' a complete copy of which, from the very commencement, exists in his library."

The following is supplied by a correspondent:—

The late Very Rev. Dr. Husenbeth was one of the earliest adherents to the principles of total abstinence. The moral courage of this line of conduct is apt to be overlooked in these days of enlightenment. Father Mathew, the great Apostle of Temperance, hailed Dr. Husenbeth, some thirty years ago, as the Patriarch of the movement.

Dr. Newman, in his *Apologia*, speaks of his having been so much struck, on becoming a Catholic, with "the English outspoken manner of the priests," and the absence of that "smoothness or mannerism which is commonly imputed to them." Of this feature, the late Dr. Husenbeth was an admirable illustration.

Newcastle. WILFRED MENNELL.

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EDMONDSON'S COMPLETE BODY OF HERALDRY.
GENTLEMAN'S MAGAZINE, September, 1834.

Wanted by C. S. B. G., Eaglesbush, Nenth.

Notices to Correspondents.

OFF.—*Lawyers' clerks are so called for the following reason. In ancient days, the judges were taken from the higher clergy. The inferior legal offices were filled by members of the lower clergy. They were clerks, and their lay successors have inherited the clerical designation.*

N. O.—*Both ways. Walpole, June, 1773, writes, "I saw the Duchess of Queensbury last night. She was in a new pink lutestring, and looked more blooming than the Maccaronesses."*

H. I. J. should inquire at the British India Steam Navigation Company's Office.

O. O.—A "Craven" was a champion who craved for mercy. He thereby lost his freedom.

L. D.—

"The increasing prospect tires our wandering eyes;
Hills peep o'er hills, and Alps on Alps arise."

Pope, *Essay on Criticism*, Part ii.

R. MACPHAIL refers us to The Register of Facts and Occurrences relating to Literature, the Sciences, and the Arts, for May, 1862, as containing a copy of the alliterative poem, An Austrian Army. The lines may also be found in the Saturday Magazine, 1832, i. p. 138.

WESTBOURNE TERRACE should consult a good collection of riddles.

T. W. W.—Many thanks.

W. A. R.—"Only a canard!"—It is only a false report. Canardir, v., to imitate the cry of the duck.

I. B.—Consult any medical bookseller.

GAZETTE.—The newspaper which derives its name from its price appeared in Venice about 1538. The coin gazetta has been variously stated to be scarce worth one farthing, and between a farthing and a halfpenny of our money. The other alleged derivations, gaza—a store (Lat.), and gazza—a magpie, or chatterer (Ital.), are less likely.

W.—The Roman pronunciation of Latin is practically carried out at the Charter House.

A. R. states that "I will send you home" means (on the Welsh Border) "I will walk part of the way with you."

ST. PANCRAS.—It was popularly said, when the huge dust-heap at King's Cross was removed, that the material was partly used in the making up of bricks for the re-building of Moscow.

R. B. AND OTHER CORRESPONDENTS.—Sir Bernard Burke has settled the question as to the date of the birth of the first Duke of Wellington, in the recently published book by Ulster King of Arms—The Rise of Great Families. Sir Bernard quotes Exshaw's (Dublin) Magazine for May, 1769, "April 29, the Countess of Mornington, of a son." The parish Register of St. Peter's, Dublin, contains the entry of Arthur Wellesley's baptism, Sunday, 30th of April, 1769. It is authenticated by Archdeacon Manns. On the same day, the apothecary in Dawson Street supplied the medicines, the record of which in his day book is shown at the Dublin Exhibition. Sir Bernard further proves that Arthur Duke of Wellington was born at No. 24, Upper Merriam Street, Dublin; now the office of the Commissioners of Church Temporalities.

H. T. E. (Clyst St. George)—Address your letter to "Outis," No. 6, Hôtel Mansfeld, Lausanne.

E. S. R. (Cambridge)—For the origin of "giving the sack to a man," see 1st S. v. 585; vi. 19, 88.

M. (Langworthy)—We must express our regret at not having been able to insert your paper before the monthly part appeared.

ERRATA.—P. 390, note f, last line but one, for "fallx" read "faux."—P. 422, col. 2, line 11 from bottom, for "14th April, 1841," read "14th April, 1814."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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Notes.

A NOTE ON GEORGICS II. 490—"FELIX QUI POTUIT," &c.

Have we any ground for believing that these lines are an adaptation of the language of Lucretius, or refer to his philosophy? An examination of the passage will, I think, cast an altogether different light upon it. My reasons for dissenting from the commonly received view of the interpretation of the lines are,—I. The evidence of Virgil's language: there is no *single* passage in Lucretius which bears the faintest resemblance to that in the Georgics as a whole, and in the three scattered passages quoted by Prof. Munro the resemblance is very slight, certainly not greater than in many passages of this book which contain no conscious imitation of Lucretius. On the other hand, the dissimilarities are very striking. *Rerum causæ* is an expression wholly unknown to Lucretius; his own *rerum natura* is only a translation of the Greek φύσις, and the whole phrase, *naturam cognoscere rerum*, is reproduced, curiously enough, as we shall see, by Cicero (*De Nat. Deor.* i. 42), in speaking of the Eleusinian mysteries. *Inexorabile fatum* is also not Lucretian; it is a curious fact that Lucretius never once uses the word *FATUM*, perhaps

keeping in view the axiom of Epicurus, ὁλως πρόνοιαν μὴ εἶναι μηδὲ εἰμαρμένην. II. The evidence of lines 493-4. Virgil could hardly be so inconsistent as to express in one and the same breath his ardent admiration of the atheistical doctrines of Epicurus and of the worn-out superstitions of the rural mythology; neither could he have forgotten, since he has himself imitated it in more than one place, the fine passage in the fourth book of Lucretius (572-94), in which the poet scatters the misty illusions of the old mythology, and in particular of the identical *divi agrestes* mentioned here by Virgil.

I see no reason to believe that Virgil refers to any philosopher or philosophical teaching. His aim seems to be not to contrast the pleasures of a philosophical with those of an unphilosophical life, but to demonstrate the greater happiness of a country as compared with a town life in that freedom from anxiety which it derives from peace and plenty. Now, if we turn to the poetry of Greece, we find numerous passages all of a uniform and apparently stereotyped character, all bearing a marked resemblance to the passage in the *Georgics*, and finally all relating to one topic, viz. the Eleusinian mysteries. We find examples in the Homeric *Hymn to Ceres*, 480, Pindar, *Fragm.* 102, Sophocles, *Fragm.* 719. Of these it will be sufficient to quote the last, since the others differ from it but very slightly in sentiment and expression:—

ὡς τρισόλβιοι

κείνοι βροτῶν οὐ ταῦτα δερχόμεντες τέλη
μόλωσ' ἔς "Αἶδον· τοῖσδε γὰρ μόνοις ἐκεῖ
ζῆν ἔστι· τοῖς δ' ἄλλοισι πάντ' ἐκεῖ κακά.

The resemblance is so marked that one could almost believe that Virgil's lines are an actual translation of some passage similar to the above, which is now lost. Supplementary evidence strongly corroborates such a view of the interpretation of the passage.

1. Virgil never acknowledges his obligations to early Roman poets, nor, at least in the *Georgics*, alludes to any philosopher or philosophical speculation; but he distinctly refers to the Eleusinia in i. 163-6, and probably in i. 39, 40, and Cicero, in *De Nat. Deor.* i. 42, above quoted, tells us that one of the main subjects of consideration in the Eleusinia was *naturam cognoscere rerum*.

2. Mark the emphatic position of *agrestes* at the end of line 493. As yet Virgil has mentioned no gods, and yet there is evidently an implied antithesis. I can hardly doubt that the preceding lines contain a suppressed allusion to those deities through the influence of whose mystic rites, as Cicero tells us, "ex *agresti* immanique vita exculiti ad humanitatem sumus," who, according to Isocrates (*Pan.* vi. 59), τοῦ μὴ Θηριωδῶς ζῆν ἡμᾶς αἰτιοὶ γεγόνασιν. The same marked contrast between these gentle gods of culture and civilization and the

genii of wild nature is seen in the opening lines of the first book of the *Georgics*, where Virgil invokes—

“Vos, o clarissima mundi

Lumina, labentem cœlo quæ ducitis annum;
Liber et alma Ceres,

* * * * *

Et vos, *agrestium præsentia numina*, Fauni,
Ferte simul Fauniquæ pedem, Dryadesque puellæ.”

3. In spite of all that has been said to the contrary, there can hardly be a doubt that Virgil had the mysteries in view when he wrote the sixth book of the *Æneid*. In line 258, “Procul, o procul este profani,” is a literal translation of the hierophant's *ἕκας ἕκας ἔστε βέβηλοι*. Virgil's descriptions of Elysium and Tartarus have no more resemblance to those of Homer than they have to one another; the difference is one of design, and Virgil draws the materials of his description from the mystic *φωταγωγία*. His description of the pursuits of the heroes in Elysium corresponds minutely to that given by Pindar, *Fragm.* 95, and Aristophanes, *Ranae*, 154, of the state of the initiated after death, and the prominence which he gives to Musæus, the reputed founder of the mysteries, points to the same conclusion. His conception of the rivers of hell as marshy sloughs is also drawn from the scenery of the “mystical drama,” as is shown by Plato, *Phædo*, 68 C, Aristophanes, *Ranae*, 143. Virgil's catalogue of crimes for which the guilty soul is confined to Erebus is a literal transcription of those enumerated by Aristophanes, *Ranae*, 146, as excluding from the paradise of the initiated. And finally the curious doctrine of metempsychosis in lines 745–52 reappears in a slightly altered form in Plato's *Phædrus*, 248 E, and Pindar, *Olymp.* ii. 68, in both which passages the whole imagery is drawn from the mysteries.

A. GRAY.

Jesus Coll. Camb.

LA ROCHEFOUCAULD (FRANÇOIS DUKE OF),
PRINCE OF MARSILLAC.

“War, Literature, Philosophy. ‘Tria juncta in uno.’”

The celebrated author of the *Réflexions Morales* was son of Francis the fifth of that name, who was the first Duke of La Rochefoucauld; he was born in 1613, and died 17th March, 1680. His first education had been neglected, like that of all the “Grands Seigneurs” of that period, but he was richly gifted by nature, and, as Madame de Maintenon said of him, “Il avoit une physionomie heureuse, l'air grand, beaucoup d'esprit et peu de savoir.” Through his elevated rank and high personal qualities he was, at an early age, mixed up with the love-intrigues and political factions so prevalent during the long and agitated administrations of Cardinals Richelieu and Mazarin. His passion for the beautiful and ambitious Duchess of Longueville drew him for a while headlong into the absurd wars of the Fronde; but having quarrelled with his too amorous heroine,

and actually been nearly blinded by a shot in an engagement, he parodied the lines he had applied to her from the tragedy of *Alicyon* (I gave them lately),—
“Pour mériter son cœur, pour plaire à ses beaux yeux,
J'ai fait la guerre aux Rois, je l'aurais faite aux Dieux,”
into,—

“Pour mériter ce cœur, qu'enfin je connois mieux,
J'ai fait la guerre aux Rois, j'en ai perdu les yeux.”

He has been judged most favourably by the charming Madame de Sévigné, and very severely by the passionate Cardinal de Retz.

Voltaire gives, I think, a true estimate of his literary works, thus: “Les Mémoires de La Rochefoucauld sont lus et l'on sait par cœur ses Pensées.” The following autograph letter of his, written much about the same time and on the same subject as the one in my note on *Turenne* and *Ann* of *Austria*, is a good specimen of that love of mystery, intrigue, and hair-breadth 'scapes La Rochefoucauld delighted in. It is addressed to Madame de Sillery. In it he speaks of Cardinal Mazarin, of the arrest of the Princes (Condé, Conti, and Longueville), of the Duchesse d'Aiguillon (Mary Magdalen, niece of Cardinal Richelieu), of Madame de Richelieu; and the phrase “On me presse fort de le faire” evidently applies to Madame de Longueville. This letter likewise shows to advantage his conciliating spirit, and that, if he was prompt in getting into broils, he was quicker in trying to get others out.

The P.S. is in a different handwriting from the well-known one of La Rochefoucauld. I should like to know whose it is, and for that purpose give it in fac-simile. The address to Madame de Sillery and the small seals (which have been torn by the silken string) belong to the same person, and are not La Rochefoucauld's. It is well known that the most endearing intimacy obtained, to the end of his life, between him and the Countess de La Fayette, authoress of *La Princesse de Clèves* (lately mentioned in “N. & Q.”). He was a contributor to it.

Here is the copy of La Rochefoucauld's letter and the P.S.

“Je pars presentement pour faire le voiage dont nous parlames icy dernièrement. Je ne scay quel en sera le succés, mais on me presse fort de le faire, sans m'auoir mandé neantmoins aucune autre particularité que la bonne disposition du Parlement, mais comme les choses peuvent venir au point que le Cardinal sera contrainct de faire sortir les Princes et que l'intérêt de Madame d'Aiguillon peut estre vn obstacle a leur liberté par milles raisons que vous voies mieux que moy, Je croy quil seroit avantageux, pour elle et pour tout le monde, qu'elle ne creut point estre irreconciliable avec M^r Le Prince, cest pourquoy sy vous voies jour a luy faire comprendre que les choses peuuent sortir par vostre moien de ceste aigreur la, je croy quil seroit bien apres de le faire, sy elle veut aussy se radoucir pour M^{me} de Richelieu. Je suis assuré quelle est disposée a relascher de ses interets tout autant qu'on le peut desirer pour auoir la paix et l'amitié de M^{me} d'Aiguillon. Je vous mande tout cecy avec la haste d'un homme quy est

fort pressé. Vous en vseres comme il vous plaira et me feres l'honneur de croire que persone nest plus entierement a vous que moy.

S

"Ce n'est point l'homme que vous fistes venir, ny quy m'a escrit, mais vne persone a quy les mesmes gens quil deuioit voir ont parle.

S

"Ce 14^{me} Januier (1651)."

P. A. L.

MISS O'NEILL.—Mr. Walter Donaldson writes to us, stating that in 1811 he was a member of the Crow Street Theatre, Dublin, when Miss O'Neill made her first appearance there. It was in a comic character, the Widow Cheerly, in Cherry's *Soldier's Daughter*. In Ireland, however, as in England, her great triumph was in Juliet. In Dublin, Conway played Romeo, and Percy Farren, Mercutio. In London she had the same Romeo, but Richard Jones was the Mercutio. Mr. Donaldson adds, that when Miss Walstein was brought out at Drury Lane to oppose Miss O'Neill, the former accomplished and ably-taught actress "was on the shady side of forty," so that she wanted the youthful beauty of her triumphant young rival; but Miss Walstein threw all the actresses of her day into the shade, as far as the part of Lady Townly was concerned. The dignity, ease, and refinement of the true lady were natural to her. The above is the substance of Mr. Donaldson's letter, in which he also states that he was an established actor when Mr. Buckstone made his *début* on the Peckham stage, as Count Montalban, in the *Honey-moon*. While the subject is before us, we may as well add that Miss O'Neill was *not* the original Bianca in Milman's *Fazio*. She was the first who played Bianca in London; but Miss Somerville (afterwards Mrs. Alfred Bunn) had previously played the character, at Bath. The success of Milman's tragedy there caused its being brought out at Covent Garden. We have an impression that *Fazio* had been acted at two or three provincial theatres before it was successfully produced at Bath.

ED.

A NATURALIST.—I have a lion monkey, preserved by T. Hall in 1810, now in excellent preservation. On the back of the case is pasted a printed bill, from which it appears that he was not only a first-rate taxidermist, but a most ingenious mechanician as well—probably a better master of those arts than of English. I transcribe the bill, on the two upper corners of which appear masonic symbols:—

"To the Curious Observers of Natural Phenomena.

T. HALL,

Well known to the Virtuosi as the first Artist in Europe for stuffing and preserving all kinds of Birds, Beasts, Fish, and Reptiles, so as to resemble the attitudes and perfections of Life, respectfully informs the Public, that, by a method peculiar to himself, he now

makes the STUFFED BIRDS SING as though they were alive. Specimens of his surprising Art may be seen at the Finsbury Museum, opposite Finsbury Terrace, City Road, Finsbury Square, London, now open for the inspection of those Ladies and Gentlemen who wish to favour him with their company; it consists of a Grand Groupe of Stuffed Singing Birds, Singing their wild notes as natural as Life, far excelling them that was sold at the Custom House; besides several Hundreds of Birds, Beasts, Insects, and Reptiles, in high preservation, from all parts of the Known World. He has likewise purchased, at a great expence, some of the scarcest Curiosities from the late Leverian Museum. Admittance 6d. each.

"Written by a Lady, on seeing Hall's Grand
Zooneorophylacium.

What lovely plumage now arrests the eye.
All the variety of earth and sky,
Without defect, again our senses meet,
And nature here by art is made complete;
Here the sweet songsters of the wood and grove,
The birds that in domestic circles move,
And beasts untamed or those of milder mood,
That range the field or lurk within the wood,
All feast the sight; but what is this I hear?
What new amazement strikes the listening ear!
The Notes of Birds do here the bird survive,
They're made to sing as though they were alive.
'Tis real, for here deception has no part,
'Tis nature still improved by nicer art;
Artists in merit have their due degrees,
While some surprise us, others barely please
But in this line we yield the palm to HALL,
Whom truth must own has now excelled them all

N.B. All sorts of Curiosities Bought and Sold.

Dean & Monday, Printers, 35, Threadneedle Street."
W. J. BERNHARD SMITH.

Temple.

DR. WILLIAMS'S LIBRARY.—I do not think that it is generally known that there is an admirable library in London, very accessible, and containing books which are not readily obtainable elsewhere—I mean Dr. Williams's Library, in Queen's Square, Bloomsbury. Mr. Hunter, the curator, is a most courteous and intelligent gentleman; and it has been a real pleasure to me to find such a retreat for one's literary labours. It is a noble collection of books and MSS. There is the finest first folio Shakspeare I have ever seen. Literary students will receive a hearty welcome from the most liberal-minded and courteous librarian I have ever met with. I trust this note will be of service to literature, as I am afraid many are ignorant of the value of this most useful institution.

RICHARD HOOPER.

THE RIGHT OF THE CITIZENS OF DUBLIN TO THE PHENIX PARK.—The following passage has lately come under my notice in a MS. in the British Museum (Egerton, 76, p. 331). It is of interest at the present time, when so much public clamour and controversy exists about the rights of the people to use the parks for popular demonstrations:—

"Ordered to attend at the Courts on 17 Nov. 1783, as Deputy Surveyor or General of Lands with the Book of Dublin co. which comprised (*inter alia*) Sir William Petty's Doun admeasurement of the Contents and Bounds of the Phoenix Park, and to give evidence touching the right of the Crown to those lands, a grant of part thereof having been previously made to John Blaquiere Chief Secretary to the Lord Lieutenant, Earl Harcourt, for inclosing and erecting thereon a Lodge for the Chief Secretary, in consequence whereof a suit was instituted against the Crown by Napper Tandy, Eduard Newenham and others 'free Citizens,' incipient united Irishmen, for incroachments on the rights and liberties of the inhabitants of Dublin whose property and privileges were injured and unjustly effected by such grant. In ascertaining the right of the Crown to make such grant it clearly was proved from the Doun Survey that in 1657 the Phoenix Park contained but 467 acres lying at both sides of the Liffey, upon 64 acres of which, on the South, the Royal Hospital was built, when on the North side about 403 acres remained belonging to the Crown and to which were added 1356 acres according to a Survey of Bernard Seale taken in 1776 the content then was 1759 acres—0 r—22 p. statute measure, it was fully proved also, that these additions had been purchased from divers persons about 1666 or 1667 by the Crown, and that Government, at pleasure, had often prevented the admission of Citizens and Carriages thro' the Park, by ordering the Rangers and Keepers to lock the gates against them from time immemorial. After many and futile arguments on part of those 'free Citizens' (some or all of whom were afterwards Rebels, United Irishmen and Outlaws) they at this trial escaped with the disgrace of a non-suit only, and rendered thereafter for ever, the right of the Crown indisputable to the entire estate and possession of the Phoenix Park."

This account was written by the well-known
James Hardiman. R. C.
Cork.

CURIOUS DUTCH CUSTOM.—A publication, entitled *Homes, Haunts, and Works of Rubens, Vandyke, &c.*, London, 1871, mentions the following custom:—

"At Haerlem, it is a custom on the birth of a child to affix to the principal door, to denote the event, a pin-cushion, which is constructed of red silk, covered with lace, and deeply fringed. The sex of the child is defined by a small piece of white paper placed between the lace and cushion if it is a girl, but the absence of all mark denotes a boy."

Mr. Fairholt observes:—

"This custom has other and solid advantages; it not only prevents intrusive curiosity, but for a certain period the house is protected from actions for debt, no bailiffs dare molest it, no soldiers can be billeted on it, and when troops march past, the drums invariably cease to beat. This custom is traditionally reported to have originated owing to the death of a merchant's wife, whose house had been entered noisily and rudely by officers on the occasion of his bankruptcy during the confinement."

J. MANUEL.

Newcastle-on-Tyne.

AUSTRALIAN CURRENCY.—The new Mint has just been opened in Melbourne, and there is an authentic report afloat that the Home Government has under consideration the expediency of having all the gold coin of the realm minted here.

Our new sovereign is as handsome a coin as an Englishman could wish to handle. And the sovereign has been our standard circulating medium since Victoria was first planted. Dollars (excepting as cabinet curiosities) are as unknown amongst us as grizzly bears. Yet a writer in the *Edinburgh Review* for April, 1871 (art. on "Applications of Photography"), gravely informs his readers that in a recent civil action in the Victorian law courts the damages were laid at 2,000 "dollars"! This slip ought not to have escaped the editor.

D. BLAIR.

Melbourne.

BORROWED DAYS.—The following Staffordshire rhymes on the borrowed days of the month may be thought worthy of a place in "N. & Q."—

"March borrowed of April, April borrowed of May,
Three days, they say.
One rained, and one snow,
And the other was the worst day that ever blew."

A. D. H.

HUMAN SKIN STRETCHED ON A DRUM.—A late query reminds me of the famous Bohemian chief, in the wars of the Hussites, J. Troknov, better known by the name of Ziska (from his being blind of one eye). He died of the plague in 1424, when his adherents, it is said, stretched his skin on a drum, the sound of which, they pretended, had the virtue to frighten their enemies out of their wits and put them to flight.

P. A. L.

DEAN SWIFT AND LORD PALMERSTON.—It is very usual to attribute the following sentiment to the late Lord Palmerston:—

"Whoever could make two ears of corn or two blades of grass to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country than the whole race of politicians put together."

It occurs in *Gulliver's Travels*, p. 129, vol. i., 1st edit., 1726.

FITZ RICHARD.

LOCAL DISTINCTIONS.—The following lines I found scratched on a pane of glass in the mess-room window at "Ould Kinsale" Barracks in 1839:—

"Sligo is the Devil's place,
And Mullingar is worse,
Longford is a shocking hole,
To Boyle I give my curse;
But of all the towns I ere was in,
Bad luck to 'Ould Kinsale.'"

FIRM.

THE EFFECTS OF WEATHER ON HISTORICAL EVENTS.—It is so certain that important events in history have been influenced or produced by the state of the weather at a particular time, that, with the kind permission of the Editor of "N. & Q.," I would suggest that a series of most valuable facts might be gradually collected, if the readers of that

very useful publication would, whenever they meet with any notice of the weather having had a direct influence upon any event, or having been very unusual at any time prior to 1700, communicate to him the information and its source, *in as few words as possible*, perhaps in a similar shape to this:—

"In France, great heat, August, 1619.

" " cold and snow, February, 1621."

" *Bentivoglio's Letters*, pp. 190, 197, 302.

RALPH N. JAMES.

Ashford, Kent.

DERIVATION OF WORDS.—From a note to "Essays on Political Economy," by Mr. Ruskin, *Fraser's Magazine*, April, 1863, p. 461:—

"The derivation of words is like that of rivers; there is one real source, usually small, unlikely, and difficult to find, far up among the hills; then, as the word flows on and comes into service, it takes in the force of other words from other sources, and becomes itself quite another word, after the junction—a word as it were of many waters, sometimes both sweet and bitter."

J. MANUEL.

Newcastle-on-Tyne.

"AGONY COLUMNS."—This is, so far as I have found, the earliest example of advertisements such as now appear in what are called the "agony columns" of newspapers. The *Daily Post*, Wed., Jan. 16, 1740, p. 2, col. 1, contains the following:—

"Whereas on Monday morning, a young lady, about nineteen years of age, big with child, left her relations, who are inconsolable least any misfortune should have happen'd to her, this is to desire that she will return again, and she will be very kindly receiv'd; or let them know that she is in being, to prevent distraction in the family."

Painful as these things always are, one likes the kindly simplicity of the proffer to the wanderer, that on returning she would be "very kindly" received; there is something very pitiable in the entreaty that "she" would "let them know that she is in being."

F. G. S.

BAPTIZING A BELL.—In a volume, "printed for Robert Clavell at the Peacock in St. Paul's Churchyard, London," in 1691, titled *Observations on a Journey to Naples, &c.*, occurs the following incident:—

"He tell you a Story that hapned at Bononia, and is of sufficient Antiquity, tho' the memory thereof be still preserved fresh and entire. They had been Baptizing a Bell in the Church of *S. Proculo*, which is an Abby of *Benedictines*, and after all the Ceremonies, Benedictions, and Prayers, that the Bell might do good to all, and hurt to no body; the first time of the Ringing of it, it fell upon the poor Sacristan or Sexton, that Rung it, and who had taken more care and pains for the Solemn Baptizing of it, than to get it well Hung and Fastned, and broke his Neck, together with itself into a thousand pieces. The Name of the Sacristan was *Proculus*, and this ingenious Distick was made to Celebrate the Memory of this Accident, which at this day is found Engraved upon a Stone, of a Foot Square, near to the Church Door, where the thing hapned.

'Si procul à Proculo Proculi Campana fuisset:

Jam procul à Proculo, Proculus ipse foret.'

The agreeableness of this Verse cannot be rendred in *English*, because of the Adverb *Procul*, which in our Language is not the same, and therefore will not comport with the allusion; but the Sense of it, as well as it can be rendred, is this:

'If the Bell of *S. Proculus* had been far from *Proculus*, *Proculus* would at present be far from *Proculus*: that is, he would not as yet be Buried in that Place.'

J. F. S. G.

Glasgow.

EPITAPHS AT BROMHAM, WILTS.—

"HENRY SEASON, M.D.

Who died Nov. y^e 10th, 1775,

Aged 82 years.

"'Tis not the Tomb in marble polished high,
The sculptured urn or glittering trophies nigh,
The classic Learning on an impious stone,
Where Latin tells what English blushed to own,
Can shroud the guilty from the eye of God,
Incline his Balance or avert his Rod;
That Hand can raise the Cripple and the Poor
Spread on the way or gathered at the Door,
And blast the Villian, though to Altars fled,
Who robs us living and insults us dead."

"ELIZABETH EYRE, the wife of Thomas Eyre, Gent., and daughter of John Yerbury, Gent., departed this life August 29th, 1637.

"Here lyes an Heire, who to an Heire was joined,
And dying left a little Heire behind.
Hard-hearted Death herein was somewhat mild,
Hee tooke the mother, but hee spar'd the child;
Yet the one's more happy farre then is the other,
The Child's an Heire on Earth, in heav'n the mother,
Where with triumphant Saints and Angels bright,
Shee now enjoys her blessed Saviour's sight."

S. ROLT.

Queries.

GILRAY'S CARICATURES.

The other day I lighted on one of Gilray's Caricatures. Were they less utterly "improducible," they would form quite a Pictorial History of England, eighty years ago.

One caricature represents "A Flogging at Westminster School" (intending some proceeding in Parliament, which I have not skill enough to identify). Can any of your readers, familiar with Gilray, tell me what it means?

The picture represents a capped and gowned master flogging (*more scholastico*) a capped and gowned boy.

It is an additional puzzle to see the boy, not placed on a "block," nor horsed on another boy's back, but laid across his master's knee.

Was this ultra-paternal mode ever really the custom at Westminster?

E. B. G.

P.S. Nobody who knows Gilray will be astonished to hear that the flogging is depicted without any reserve at all. A row of other boys are represented awaiting their turn in as forward a state of preparation as possible.

HENRY VIII.: HISTORICAL FACT.—

"King Henry VIII. being petitioned to dismiss his Ministers and Council by the Citizens of London and many Boroughs, to relieve his oppressed subjects, made the Citizens this sagacious reply:—'We, with all our Cabinet, think it right strange, that *ye*, who be but *brutes*, and inexpert folks, should tell us who be, and who be not, fit for our council.'"—*The News*, Oct. 31st, 1819, p. 350, col. 2.

Now, after a careful examination of the goodly store of interesting matter "anent" the "Defender of the Faith" (?) contained in the pages of "N. & Q.," I nowhere find any allusion to this strange reply. Was it an invention of *Paulus Jovius*, the "professed maker of impresses," or really what it professes to be, "An Historical Fact"? If true, where may I find a record of the petition or the names of the citizens who undertook the presentation? C. H. STEPHENSON.

19, Ampthill Square.

CHARLES I. AND CROMWELL.—In the *Saturday Review* of the 5th of October, 1872, in an article headed "The Theatres," containing a criticism on a play called *Charles I.*, lately produced at the Lyceum Theatre, the reviewer speaks of the dramatist "reviving against Cromwell the imputation that he offered to sell himself and his party to the King for an Earl's title." And in a later part of the same article it is said: "It is indeed true that this charge of bargaining for a title appears in contemporary pamphlets." Are any of your readers able to give references to the "contemporary pamphlets" in which this charge of bargaining for a title appears? The generally received notion is, that the King made a proposal to Cromwell that he should be ennobled and receive the garter, and that Cromwell, whether seriously or not, at least in appearance, acquiesced in it; but that the proposal for the bargain came from the King. There is a highly dramatic story told of how Cromwell and his son-in-law, Ireton, intercepted a letter from Charles to his queen, in which His Majesty said that "the rogue instead of a silken garter, should be fitted with a hempen cord." And it has been reported that this letter "determined his fate." But one wants the authority for saying that Cromwell had "offered to sell himself."

CCCXI.

MANUSCRIPT TREASURES.—Many manuscripts of many excellent poems (the autograph copies of the authors) are now in the hands of private persons. This I know from the fact of I myself possessing the handwriting of Thomas Moore, Robert Southey, Samuel Rogers, Dr. Jenner, the discoverer of vaccination, Montgomery, the poet, and the late Charles Dickens, &c.

Now, I doubt not there are many like me in respect of possessing the handwritings of our most celebrated poets, who care nothing for them, but do not like to part from them, as they have had

them for years. Now, I suggest to these people the propriety of either selling or presenting, according to their ability and humour, the whole of their autographs of great men to the British Museum, where they would be preserved, and might be seen any time by studious and worthy persons. The reason I do not set so good an example by presenting my own is good, and strongly founded, but not to be explained. They will eventually become additions to the famous archives of Britain, and that ere long; but I wish to call the attention of the readers of "N. & Q." to the danger of longer keeping such literary plums in their small libraries. Their primitive value is little, but the interest attached to them is great, as the *handwriting* is the nearest approach that can be found to a deceased author. The autograph copies of many of our finest poems are, to use a vulgarism, "nobody knows where," and few care to inquire of them. Two eminent men's manuscripts have I inquired of from the public with no response. I require them, firstly, for a biographical work of mine on hand; and, secondly, for presentation to the British nation so soon as they shall have served my purpose. They are the manuscripts of Henry Kirke White and Dr. Nathan Drake, the critic. Of the former, I possess his epigram on Robert Bloomfield; and of the latter, several letters to various persons. I have searched the catalogues of the British Museum, Cambridge, and Oxford in vain. Unless there be (as I much doubt) some relatives of these men living, I see no chance of success, and think they perhaps have gone to the flames. Hundreds of manuscripts are burnt every year at my own instance, and I put the manuscripts of Kirke White and Dr. Drake in a list I have called "literary flambeaux." I, however, as a last resource, appeal for information of these manuscripts to the readers of "N. & Q.," and await a reply to my query.

WALTER BLOOMFIELD.

Packington.

"THE FLY IS ON THE TURNIPS."—Can any correspondent give me the words of this song? I desire also the words of another Somersetshire ditty, of which I remember a fragment, viz.:—

"Some are fond of haymaking,
And others they likes mowing,
But give me the turnip hoeing."

Both songs are in the broad vernacular of "Zomerzet," and are often sung by farmers' men and country people.

STEPHEN JACKSON.

DURHAM CATHEDRAL.—Will some one refer me to the passage, in either Johnson's *Life* or *Works*, in which the Doctor speaks of the "rocky solidity and indeterminate duration" of this church?

JONATHAN BOUCHIER.

"MOTHER SHIPTON'S PROPHECY."—I desire to

know if the following prophecy is considered genuine; also where it was first published?—

“ANCIENT PREDICTION,

(Entitled by popular tradition ‘Mother Shipton’s Prophecy’).

Published in 1448, republished in 1641.

“Carriages without horses shall go,
And accidents fill the world with woe.
Around the earth thoughts shall fly
In the twinkling of an eye.
The world upside down shall be,
And gold be found at the root of a tree.
Through hills men shall ride,
And no horse be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, in green;
Iron in the water shall float,
As easily as a wooden boat.
Gold shall be found and shown
In a land that’s not now known.
Fire and water shall wonders do,
England shall at last admit a foe,
The world to an end shall come
In eighteen hundred and eighty-one.”

SIMEON RAYNER.

OLD INSCRIPTION.—What is the meaning of the following inscription, cut on the keystone of a Norman doorway in Loxbean Church, Devon?—

+ A I L M A
R F E C D
O M Y

JOHN H. BUCK.

THE REV. RANN KENNEDY.—Washington Irving, at the conclusion of his essay on *Rural Life in England*, quotes from a poem commencing:—

“Through each gradation, from the castled hall,
The city dome, the villa crowned with shade.”

A foot-note states that the quotation is “From a poem on the death of the Princess Charlotte, by the Rev. Rann Kennedy, M.A.” Where can I obtain some information about the rev. poet and his works?

HENRY M. FEIST.

AFTER CULLODEN.—In the year after the battle of Culloden, Lords Kilmarnock, Cromartie, and Balmerino were brought to London, tried, and condemned. Lords Kilmarnock and Balmerino were executed 18th August, 1746; Lord Cromartie was pardoned. What were the family names and clans of these lords, and who are their present descendants?

A. S.

BAYARD TAYLOR ON THE TURKISH BATH.—Some “Opinions of Eminent Authors” are prefixed to the American edition of Erasmus Wilson’s treatise on the Turkish bath, and amongst them is an extract from Bayard Taylor, commencing with, “No man can be called clean till he has bathed in the East.” Can any of your readers

inform me in which of Mr. Taylor’s works the above is to be found?

JOHN PEARCE.

London.

ARRANGEMENTS OF BOOKS IN THE SEVENTEENTH CENTURY.—Accepted Frewen, who was Archbishop of York, 1660–4, is represented in effigy upon his monument in the Minster. Behind him are his book-shelves, heavy with sculptured tomes, some standing upright, some lying on their sides, but all turning what I believe binders would call their fore-edges to the spectator.

Can any one tell me if this was ever the usual mode of arranging books upon a shelf? Frewen’s volumes are represented with clasps, and if the titles of the works were engraved upon them, there would be no difficulty in finding what was wanted. Although our way of packing a library is much more sightly than that suggested above, I have my suspicion that (especially in these days of gas) our literary treasures are not nearly so safely housed as they *may* have been in 1660. An engraving of Frewen’s monument is to be seen in Drake’s *York*.

ST. SWITHIN.

DUMBFOUNDERED OR DUMBFOUNDED.—Which is correct, and what is the exact derivation?

H. A. B.

REGIMENTAL BADGES.—The 20th Regiment wear roses on their shakoos in honour of the victory of Minden, fought in the Rose Gardens, on 1st August, 1759.

The 22nd Regiment wore oak leaves on their shakoos at Aldershot on the 12th September, in honour of the battle of Dettingen. What other regiments have similar customs?

O. B.

[On this subject we must refer O. B. to our general indexes. The whole subject has been most exhaustively treated; indeed, the papers are too many to cite *seriatim*.]

A “SAFEGUARD.”—Will you enlighten me by explaining the following passage from a family correspondence in my possession? Date of the letter, July, 1746; writer, a lover, but of a very tender and respectful order, addressing his affianced one. The lady’s name is Elizabeth, but he prefers to call her Charissa and himself Fidelio:—

“One evening this week, as I happened to cast my eyes towards a window where they have often beheld the dearest object in the world, I saw as I verily thought my Charissa’s safeguard hung out to dry. This sight and the conclusion I drew from it put me at once into a flutter, from which I could not soon recover. . . . I did not know Dorinda’s was of the same colour: at least I knew she had not been abroad; but I afterwards found it had been lent to some neighbour.”

What was a “safeguard” in the days of George the Second? Did ladies commonly hang them out from windows to dry? and what “conclusion” was a lover to draw from such suspension?

JEAN LE TROUVEUR.

ATTAINDER.—In the case of the attainder of the lord of a manor, when his estates would be escheated to the Crown, what became of the court-rolls of the manor and other title-deeds?

H. T. ELLACOMB.

Clyst St. George.

TENNYSON'S POEM "GARETH AND LYNETTE."—

"In letters like to those the vexillary

Hath left crag-carven o'er the streaming Gelt."

Where is the Gelt, and what is the inscription referred to?

HORATIUS.

South Lodge, Prince's Park.

LABAN—NABAL.—The latter word is the reverse of the former. Is it so in the original Hebrew? Cruden, in his *Concordance*, gives the meaning of Laban as white, shining, gentle; and of Nabal as fool, senseless. Will some correspondent kindly point out any other name or word in Hebrew which, by being read backwards, will give a reverse or different signification?

CLARRY.

SUPERSTITIONS.—Can any of the readers of "N. & Q." give me information respecting superstitions, &c., especially local and Yorkshire, regarding the days of the week?

R. W. CORLASS.

10, Park Row, Hull.

WRECK OF H.M.S. "BOREAS" (Capt. Robert Scott).—I should be glad of some particulars of the wreck of the "Boreas," which took place on the Hanois Rocks, off Guernsey, November 29, 1807. The *Annual Register* for that year does not seem to notice it. In Toone's *Chronology* it is stated:—

"The 'Boreas' frigate of 32 guns, capt. Scott, was wrecked on the Hanaway rocks, near Jersey; of 140 persons on board, 90 perished, among whom were capt. Scott and his lady, and lieut. Hawkes."

There is a monument to Capt. Robert Scott in my church, but no mention is made of the loss of his wife, nor are any details of the wreck given except the place and date. To what family of Scott did he belong?

T. L. O. DAVIES.

Pear Tree Vicarage, Southampton.

"STUDDY."—The enclosed lines have been sent me by a friend, and I am curious to know to what the name of "Studdy" is applied, or its meaning. I have taken some trouble to find the name of Studdy, which is hardly ever spelt rightly even by my friends:—

"When I was a wee boy, striking at the 'Studdy,'
I had a pair of grey breeks, oh but the were duddie!
As I struke they shook, like a lammie's tailie,
But now I'm grown a gentleman, and my wife she
wears a railie."

HY. STUDDY.

Waddeton Court, Brixham.

WELSH WORDS.—In the Welsh Romances we read of *pali*, *gra*, *syndal*, *bliant*, which Lady Char-

lotte Guest renders by *satin*, *fur*, *sendall*, *fine linen*. The writer would be obliged for light on these various stuffs. *Pali* he suspects of coming from the East, perhaps from where the Pali language is spoken. Would any one supply the evidence missing? Welsh authors also speak of a *cath bali*, "a pali cat." What animal could it be?

Would any one give a short account of the kind of saddles used in feudal times? In Welsh Romances we find mention of a *corof*, the mediæval Latin *corbum*, which seems to have meant a saddle-bow. At the hinder part of the saddle there was something called in Welsh *pardwngl*, rendered *femorale* in the Welsh Glosses. What could this be?

In another Welsh Romance mention is made of a razor, a *deu ganol idi*—that is, a razor which had two *canols*; but *canol* is not known to have any meaning besides channel and middle, or central part of anything. Could any one conversant in the shaving apparatus of feudal times give any assistance?

CAMBER.

Rhyl, N. Wales.

WHO WAS ST. WALERIC?—It appears that this saint, whoever he was, gave his name to a village in the parish of Woodhorn, in the county of Northumberland, before it was rebuilt and got the new name of Newbiggin, by which it has ever since been known. *Vide* Grant of a Market, "apud Sanctum Walericium qui vocatur Neubiginge," from William Earl of Northumberland, i. e. William the Lion, King of Scotland, to William de Vesey.—*The Priory of Hexham*, Surtees Society, Appendix of Illustrative Documents, x. p. xiv.

E. H. A.

Replies.

TITLE OF "PRINCE."

(4th S. x. 373.)

The letter of A SUBSCRIBER suggests two questions—1. What is the royal family? 2. Who is entitled to the style of "Prince"? Blackstone considers the royal family in two different lights: the larger sense including all persons who may by any possibility inherit the crown; and the more confined sense including only those who are within a certain degree of propinquity to the reigning king, and to whom, therefore, the law pays an extraordinary regard and respect. And he goes on to tell us that after the degrees of king's sons, uncles, nephews, and grandsons (confined, I apprehend, to sons of the king's sons, without reference to sons of his daughters) are past, none of the blood royal (used in its extended sense) are entitled to any place or precedence except such as belong to their personal rank or dignity.

The title of "Prince" was constantly given to the king himself up to the time of the Revolution,

and probably in early times was always used in connexion with sovereignty. We rarely find it given to the younger sons of the Plantagenet monarchs, and never, that I am aware of, to their grandsons.

No king of England between Edward III. and George II. had a younger son who also had a son (this might lead to an inquiry into the very curious subject of the tendency of collateral branches to become extinct); and the only instance in our history, since the Conquest, of a younger son of an English king who has had a grandson in the male line is that of the Duke of York, son of Edward III.

The brothers of George III., being sons of the Prince of Wales and brothers of the King, were in a different position from the sons of the younger son of a sovereign, but the second Duke of Gloucester was in that position, and, if I am not mistaken, he was given the style of "Royal Highness" by especial favour of the King, as was certainly done in the case of the present Duke of Cambridge.

In the year 1864, the Queen, by letters patent under the great seal, declared her royal will and pleasure that, besides the children of the sovereign of these realms, the children of the sons of any sovereign of Great Britain and Ireland shall have and at all times hold and enjoy the style, title, or attribute of Royal Highness, with the titular dignity of Prince or Princess prefixed to their respective Christian names, or with their other titles of honour.

It is plain from this that before the year 1864 it was at least uncertain whether the sons of the sovereign's younger sons were entitled to the style of prince, and it is quite certain that the grandsons of the younger sons of the sovereign are not entitled to it. To give an example. If the present Duke of Cambridge married and had two sons, called, we will say, George and William, George, in his father's lifetime, would bear the title of Earl of Tipperary, and would rank as a duke's eldest son, and on his father's death would succeed to the dukedom of Cambridge, and take his place between the Dukes of Northumberland and Wellington. William would only enjoy the title of Lord William, and rank as the younger son of a duke; his children would be simply Mr.

There can be no analogy between the royal family of England and of countries, such as France, in which the Salic law obtained. The importance of preserving the male line in those countries was a reason why the male descendants of the sovereign were always kept distinct.

In almost all the monarchies of Europe there are many persons bearing the title of Prince, and I am inclined to believe that it will be found that those families who have borne the title for some centuries were originally, in some degree, at least, sovereign.

In England we meet with no persons commonly styled princes except members of the Royal House,

and it is generally supposed that no one else has a right to it, but this is a mistake; all dukes are, without any doubt, princes, and are so styled in some important documents and on some solemn occasions. It is said that all marquesses are also princes, and if this is so, it may be a reason why the younger sons of members of those lofty orders are allowed the prefix of lord before their Christian names.

Much more may be written on this subject, but I durst not take up more of your valuable space.

WILLIAM WICKHAM.

Athenæum Club, S.W.

THE "STAGE PARSON" IN THE SIXTEENTH CENTURY.

(4th S. x. 385.)

I do not think that much reliance can be placed upon MR. SHARMAN'S "Stage Parson" as the correct representative of the generality of the Church of England clergy *temp. Elizabeth*. Lord Macaulay, to whom your correspondent refers, has also fallen into the same error, through the same delusive path, with regard to the gentry of that and a later period, and which he would certainly have avoided had he had the advantage of perusing "N. & Q.," or had he studied the antiquities of the country of which he was writing in the affectionate and philosophical spirit of the true antiquary. That there were low-lived, pothouse clergy and gentry, and nobility also, no one can deny; but that many of them were as ignoble as the pages of Macaulay and other writers make out, I deny altogether. Some writers make the exception the rule and the rule the exception. Look, for example, at the portraits of men, not worth 300*l.* a year landed estate, all through the seventeenth and eighteenth centuries, and it is impossible to believe that those high-bred features belonged to the low, beastly, sottish fools a mere writing-writer makes them. That all country business, and much of town up to the first quarter of this century, was transacted in the "public," we all know, and that peers and gentlemen did, and still do, for that matter, become "drunk and disorderly," and familiarize with poachers and jockeys, pugilists and cock-fighters, is also notorious. But to brand the whole, or half, or quarter, or an eighth of the class with such manners, is to libel human nature to the uttermost, and which some people consider may be done with safety at this distance. As early as Elizabeth's day there can be no doubt some few of the clergy were employed as MR. SHARMAN so graphically depicts; and a greater number still were anything but "gentlemen," because, notwithstanding the reform of the English Church, for many years afterwards the old stigma clung to it, and men would not put their sons into such a profession. I deny that it was *all* through the

Church's impoverishment. I hope ever to take a better view of humanity. But what MR. SHARMAN says of the tarts and cheese-cakes, as if beef and carrots were not quite as dear—that is to say, not dear at all—is a slander on the well-known hospitality of the old English gentleman—a much more worthy animal, in a good many respects, than the modern one. A countryman, with one or two hundred a year out of land, was in those times a really well-to-do, if not wealthy man; and certainly if he could afford the luxury of a costly, new-fangled mode of riding, he was surely entitled to his chaplain, which his richer forefathers probably kept for centuries—an appointment kept up or revived from ancient traditions or habit, and not for the reasons men of meaner minds would infer, those that impel a mere upstart. For I am not now speaking of a retired shopkeeper-gentry, and now classed by newspaper men as "commoners," but of that anciently known as the minor nobility, who, whatever the poverty of many of them, certainly, for nobility of descent, had no rivals in Europe.

RD. SMYTHE.

Bowden, Cheshire.

The writer of the interesting note on this subject has omitted to notice a character which, more than any other in our Elizabethan and Jacobean drama, answers closely to the description by Macaulay of the parson of a later time. Roger, the curate to the heroine of Beaumont and Fletcher's *Scornful Lady*, might have sat as model for the memorable priestly portrait drawn by the historian. *The Scornful Lady* was first printed in 1616, but acted some years before; so that the character belongs to the beginning of the seventeenth century. Roger is employed by his lady upon messages to her guests (i. 1), and her guests employ him upon messages on their own account (i. 1, ii. 1). From Welford to his reverence it is, "Bid my man come to me," with a mixture of mock respect the more insulting. Roger does not scruple to receive money, as vail (i. 1). But Roger not only delivers messages, but makes himself generally useful:—

"WELFORD. But the inhabitants of this house do often employ you on errands, without any scruple of conscience.

ROGER. Yes, I do take the air many mornings on foot, three or four miles for eggs," &c. (i. 1.)

His lady orders him to his holy duties thus:—

"LADY. Why, how now, Master Roger; no prayers down with you to-night? Did you hear the bell ring? You are courting; your flock shall fat well for it.

ROGER. I humbly ask your pardon. I'll clap up prayers, (but stay a while,) and be with you again." (iv. 1.)

The lady's butler breaks his head, and he meekly takes to his nightcap (ii. 1). He is in love with Mrs. Abigail Younglove, the lady's maid, a frail spinster of fifty; and in the end (like Macaulay's parson) marries her. It is to be noted that he is not illiterate; neither is he without a sense of

humour; he is simply a poor trodden-down creature, whom we pity while we laugh at him. Welford's coarse ridicule of a spoiled and utterly lost gentleman, is (with me) not to the advantage of Welford. The drawing of poor Roger is good work; and I should like to know whether he helped in some small degree to the inimitable personality of Thackeray's Parson Sampson.

As an unpriestly priest, I may just mention the charmingly immoral Lopez of Beaumont and Fletcher's *Spanish Curate*. But the character is borrowed and insufficiently Anglicized.

Another play of John Heywood, *The Pardoner and Frere* (American *Four Old Plays*), bears out MR. JULIAN SHARMAN'S remarks on other plays of Heywood. But early literature is full of these satires upon priests. As antidote, we may bear in mind Chaucer's portrait of the "pore Persoun of a toun."

JOHN ADDIS.

Rustington, Littlehampton, Sussex.

P.S. Is *Misogonus* printed anywhere? I find a description of it in Collier's *Hist. Eng. Dram. Poet.*

HUMAN SKIN ON CHURCH DOORS (4th S. x. 352.)—W. C. is probably mistaken as to the locality, the north of England, to which he refers as affording an illustration of the practice of fixing human skins in such situations. I have an indistinct recollection of something of the sort being related of a door of Howden Church. However this may be, W. C. will find an extraordinarily interesting paper, by Mr. Albert Way, on this subject, in the fifth volume of the *Archæological Journal*, 1848, which cites many instances of the nature in question, e. g. from Rochester and Worcester Cathedrals, and the churches of Hadstock and Copford, Essex.

F. G. S.

Pepys records, on April 10th, 1661,—

"To Rochester, and there saw the Cathedral; then away thence, observing the great doors of the church, as they say, covered with the skins of the Danes."

Perhaps this may help W. C.

G. L. G.

20, Ashchurch Terrace, Shepherd's Bush.

In one of the early volumes of the *Transactions of the Microscopical Society of London*, it is recorded that a piece of skin taken from a church door in Yorkshire (the name of which, I believe, is given) was subjected to the scrutiny of the microscope, which revealed the fact that it was not only human, but that of a person with fair complexion. This was an interesting discovery; as there existed a tradition in the neighbourhood of the church that, during the period of the incursions of the Danes, one of those marauders having perpetrated sacrilege, was afterwards caught, and for the offence flayed, and his skin nailed on the door of the

church he had violated, as a warning to all such evil doers.

JAS. PEARSON.

[Much interesting matter on this subject will be found in "N. & Q." 2nd S. ii. 68, 119, 157, 250, 299, 419; 3rd S. viii. 404, 463, 524; ix. 89, 126, 256, 309, 359, 422; x. 277, 341.]

THE FOUR WHITE KINGS (4th S. x. 30).—In looking over an old volume of the *Leisure Hour* (1858) I came across an article on "The Bones of our Sovereigns," in which there is reference to this question. I quote the paragraph:—

"A few devoted cavaliers attended the ceremony (the burial of Charles I.), and noticed the coincidence between the coronation and the funeral of their master. On the former occasion the king chose to appear in a white robe, though this was opposed by his friends as contrary to the practice of his predecessors, and to popular ideas; for purple was considered the colour appropriate to sovereignty. He was reminded that, of two exceptions to the rule—Richard II. and Henry VI., who wore white satin at their coronations—both had come to a violent end. But Charles persisted in his purpose; the third 'white king' was crowned; and he went to the grave in his favourite colour. The snow fell heavily at the time, so as to cover the pall with a silvery mantle, on the passage of the bier from the Castle to St. George's Chapel."

Who the fourth "white king" was I have been unable, as yet, to discover; perhaps some other of your correspondents can inform me.

T. W. TYRRELL.

Forest Hill.

JUNIUS AND "THE IRENARCH" (4th S. x. 329).—"The Autobiographical Sketch of Dr. Ralph Heathcote, printed in the *European Magazine* for 1795," is found also in Nichols's *Literary Anecdotes*, 1812, iii. 539, and the passage referred to was quoted by Mr. CROSSLEY in "N. & Q." 3rd S. xii. 457, on the occasion of the appearance of Mr. Parkes's *Memoirs of Sir Philip Francis*, who, had he seen my friend's amusing remarks, would doubtless have exclaimed,—

"Pol me occidistis, amici,
Cui demptus per vim mentis gratissimus error."

BIBLIOTHECAR. CHETHAM.

"SESSIONS AND 'SIZES" (4th S. x. 430).—I think that the following must belong to the "dreary" song inquired about by HERMIT OF N. It is, I suppose, the "moral":—

"Sessions and 'sizes have both gone by [bis],
Luddy, fuddy, &c.
Likewise the Judges as these rogues did try,
Luddy, fuddy, &c.
And these two rogues to Eternity."

I have not heard the song for years, and I forget the crime for which the rogues were hanged, but I think that they had robbed a poor woman on the highway. If so, the justice of the result atones for the dreariness of the rhyme.

SHIRLEY BROOKS.

"SENDING HOME" (4th S. x. 443).—The reference by your correspondent A. R. to the phrase "I will send you home" as meaning "I will walk part of the way with you," suggests the remark that the Greek verb *πέμπω*—primarily, to *send*—also means to *conduct, convoy, escort*.
W. F. POLLOCK.

SIR EDWARD HARRINGTON (4th S. x. 372).—He was Mayor of Bath when he was knighted, May 27th, 1795.—*G. Mag.* (1795), lkv. p. 622. I must, however, add, that in the *History of Bath*, by Rev. Richard Warner (4to. 1801), p. 214, his name does not occur among the Mayors of Bath. The late Sir Charles Young states that he was knighted "on presenting an address."

I will conclude with a question—When did Sir Edward Harrington die?
L. L. H.

"MY FATHER GAVE HIGH TOWERS THREE," &c. (4th S. x. 10).—SENGA will find these lines in *The Falcon*, a little poem by Elizabeth D. Cross. This lady's poems were published by Longmans in 1868 under the title, *An old Story, and other Poems*.

HORATIUS.

South Lodge, Prince's Park.

WILLIAM TELL (4th S. x. 285).—One portion of the legend of Tell is illustrated by an incident which is said to have occurred at Naples, in or about the year 1821. At that time a colossal statue by Canova, representing King Ferdinand in classical costume, was set up on the grand staircase of the National Museum, and orders were issued that all persons passing that way should give proof of their loyalty by uncovering the head. Certain students one day omitted this mark of respect, and the sentinel on duty reminded them of the order. "Ma, infine," was their reply, "il Rè non è il santissimo, nè neppure santo, e non ci tocca di cavar il capello." To this argument the soldier opposed another, "Ma, in somma, il Rè è Rè, e la statua sua è statua sua!" Having thus delivered himself, he ended the controversy by knocking off the hats of the students, and in this way Captain Sword gained the advantage over Captain Pen.

WM. UNDERHILL.

Kelly Street, Kentish Town.

"HALF HOUSE OF GOD," &c. (4th S. x. 294).—This dual description of the ancient city of Durham occurs in the third canto of Walter Scott's *Harold the Dauntless*. The line reads:—

"Half church of God, half castle 'gainst the Scot."

J. MANUEL.

Newcastle-on-Tyne.

THE DE QUINCIS, EARLS OF WINTON (4th S. x. 366).—ANGLO-SCOTUS states that the only name which resembles "Quincis" (in authentic records of those gentlemen who accompanied William the Conqueror) is "Quesnay." May I ask what are the authentic records from which this is taken, as

I have an old copy of Stowe, which gives a list of the gentlemen who accompanied William the Conqueror, and in it is the name of Quincy, and his list was doubtless copied from what at that date (1570) was believed to be authentic?

CHARLES C. MALLET.

New Wandsworth.

HERALDRY OF SMITH (4th S. x. 348).—The number of coats assigned to Smith leads one to suspect that many have simply been used by persons of that name, and therefore, the field of error being very extensive, the authority for each should be given. *Deuchar* and *Fairburn* are, of course, no authorities. S.

ARMS OF AN HEIRESS (4th S. x. 413).—Armorial bearings are possessions of inheritance to which such persons only as are descended from the original grantee, or from some person whose right to use the arms in question has been duly *allowed* by the Officers of Arms, are entitled. C. W. P. is, therefore, obviously correct in his assumption that the great-grandson of a gentleman who married an heiress who died s. p. has no right whatever to use the arms of her family.

Hammersmith.

JOHN MACLEAN.

COL. FRANCIS TOWNLEY (4th S. x. 411).—I am surprised that before writing to "N. & Q." MR. SIMCOX did not look at the genealogy given in Burke, of the well-known and ancient family he names. Col. F. Towneley was the 5th and youngest son of Charles Towneley, Esq., of Towneley, by his wife, Ursula, daughter of R. Fermor, Esq., of Insmore, Oxon. He was a man of estimable character, and a strong Jacobite, like the rest of his family; joining the standard of Prince Charles, 1745, he was taken prisoner and executed 1746. His heirs would be his brothers. I do not think the Towneleys were connected with any family called Chase.

C. G. H.

Blackmore Park, Upton on Severn.

Col. Francis Towneley was the 5th son of Charles Towneley of Towneley. He was born in 1709, joined the standard of Charles Edward in 1745, was executed in 1746, and his head is now in a box in the library at 12, Charles Street, Berkeley Square, the residence of the present Col. Charles Towneley.

Ω.

Brookes's Club.

THE WORKS OF BURNS (4th S. x. 387).—I have an edition of Burns's Poems, dated 1798, four years after the last mentioned by MR. MCKIE, and bearing the imprint, "Edinburgh: printed for T. Cadell, jun., and W. Davies, London; and William Creech, Edinburgh." It contains the dedication to the noblemen and gentlemen of the Caledonian Hunt, dated April 4, 1787. Can MR. MCKIE, or any of your contributors, inform me whether this edition

was published under Burns's superintendence? The expression referred to in the *Address to a Haggis* is printed in this edition as "skinking ware."

SANDALIUM.

Walham Green.

"WANLEY PENSON; OR, THE MELANCHOLY MAN" (4th S. x. 391).—The author was a gentleman of the name of Sadler, residing at Chippenham, Wilts, where I visited him in 1837. He died, I believe, in the following year at a very advanced age. He may have been a Moravian himself in his earlier years; one of his parents lies in the burying-ground attached to the Moravian Chapel in Malmesbury. Many foolish ceremonies characterizing the Moravians on their arrival in England have long since disappeared, and some of their best characteristics along with them. Their number in England and Ireland at present scarcely exceeds 6,000, and, like the Society of Friends, shows no tendency to increase. As missionaries to the heathen, they have long been and continue to be eminently useful. Sadler's book could only serve to mislead any one desirous of obtaining correct information about the Moravians of the present day.

OUTIS.

Risely, Beds.

JOHN THORPE, ARCHITECT (4th S. x. 393).—The following is from the *Imperial Dict. of Universal Biog.*—

"Very little is known of Thorpe beyond his works, and these are chiefly identified from the collection of his plans and drawings of the buildings designed by him, which is now in the Soane Museum. . . . From these drawings, Thorpe appears to have been the architect of a large portion of the most remarkable of those costly mansions, which give so distinctive a character to the architecture of the reign of Elizabeth, and the earlier years of her successor. Kerby, Northampton, was built by Thorpe in 1570; Holland House, Kensington, in 1607. In the interval he built the splendid mansions of Buckhurst, for the Earl of Dorset; Wollaton, Notts.; Burghley, near Stamford, for the Lord Treasurer Cecil; Holdenby, for Sir Christopher Hatton; Longford Castle, Ireland; and several others of hardly inferior magnificence, besides a great many smaller houses. . . . Thorpe seems to have travelled on the continent, and to have resided in Paris; Walpole thinks 'even to have been employed there,' since among his designs are some for alterations in the Luxembourg palace, and the house of M. Jamet; but these were only architectural studies."

F. A. EDWARDS.

CHARLES LAMB AND THE WITCH OF ENDOR (4th S. x. 405).—My copy of Stackhouse's History of the Bible, "the second edition, carefully revised, corrected, improved and *enlarged* by the author," has an engraving, thus—"Plate XIII.; Saul consulting a witch at Endor." The plates are each dedicated to one of the bishops—this thirteenth plate to "Stephen, Lord Bishop of Exeter."

The edition is "London, printed for Stephen Austen, at the Angel and Bible in St. Paul's Churchyard, 1742."

Samuel is the prominent figure with grim visage, rising over the censors; Saul prostrate; two attendants panic stricken; and the witch like a young girl, holding a long torch in the left hand, kneeling on one knee with retreating figure, and the right hand strained open in deprecating horror.

This edition has also the figure of the Ark, with animals at every window. A camel or dromedary at the tenth window from one end, and a possible elephant at the fourth. HERBERT RANDOLPH, Kingmore.

HOMONYMS (4th S. x. 390).—The old French word *escuier*, *escuyer*, is derived from *scutarius*, and it would seem probable that our "equerry" is etymologically the same word; but I do not think it has yet been proved to be so. Roquefort derives *escuier*, in the sense of governor of a royal or princely stable, from *equus*; and the word may indeed be from the Latin *equarius*, a stable-boy, groom (*Sol.* 45); literally pertaining to horses (*equarius medicus*, a farrier); or from *Med. Lat.* *equarius*. "Gloss. Lat. Greek *ἵπποφορβός*, *equarius*, equipastor. *Jo. de Janua.* *Equarius*, *custos equorum*. Ita. in Gloss. Lat. Gall.*"

Dr. Chance's derivation of *écurie* agrees with that of Leibnitz, who derives it from O. G. *schur*, *stabulum animalium*; but the word may have come through the Romance or the Barb. Latin. Raynouard (*Lex. Roman.*) gives *escura*, *écurie*; *escuria*, ditto. Wachter gives "*Scheur*, horreum, vox a Francis proeminata; *scheur*, *stabulum*; *area*, *locus tritrandi*, et *triturationis ventilabro purgandi*; *instrumentum purgandi*; *scheuren*, polire, purgare, mundare (*Verel* in Ind. *skura*, polire). Idem Belgis *schruuren*, Gallis prior. *escurer*, Italis *sgurare*, Anglis, to scour." Dufresne gives "*Med. Lat.* *escura*, *stabulum equorum*, vel horreum in quo fruges reconduntur, Gall. *Ecurie*, *grange*. Charta ann. 1354. in Reg. 84. Chartoph. reg. ch. 822: *Cum domibus, albergamentis, bovis, Escuriis, grangiis, &c.* . . . Hinc *Escuier*, *stabulo condere*. (*Vide Scura et Scuria*.)" "*Scura*, *equile*, *escurie*. Item, horreum in quo fruges reconduntur; *scuria*, Idem quod *scura*, *stabulum equorum*, unde vocem *Escurie* hausimus. . . . Unde Teutones *schuere* eadem notione dicunt, ut *schuer* et *schuerenere*, pro *area*, in qua excutiuntur manipuli."

R. S. CHARNOCK.

Gray's Inn Square.

Cold and *Hot* are not so distantly connected as one at first supposes. I quote from Wedgwood:—

"In Lith. *szaltas*, cold; *sziltas*, warm, the opposite sensations are distinguished by a modification of the vowel; while in Lat. *gelidus*, cold, *calidus*, hot, a similar relation in meaning is marked by a modification of the initial consonant."

* Roquefort derives *escuier*, *escuyer*, in the sense of cuisinier (*escuier tranchant*), from *escarius*, from *esca*.

Black and *Pale* have the same relation. Wedgwood says, "The original meaning of the word *black* seems to be pale. 'Se mona mid his blaean lechte.'" Compare *black* with the verb to *bleach*.

JOHN ADDIS.

Rustington, Littlehampton.

MARIE FAGNANI (4th S. x. 391, 435).—No doubt, in a general or social view, this question is of no interest. My letter was addressed solely to the literary question, relating to a certain book.

So about the want of affection on the part of the Duke of Queensberry towards Marie Fagnani. I meant only that such affection appeared nowhere in the Selwyn Papers. If it does, I have overlooked it. LYTTELTON.

"TWAS IN TRAFALGAR BAY," &c. (4th S. x. 343, 437).—MR. PLANCHÉ and I are curiously at variance on this question. I have not the least doubt of the accuracy of his statement; but I am quite certain that my account came from very good family authority.

Anyhow, the late Mr. Arnold would never have claimed to be better educated than Lord Byron, who has written:—

"And dashest him again to earth:—there let him lay."

Childe Harold, canto iv. st. clxxx.

—an error which, as far as I know, was never repudiated or altered. CCCXI.

CAIRNGORM CRYSTALS (4th S. x. 225, 374).—At the last reference is a statement that a shepherd, having found a large Cairngorm, disposed of it to a jeweller of Princes Street, Edinburgh, and that it was valued at thirty pounds, whereas a Brazilian topaz of equal size would realize five hundred pounds. A London jeweller tells me that he cannot comprehend this, as the Cairngorm and Brazilian topazes he considers to be of about equal value: an Oriental topaz, however, would be infinitely of superior price. CH. C.

[We too have consulted a London jeweller on the point in question. He, however, is very much disposed to agree with MR. WADE in his estimation as to the relative values of a Cairngorm crystal and a Brazil topaz, supposing them to be of the first and equal quality.]

OLD CHINA (4th S. x. 373, 418).—I have no doubt that R. C. C. is right, and that my saints are Buddha and his apostles. The men are certainly Chinamen and not Japanese, like G. P.'s. D.

ETHEL (4th S. x. 164, 237, 280, 375).—I did not intend to say anything more on this subject; but the three papers on p. 375 seem to demand a short reply from me. I did not know how Ethel had become fashionable, and I never read either *The Newcomes* or *The Daisy Chain*. To ST. SWITHIN I must confess that, instead of "singling out" Ethel, I could have bracketed it with many other

names which are to my taste quite as objectionable ; and the reason why I let it bear the brunt alone was simply that they are old—too old to be ejected from possession,—while it is new, and might therefore go out of fashion as it came in. I should venture to disagree with him in one or two of his interpretations ; for I should prefer to render Julia *soft-haired*, and Clara *bright*—neither of which are objectionable meanings. The printer is perhaps responsible for *sight* as a synonym of Lucy, which I should translate *light*. Of course if it is settled that Ethel is German, and means *noble*, this disposes of half my objection ; but when I wrote my original paper I was supposing it to be Anglo-Saxon, and to signify *King*. How completely the choice of Christian names is a matter of taste is shown by Charles Lamb's query—

—“Can

You Barbara resist, or Marian?”

Now I should not find the slightest difficulty in resisting Barbara, for I think it very ugly—a barbarous name in every sense ; and though Marian is decidedly better, I do not deem it so beautiful that I should be disposed to throw down any gauntlet for it. I might go further, and whisper to Sr. SWITHIN that if Mary had been inflicted on me at the font, I should have been excessively dissatisfied with my sponsors ; for I look on it as only equalled in ugliness by Harriet, and only surpassed by Betsy. But I know that this is such dreadful heresy in the majority of ears, that I shrink from confessing it too loudly. The question may fairly be asked after this whether I am personally dissatisfied in this matter ; and I may, therefore, end by saying that I have no particular reason to feel spiteful against those who entitled me a *Gentle Princess*. The noun of course was highly figurative, the adjective I try to render accurate.

HERMENTRUDE.

[This discussion is now closed.]

“WHAT KEEPS A SPIRIT WHOLLY TRUE?” (4th S. x. 332, 381.)—Agreeing, of course, with Dr. GATTY in his explanation of this passage, I would beg to remark, what has often occurred to me, that of the two ways of reading an author, with a view of understanding him, namely, critically and sympathetically, the way of sympathy is by far the better. Thereby we associate ourselves with the mind of the writer, penetrate, as it were, behind the scene, and find out his meaning from within outwards. The critical reader, however, who may lack sympathy, approaches his author from the outside, and it is ten to one that he never arrives at the real core of the question. J. W. W.

“OUR BEGINNING SHOWS,” &c. (4th S. x. 166, 234, 322.)—Perhaps Proverbs xx. 11—“Even a child is known by his doings whether his work be pure and whether it be right,”—is as early a quotation in point as will be found. P. P.

BLANCHE PARRY (4th S. x. 48, 191, 239, 299.)—HERMENTRUDE gave (p. 192) an account of the jewels which Blanche Parry had given to Queen Elizabeth. The name struck Mr. MILBORNE, and he (p. 299) gave an account of Blanche Parry's connexions, tracing her pedigree from “Henry Miles.” Now, there is no Henry Miles in her pedigree. The pedigree Mr. MILBORNE gives is most falsely printed, but I need not now correct it. I only now propose to give you an extract of the true pedigree of Blanche Parry here below :—

xvi. Harry ap Griffith ap Maude, coheiress of Philip Gant of Mortimers-Cross with Henry VI. D'Or, or Gunter.

xvii. Milo ap Harry, buried at Bacton. = Jane, dau. of Sir H. Stradling.

xviii. Harry of Newcourt. = Alicia Milbourn.

xix. Miles = Elinor Scudamore. 7 other children. BLANCHE PARRY, nat. 1508, ob. 1589.

F. C. P.

DR. CONSTANTINE RHODOCANAKIS (4th S. x. 289, 359.)—This subject was exhaustively discussed in your earlier numbers. I may add that the life of Constantine Rhodocanakis was published not long since at Athens. The exact title in Greek of this work is—“Βίος καὶ συγγράμματα τοῦ πρίγκιπος Κωνσταντίνου Ῥοδοκανάκιδος . . . Ἐν Ἀθήναις, Ἐκ τοῦ τυπογραφείου τῆς Ἐφημερίδος τῶν Συνετηρήσεων, ΑΔΩΒ.” Junior Carlton Club.

RING INSCRIPTION (4th S. x. 311, 377.)—I ought to have added the Hebrew in English letters, thus :—

Ring. ZAFPHANIEL.
Hebrew. ZEH PHeNI EL.
This face of God.

Ring. TEBAL BVT BVT AIL.
Hebrew. TeBOL BAYITH BETH EL.
Wash house house of God.

“Bvt” is a very possible Chaldaism.

J. T. F.

Hatfield Hall, Durham.

KILLOGGIE : COLLOQUE (4th S. x. 226, 283, 380.)—I have only heard the latter word in Ireland, where it is general. I do not think that it is a corruption of *colleague*. I have either fancied or have heard from Hiberno-Celtic scholars that the word in its derivation is purely Gaelic Comrac (pronounced *collogue*),—“a comrade or fellow-soldier,” says O'Brien. I know that several eminent Celtic scholars read “N. & Q.” Will they

favour us with their views? And while we are upon this subject, it will not be out of reason to ask, *unde derivatur* another well-known Irish word (quite as expressive in its way)—*ballyragg* (I am not sure of the spelling). H. C. C.

"THE SOUL'S DARK COTTAGE," &c. (4th S. x. 333, 336).—The correct rendering of the lines by Waller is:—

"The soul's dark cottage, batter'd and decay'd,
Lets in new light through chinks that time has made."

Pope has imitated these two lines in the *Dunciad*.—

"And you my critics, in sequestered shade,
Admire new light through holes yourselves have made."—Book iv.

G. J. S.

Cheshunt.

Fuller, in the following passage from *The Holy and the Profane State*, Book 1, ch. ii., has a similar idea:—

"Drawing near her death, she sent most pious thoughts as harbingers to heaven; and her soul saw a glimpse of happiness through the chinks of her sickness-broken body."

JOHN CHURCHILL SIKES.

Lichfield House, Anerley.

The words of St. Paul referring to the removing of the dark tent of flesh, the earthly tabernacle, will be at once brought to mind by the "dark cottage." Longinus has much the same expression, *De Sab.* Sect. xxii.

J. HAIN FRISWELL.

"INFANT CHARITY" (4th S. x. 332, 381).—

"The hushed wild wails with feeble moan
Like infant charity."

It has been supposed that Joanna Baillie, in this comparison, alluded to the almost conventional figure of Charity in Christian Art, which is often represented with three or more children, one of which lies nestling and apparently "moaning" in her bosom, whilst she is soothing it. If so, the comparison, like many others in poetry, will not "run on all fours," as the poetess has transferred the act of "moaning" from the subject to the agent of Charity, or, as a matter-of-fact critic might say, she really means "like an infant charity child."

E. A. D.

ETIQUETTE AT THE MARRIAGE OF AN OFFICER IN THE ARMY (4th S. x. 312, 398).—The custom alluded to by MR. COLEMAN is, I have every reason to believe, a general one. I have often heard of its existence in other parts than Lancashire, one instance for which I can vouch being the marriage of my grandfather, William Clarke Bluett, of the 93rd Regiment. This took place in Jersey.
Oxford.

G. C.

I was present at a wedding in the south of Ireland about twenty years since, at which the

bride knelt down and the bride cake was cut over her head with a sword. The bridegroom was not a military man.
JOSEPH FISHER.
Waterford.

GIBBEETING ALIVE (4th S. x. 332, 382).—On the tombstone in Merrington Churchyard, placed over the three children murdered by Andrew Mills in 1684, are the words, "he was executed and afterwards hung in chains," but "was executed" has been nearly obliterated by deep chisel-marks. This shows, I think, that if he was alive it was not intended by law; and there have been cases of people escaping death, when hung, by making use of a secret iron collar. There is an odd part of the story worth mention:—Mills was urged on to each additional murder by a voice saying *Kill all! kill all!* It was the cooing of a dove which had acted upon his disturbed imagination. I never heard of the 1805 story, and believe the date to be a mistake, and both tales identical.

SENNACHERIB.

Durham.

EDGEHILL BATTLE (4th S. x. 47, 99, 139, 196; 236, 283, 381).—I fear MR. FLEMING has mistaken his man. He says, "An account of Sir Robert Welch is given in Lord Clarendon's *History of the Rebellion*, vol. iii. pp. 271-274." I fail to discover this. But if he means Sir Robert Walsh, there is certainly "an account of" *him*, but nowise roundounding to his credit, or leading to the conclusion that he was a person likely to be raised to the honour and dignity of a Knight-Banneret. This worthy, who seems to have been a merchant, was denounced by Lord Colepepper as "a known cheat," and for a subsequent brutal attack upon that nobleman, was, to use Clarendon's words, "by the sound of a bell publicly banished from the Hague; and so he made his residence in Amsterdam, or what other place he pleased."—*History of the Rebellion*, vol. iii. part i. pp. 193, 194, 12mo., 1731.

If I might do so, without offence, I would suggest strict attention to the Editor's oft-reiterated request, that the reference to quotations should be given fully. This saves untold trouble to every one concerned, and the distasteful labour of "index-hunting."
EDMUND TEW, M.A.

WALTER SCOTT AND "CALLER HERRIN" (4th S. x. 249, 318, 354).—The inconsistency of my statements as to Neil Gow and his son Nathaniel arises from the fact that I wrote my former note in answer to MR. BOUCHIER when I was in the country, and apart from my books. I may now state that the lady who conveyed the MS. of the song to Nathaniel Gow is still living, but has great difficulty in remembering dates. From certain circumstances, however, I am disposed to modify the statement contained in my former note

as to the date of the song. I am now satisfied that it is not older than 1819 or 1820. MR. HOGG has, I think, satisfactorily explained whence Sir Walter Scott procured the phrase quoted from *The Antiquary* by MR. BOUCHIER.

CHARLES ROGERS.

Lewisham.

DR. CHARLES ROGERS, editor of *Lady Nairn's Songs*, assures your readers that he possesses her manuscript of this song. Will he say on what authority he pronounces its date to be during the first decade of this century? It certainly never was seen in print till 1823, as I have already averred. He errs in saying it was written for Neil Gow's music. The "famous Neil" died in 1807, and it was his son, *Nathaniel Gow* of Edinburgh, who composed this air on hearing a New-haven fisherwoman crying her "caller herrin'" in George Street of that city, while the octave-chimes of St. Andrew's Church bells were pealing.

It is an objection of no weight to say that Lady Nairn was fifty-six years old in 1822. DR. ROGERS will admit that the great bulk of that lady's lyrics were composed about that period for R. A. Smith's *Scottish Minstrel*, and that she even produced exquisite verses at threescore and ten.

I am therefore constrained to assume that the expression,

"Dinna ca' them fish, but ca' them lives o' men,"

was borrowed by this authoress from *The Antiquary*.

Edinburgh.

WM. SCOTT DOUGLAS.

SIR WILLIAM PETTY (4th S. x. 313, 382.)—In a collection of Sir W. Petty's political *Tracts chiefly relating to Ireland* (Dublin, 1769), in my possession, there is the following note, p. iii., to his will, "He was son to Mr. Anthony Petty of Rumney" (misprinted for Rumsey), "Hampshire, clothier."

W. M. KINGSMILL.

Bredicot Rectory.

KISSING THE BOOK (4th S. x. 186, 238, 282, 315, 382.)—As regards the form of oath of witnesses in Scotland, F. H. is not quite accurate; the complete form is:—

"You swear by God, and as you shall answer to God at the great day of judgment, that you will tell the truth, the whole truth, and nothing but the truth, so far as you shall know or be asked at in this cause."

After taking the oath the witnesses are then, in Scotch phraseology, "purged of malice and partial counsel," by the judge putting these questions:—"Have you any ill-will at either of the parties in this cause?" (or the prisoner in criminal trials). "Has any person instructed you what to say? or given or promised you anything for giving evidence?"

The form "So help me God" (the imprecation, as it is there called) is used by peers voting at

elections and persons holding offices in Scotland, and is regarded as an English oath. The Rev. J. E. Tyler's book on Oaths (Parker, 1834) is full of interesting information on this subject.

MARS DENIQUE.

Gray's Inn.

CCCXI. says, "This ceremony of *touching* the Gospels is requisite in all Christian countries to the validity of a judicial oath." This is much too broad a statement. As F. H. remarks, it is not so in Scotland, and, as I can testify, it is not so in France. In the latter country, the witness holds up his right hand turned towards the picture of the Crucifixion, which is always placed behind the President, and the latter administers the oath, beginning "Vous jurez—." E. E. STREET.

OLD ENGRAVINGS (4th S. x. 331, 400.)—Besides the better known works of Bartsch, Bryan, &c., which are large and expensive, the following may be mentioned, as containing the requisite information about engravers and their works:—

"*Sculptura-Historico-Technica; or, the History and Art of Engraving*. London, 1747, 8vo. (Section IV. is entitled the REPERTORIUM, and contains a 'Collection of the various MARKS and CYPHERS, by which the prints of the best Engravers, &c., are distinguished.')

The following I recommend especially:—

"*Monogrammen Lexicon für den Handgebrauch*, herausgegeben von Dr. I. G. Stellwag. Frankfurt, 8vo., 1830."

This very useful and portable volume contains about 2,000 monograms or cyphers, or sixty-eight plates, followed by an index of the artists to whom they belong.

WILLIAM BATES.

Birmingham.

EPHING HUNT (4th S. x. 373, 399.)—Will D. kindly give the date when the Lord Mayor attended the hunt,—say in 1872 or 1871? I have lived within the forest precincts for several years, but the incident has altogether escaped my notice, if it ever occurred.

WALTHEOF.

FAMILY IDENTITY (4th S. x. 329, 399.)—This is an interesting matter in ethnology. It is not, however, true that relatives resemble each other much more in later than in earlier life. MR. KENNEDY states the true case for men and animals. The fluctuation of likeness may occur at any period from birth until putrefaction sets in after death. The changes in early life are frequent. These may very well be seen in cross-bred puppies, which will show more of one breed first, and of the other afterwards; and so in other cross-bred animals. This is well marked in mulatto and half-caste men.

HYDE CLARKE.

"DIP OF THE HORIZON" (4th S. x. 185, 238.)—

"The angle contained between the sensible and apparent horizons, the angular point being the eye of the observer; an allowance made in all astronomical

observation of altitude for the height of the eye above the sea."—*Sailor's Word Book*, by Admiral Smyth and Sir E. Belcher, p. 248.

Here is the answer to a query by an OLD TAR, in "N. & Q." 4th S. x. 185. But I submit that "real and apparent" horizons would be better than "sensible and apparent"—which latter are pretty much the same thing. C. F. B.

IRA ALDRIDGE (4th S. ix. 422; x. 35, 132, 210, 373.)—In addition to the particulars concerning this actor given by MR. SHEAHAN and other correspondents, I may say that a portrait of him as Othello, and a lengthy biographical notice, will be found in the *Illustrated London News*, July 3, 1858. It is there stated that, when Mr. Aldridge came to England, he "had the good fortune to achieve honours at the Glasgow University; after which he came to London" and entered upon his successful theatrical career. I well remember seeing him in *Othello*, and also in *The Padlock*, and being greatly impressed with his varied talents and power, both in tragedy and broad farce.

CUTHBERT BEDE.

ÆOLIAN HARP (4th S. x. 127, 199, 261.)—In the fine Spenserian stanzas respectively prefacing and concluding Sir Walter Scott's *Lady of the Lake* we have an exquisite description of the music produced by the blowing and breathing of the wind on a stringed instrument,—a harp, indeed, though not literally an Eolian harp.

The most beautiful lines I am acquainted with on the subject of the Eolian harp proper, are those of a sonnet by Henry Kirke White, commencing—

"So ravishingly soft upon the tide
Of the infuriate gust it did career."

Alaric A. Watts has also some pleasing verses on the same subject:—

"Harp of the winds! what music may compare
With thy wild gush of melody?" &c.

J. W. W.

"H^o=H^{oe}" (4th S. x. 102, 171, 255, 298.)—Lower, in his *History of Sussex*, 1870, p. 98, says, when noticing the parish of Piddinghoe:—

"The Anglo-Saxon *hō* signifies a heel-shaped projection into the water (Leo), and this name may be Peada-inga-hō, the 'hō' of the sons of Peada, a well-known Saxon appellation. The geographical position of the village justifies the use of the last syllable."

The church (with a round tower) is situated on a bluff, the base of which is washed by the Ouse.

J. A. FOWLER.

Brighton.

TABLETTE-BOOK OF LADY MARY KEYES (4th S. x. 314, 377.)—This book is a modern-antique, after the fashion of *Lady Willoughby's Diary*, et *id genus omne*. It ought to be common enough; I saw a copy several months ago among the stock of Mr. C. Lowe, second-hand bookseller, Ann Street

Birmingham, who may still have it on his shelves. If MR. SKIPTON likes to write to him for it, I shall be happy to call and assist, if necessary, in its identification. The price was about 2s.

WILLIAM BATES.

Birmingham.

THE MISERERE OF A STALL (4th S. ix. *passim*; x. 15, 98, 157, 232, 280, 361.)—I will, with your permission, add my last word upon this subject. The places of the clergy were sometimes niche-like, with leaning sticks (*reclinatoria*) for their use at certain times in the service; when these staffs were discontinued, a seat was inserted in their place and to supply their use, which was called a "form," from its carving on the lower side, and "misericord" as an indulgence, just as the hall for meat-commons was a misericord in Benedictine houses, and "Aula Gratiae" in Cistercian convents. Hence we have the rubrical phrase "inclinare super formas." "Subsellia" were the under row of choir benches (Ferrerius, 77). The entire seat, when let down, was only used at the Epistle and the Gradual, at Mass, and during the Response at Vespers; but the misericord was a convenient rest when such a position was permitted. At Lyons the canons knelt with one knee on the seat at the Elevation. The silly Verger's tale, that a misericord was intended to throw down a sleeping monk, is exploded by the fact that they were common to cathedrals of secular canons and to collegiate churches.

The *sedes majestatis* of Ducange was simply the celebrants' seat at certain parts of the service, just as at Westminster Walsingham tells us that the wooden chair made by order of Edward I. to contain the Stone of Scone was placed by the shrine of St. Edward to serve as *celebrantium cathedra sacerdotum*; so in Ducange I find "Cathedra in qua sedet sacerdos sacris vestibus indutus" (*lib. i. fo. xv. b.*); and *sedes episcopi* was the bishop's chair or faldstool (*sella plicatilis*) near the altar. (See *A. S. i. 451.*) In modern times the litany desk has been ignorantly called a faldstool.

Sedilia were simply the benches of the people (*Synod. Exon. 1284, c. xii.*), or the bench table in the cloister (Ferrerius, *Hist. de Kynloss*, 32). I have found *sedilia* and *reclinatoria* used as synonyms for stalls, but I never found this expression for the "place of priest, deacon, and sub-deacon," until the present century. "*Sedes paratæ*" form the mediæval English term. *Formæ* were covered with cushions (*bancalia*). (*A. S. i. 649.*) The formulæ usually designated kneeling-boards, but sometimes mean the rests of the elbows afforded by the sides when kneeling *curvantes seu procumbentes super formas*.

M. E. C. WALCOTT, B.D., F.S.A.

THE SEA SERPENT (4th S. x. 295, 357.)—The following, I presume, is what MR. PIGGOT wishes

placed on record in "N. & Q." It is from the *Times*, September 2nd, and is headed

AN OLD FRIEND.—"A gentleman" (says the *Inverness Courier* [sic]), "on whose intelligent observation and accuracy we have perfect reliance, sends the following account of a strange animal now to be seen about the west coast of Inverness-shire, and which, if not the veritable or traditional sea-serpent, must be the object so often represented under that appellation. 'On Tuesday last I went on a trip to Lochourn, in my small sailing boat. I was accompanied by my friend and your acquaintance, the Rev. Mr. —, of Kent, my two daughters, a young man, my grandson, and a servant lad. While we were proceeding along the Sound of Sleat it fell calm, and we were rowing the boat, when we observed behind us a row of dark masses, which we took at first glance for a shoal of porpoises; but a second look showed that these masses formed one and the same creature, for it moved slowly across our wake, about 200 yards off, and disappeared. Afterwards, what seemed its head reappeared, followed by the bumps or undulations of its body, which rose in succession till we counted eight of them. It approached now within about a 100 yards or less, and with the help of binoculars, of which there happened to be three on board, we could see it pretty distinctly. We did not see its eyes, nor observe any scales; but two of the party believed that they saw what they took to be a small fin moving above the water. It then slowly sank, and moved away just under the surface of the water, for we could trace its course till it rose again, by the large waves it raised above it, to the distance of a mile and upwards. We had no means of measuring its size with any accuracy; but, taking the distance from the centre of one bump or undulation of its body to that of another at six feet (and it could not be less), the length of the portion visible above the water would be about fifty feet; and there might have been about twenty or thirty feet more of its length which we did not see. Its head seemed blunt, and looked about eighteen inches in diameter, and the bumps were rather larger than the head. When in rapid motion, the bumps disappeared, and only the head and neck could be seen partly above the surface of the water. It continued to rush about in the same manner as long as we remained within sight of the place, but did not again come so near us that day. On the afternoon of the next day, as we were returning home, we encountered our strange acquaintance again within the entrance of Lochourn, and saw him careering swiftly along the surface of the water, which was now slightly rippled with a light air of wind.'"

The next Thursday, September 5th, the *Times* published the following paragraph:—

"OLD FRIENDS.—A correspondent, 'T. T. S.,' reminds us that the existence of the sea-serpent is not a merely modern belief. In a note on Shakespeare's *Anthony* (sic) and *Cleopatra*, Act v. Sc. 2, Chalmers's (sic) edition, we read—'Worm is the Teutonick word for serpent; we have the blind-worm and slow-worm still in our language, and the Norwegians call an enormous monster, seen sometimes in the Northern Ocean, the sea-worm.'"

SPARKS H. WILLIAMS, F.R.H.S.

18, Kensington Crescent, W.

ORIGIN OF THE BALL-FLOWER IN ARCHITECTURE (4th S. x. 328, 397.)—There is a specimen given of the Ball-flower in Parker's *Glossary of Architecture*, from a hollow moulding in a string course at Kiddington, Oxfordshire, circ. 1350. The compiler remarks that it deserves rather the

name of Hawk's Bell, to which it bears a considerable resemblance. It is scarcely ever found with four petals, although in very late Norman work it does so occur, intermixed with other flowers, but never repeated in long suits as in the Decorated period. I do not know what the writer means by Hawk's Bell, unless it be Hawkweed (*Hieracium*), Ex. xviii. 34, "a golden bell and a pomegranate," to form the border of the Ephod. It is curious to find that this ornament has been supposed to imitate the sacring bell in our churches, seeing that the Rabbins had a conceit that the bells were enclosed within the pomegranate, and Clement of Alexandria fancied that they were as many in number as the days of the year; others say seventy-two. The only reason assigned for the bell is that "his sound may be heard . . . that he die not." It announced the approach to the sacred presence, and it gave token to the people of what the priest was engaged in; altogether it is analogous to the use of the sacring or saint's bell. Myself I should expect to find that this Ball-flower of thirteenth-century architecture was copied from some Saracenic buildings, as, indeed, the whole style called Gothic is. It is a great pity that we have not more photographs of the temples, mosques, and edifices of the East than we have. The Christians have borrowed their religion, and the temple in which to celebrate it, from the East, and architects ought to study the original moulds. Wren's towers are Mussulman minarets.

C. A. W.

Mayfair.

MNEMONIC LINES ON THE NEW TESTAMENT (4th S. x. 293, 357.)—To form a triad with the two specimens of mnemonic lines on the order of the Books of the New Testament before quoted which appear to me rather to complicate and enhance the difficulties than to smooth them, I send you a couplet which is far simpler in construction, to my ear, much more euphonious, and more easily committed to memory, forming, at least, two scannable hexameters:—

Mat., Ma., Lu., John, Acts, Rom., Cor., Gal., Ephe.,
Philli., Colossians;
Thess., Tim., Tit., Phil., Heb., Jam., Pet., John, Jude,
Revelation.

I have always believed the above to have been written by my father, the late Rector of St. John's, Gloucester, who had a great *spécialité* for such "conceits," but my memory may fail me. The distich has never, to my knowledge, appeared in print. If any reader of "N. & Q." be better informed, I would say—

" . . . Si quid novisti rectius istis,
Candidus imperti, si non, his utere mecum."

F. T. B.

Brookthorpe.

THE REBEL MARQUIS OF TULLIBARDINE (4th S. x. 161, 303, 363.)—Perhaps COL. PONSONBY could

refer us to some notices of James, the second Duke of Atholl. We find his name occasionally as a subscriber to those publications which formed so heavy a tax on society a century and a half ago. But as a rule he seems to have played a very quiet part in politics or society.

E. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of Sicily, to the Athenian War. With Illustrations of the Sicilian Odes of Pindar. By W. Watkiss Lloyd. With a Map. (Murray.)

THE indifferent gentleman who said of certain events related in history, that they happened so long ago and so far off that he did not believe a word about them, should, in himself or his successor, read Mr. Lloyd's *History of Sicily*. He would find it impossible to be indifferent to the details. Indeed, he could not be otherwise than deeply interested. We could hardly have supposed that any one had the art so to narrate ancient historic, some of them almost pre-historic, incidents, so as to charm the reader as if he were perusing poetry of a lofty quality. Mr. Lloyd divides his volume into two parts. The first thirteen chapters tell the history of Sicily from fabulous times and poetic chroniclers, through triumphs, failures, tyrannies, and revolutions, down to the period of Empedocles (470-432 B.C.), whose figure is only one of many majestic figures in an able chapter on Philosophy in Sicily. The whole of the second book is devoted to illustrating Sicilian history in the Epinician poetry of Pindar. The fifteen chapters of this book throw new lights on the history, on poetry, and on the past. It is no new remark to make that the rhythm of Pindar's metres is more especially under the influence of music than that of any other ancient poet. We hope Mr. William Chappel, who is studying (that of which we are all ignorant) ancient Greek music, will enable us soon to understand Pindar's metrical harmonies, and to sing his *Odes*. It will be something to hear a young gentleman singing, "Zeus, supreme driver of the unwearied thunder," in the original! Meanwhile, we advise that young gentleman, and, in fact, all persons generally who have historical tastes, to take up and go through this admirable volume by Mr. Watkiss Lloyd.

Birthdays: Quotations in Poetry and Prose. Selected and arranged by a Lady. (Virtue & Co.)

In this excellent volume there are three hundred and sixty-five quotations, arranged in single column, with blank spaces and ruled lines for the autographs of friends and others, to be written against the quotation which marks the birthday of each writer. The selection and arrangement are alike creditable to the lady's taste and judgment; and her book should stimulate those who possess it, to make and arrange similar selections for themselves. This work is infinitely superior to the old blank albums, and is sure of success without further commendation. We have not verified the quotations, but we commit one to the acceptance or disputation of our readers. Under the date April 8, the Lady quotes the following lines:—

"Think that day lost whose low descending sun
Views from this hand no noble action done."

Those lines are assigned to "Jacob Bobart." The sentiment is familiar, more so than the author to whom it is assigned. There is a good deal of philosophy in much of the poetry; and there is, moreover, no lack of both poetical and philosophical assertion, admitting of pleasant controversy, and tending to frank conversation among

those who like to toss a sentiment into fifty lights before they are satisfied they see it in the light intended by the author. This, of course, makes the book all the more useful and agreeable.

Aspects of Authorship; or, Book Marks and Book Makers. By Francis Jacox. (Hodder & Stoughton.)

A BOOK that consists of nearly five hundred pages, with two or three anecdotes in nearly every page, defies criticism. Mr. Jacox has systematically read to a certain good purpose, and the result is a work of literary marquetry which is creditable to the zeal, taste, and judgment of the compiler. No illustration of authors and authorship is omitted. We see them in dress and undress; at work and at play; in slippers at home, or in full suit at court. This gossiping volume garners the crops of thousands of fields. It may be taken for a taste, or be sat down to for a banquet. It matters little where you begin or leave off, and it might be read backwards—that is, begun with the last chapter and so on to the first—as profitably as if read the usual way. One incident out of a thousand surprised us. George Whittaker, the bookseller, used to say that "booksellers, next to authors, were the most stupid and ignorant persons under the sun."

Notes, Genealogical and Historical, of the Fanshawe Family. No. 5, Fanshawe Wills.

THIS reprint from the *Miscellanea Genealogica et Heraldica* has reached its fifth number, which contains various copies of wills made by the Fanshawe family, with portraits and other illustrations. In the will of Dame Catherine Fanshawe, 1679, she leaves "unto my dear daughter, Catherine Fanshawe, all my work, wrote by myself, or by the said Catherine Fanshawe and her sister." This was the MS. of the *Memoirs* which Ed. Harris Nicholas edited, but, unluckily, from a copy incorrectly written by a Charlotte Coleman, 1768. "It is incorrect almost in every line, . . . entire passages are omitted. Sentences are jumbled together. Lady Fanshawe's quaint diction is modernized and spoiled; . . . and the book . . . is little better than a paraphrase." It is to be hoped that the next edition may be made from the original MS., which is in the possession of J. G. Fanshawe, Esq., of Parstons, Essex.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

SCENES IN FEUDAL TIMES AT UPSALL CASTLE. By R. H. Wilmot. London, Robinson, Paternoster Row.

Wanted by E. H. Turton, Larpool, Whithy.

ILLUSTRATED LONDON NEWS. Set of.

EUPHRATES VALLEY. Any work on.

HASTED'S HISTORY OF KENT. Folio or 8vo.

Wanted by John Camden Hotten, 74 and 75, Piccadilly, W.

SIR GEORGE WHIELER'S PROTESTANT MONASTERY. London, 1698.

STUART'S TALES OF THE CENTURY, 1746—1846 (with front). Edinburgh, James Marshall, 1847, 12mo.

THE LIFE OF THAT REVEREND DIVINE AND LEARNED HISTORIAN, DR. THOMAS FULLER, 16—

Wanted by J. F. Streetfield, 15, Upper Brook Street, London, W.

BIGLAND'S GLOUCESTERSHIRE. Original Parts of Second Vol.

Wanted by the Rector, Bagendon, near Cirencester.

HISTORY OF ETON, Co. YORK. By Mr. Cole, of Scarborough. Date ante 1828.

Wanted by D. C. Elwes, Esq., South Bersted, Bognor, Sussex.

NICOLSON & BURN'S HISTORY OF WESTMORLAND AND CUMBERLAND. 2 vols. 4to. 1777.

HUTCHINSON'S HISTORY OF CUMBERLAND. 2 vols. 4to. 1794.

LYSONS'S HISTORY OF CUMBERLAND. 1 vol. 4to. 1816.

WHELLAN'S HISTORY OF CUMBERLAND. 1 vol. 4to. about 1862.

Wanted by *Henry T. Waks*, Cokeremouth.

Notices to Correspondents.

"*LADY CHERRYTREES.*"—Under this title some valuable information was conveyed in our last number, in a few lines, signed *W. MACMATH*. We much regret to find that our esteemed correspondent feels aggrieved, on the ground that the information (references to three books) was not intended for publication, and that his name was subscribed to it. *MR. MACMATH* requests that his note on *Lady Cherrytrees* and his name shall not appear in the Index to this volume. We are desirous to fulfil every wish expressed by any correspondent who favours us with contributions. We shall respect *MR. MACMATH*'s wish not the more or less readily for the following menace with which it is accompanied:—"If you cannot do this, I shall be compelled to give publicity to the fact that the note was never intended for publication, by some other method, say, by advertisement or otherwise." *WM. MACMATH.*"

A. R., not unreasonably, considers that no one should inquire after the authorship of a very familiar quotation, until he has first searched the collection known as *Bartlett's Familiar Quotations*, where an answer is most likely to be found.

The *Rev. J. P. J.* is referred to a reply in the present number, signed *W. F. Pollock*.

L. C. would do well to apply to the *Messrs. Allen & Co.*, or any other publishers especially connected with Oriental Literature.

M. B. AND SEVERAL OTHER CORRESPONDENTS who have kindly offered to furnish copies of *An Austrian Army*, have our best thanks. We indicated in our last number where the alliterative poem is printed; in addition to which we have to name *Bentley's Miscellany*, March, 1858, p. 312.

GEORGE LLOYD (Bedlington).—*The passage in 1 Peter v. 8.* is "ἐὰν ὁ λόγος ὡς λέων ὀρυόμενος"—as a lion roaring, and not as you write it, ὡς ὀρυόμενος. In the other passage quoted, ὁ is simply the Greek article.

ERRATUM.—P. 428, col. 1, line 6 from top, for "lovely" read "lonely."

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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LONDON, SATURDAY, DECEMBER 14, 1872.

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Notes.

WILD MEN.

I have lately met with a rare Indian pamphlet, printed at Nagpore, and entitled, *Report of the Ethnological Committee on Papers laid before them, and upon Examination of Aboriginal Tribes brought to the Jubbulpore Exhibition of 1866-7*. At p. 4 I find the following remarkable passage:—

"Turning to the *Ayeen Akbaree* (Gladwin's translation), we find that after mentioning the various local dialects of Hindustan, the author ends thus,—'To which may be added the jargon of the Bunmanus or wild men of the woods.' We should have conjectured that these Bunmanus were the aboriginal tribes, but in the next section we find them classed under 'Birds and Beasts of Hindustan,' with the following description:—'The Bunmanus is an animal of the monkey kind. His face has a near resemblance to the human; he has no tail, and walks erect. The skin of his body is black, and slightly covered with hair. One of these animals was brought to His Majesty from Bengal. His actions were very astonishing.' From the previous mention of an intelligible jargon one would infer that this animal must have been of the human species, but none of the existing aborigines could have ever answered to such a description. We suspect that the jargon was the jargon of the aboriginal tribes, but that the Bunmanus exhibited was a man who had been nurtured by wild beasts. Sleeman, vol. ii. ch. 4, gives several instances of such nurturing, and describes a man who was called by the natives 'wild man of the woods.'"

Extraordinary as the statements of the *Ayeen Akbaree* appear, they are strikingly confirmed by the independent testimony of the "Old Shekarry," who, in the 6th chap. of *Hunting Grounds of the Old World*, describes his encounter with a whole family of these "missing links" between man and the brute. The story is much too long for quotation *in extenso*, but I quote one or two passages:—

"Thus armed I clutched the supposed animal by the hair, and shouted to M. and the rest to come up; when the thing I was holding began to moan and struggle, and shortly a curious kind of paws, with huge claws, emerged from below and fastened on my hand, and it was only by frequent blows with the handle of my knife that I could prevent them from tearing the flesh. At that moment I was not sure whether I had not got hold of some kind of chimpanzee or orang-outang, and I shouted out lustily for help. M., the shekarries and coolies soon got up into the tree, and with their assistance I dragged up from a hollow in the trunk two most extraordinary creatures in human shape. One was old and wrinkled, the other quite a child, and both belonged to the weaker sex, but whether of the genus man or monkey I was not at all sure. . . . The child hung close to the mother, keeping its face hid in her lap, and I had a dog-chain passed round its ankle, and fastened with a padlock to a root also. We looked at them for a long time before we were quite sure whether they were human. I fancied at first that they were some kind of hybrid, for I never beheld such strange objects. The nose was nearly flat, the mouth most capacious, and full of large yellow teeth."

Six more of these creatures soon afterwards presented themselves. They were all of a dark olive colour, had no idea of clothing, and talked to each other in "curious grunting sentences." They carried rude bows, but had never seen an axe, which instrument "seemed to surprise them more than anything else."

The word Bunmanus is the Sanskrit *vanamanushya*, "forest man," or "wild man."

R. C. CHILDERS.

1, Norfolk Crescent.

THE DEDICATION NAME OF CHURCHES.

I have been hoping that some correspondent would furnish a note on this interesting matter. I believe there is not any work which gives the names attached to the parish churches in the kingdom. I shall be happy to ascertain the dedications in this diocese (Lichfield), and beg to suggest that the readers of "N. & Q." will consider the matter worth the trouble of completing the list throughout the kingdom. If one person in each diocese, or, better still, in each archdeaconry, would compile a complete and accurate list of the churches, I think the suggestion might be carried out with comparatively little trouble.

The Editor has kindly expressed his readiness to insert the subjoined alphabetical list of parishes in this archdeaconry. I propose as soon as possible to follow up the list by another, containing the dedications of the churches in Derbyshire, and

afterwards in that portion of Salop which is embraced in this diocese.

EDWARD COLLETT, M.A.

Longton, Staffs.

DIocese of LICHFIELD: ARCHDEACONRY OF STAFFORD.

Abbots Bromley, *S. Nicholas*. Acton Trussell, *S. James Ap.* Adbaston, *S. Michael*. Aldridge, *S. Mary-the-Virgin*. Alrewas, *All Saints*. Alstonfield, *S. Peter*. Alton, *S. Peter*. Amington, *S. Edith*. Anslow, *Holy Trinity*. Arley, Upper, *S. Peter*. Armitage, *S. John Baptist*. Ashley, *S. John Baptist*. Aston, *S. Saviour*. Audley, *S. James Ap.*

Bagnall, (unknown). Barlaston, *S. Peter*. Barr, Great, *S. Margaret*. Barton-under-Needwood, *S. James Ap.* Bednall, *All Saints*. Berkswich, or Baswich, *S. Thomas Ap.* Betley, *S. Margaret*. Biddulph, *S. Lawrence*. Biddulph Moor, *Christ Church*. Bilston, *S. Leonard*; *S. Mary Magdalen*; *S. Luke*; *S. Martin*. Birchfield, *Holy Trinity*. Bishop's Wood, *S. John Ev.* Blithfield, *S. Leonard*. Bloxwich, *All Saints*. Blore Ray, *S. Bartholomew*. Blurton, *S. Bartholomew*. Blymhill, *S. Mary*. Bradley, *All Saints*. Bradley-le-Moors, *All Saints*. Bramshall, *S. Lawrence*. Branstone, *S. Saviour*. Brereton, *S. Michael*. Brewod, *The Nativity of the Blessed Virgin Mary*. Brierley Hill, *S. Michael and All Angels*. Brockmoor, *S. John Ev.* Broughton, *S. Michael*. Brown Edge, *S. Anne*. Bucknall, *S. Mary-the-Virgin*. Burntwood, *Christ Church*. Burslem, *S. John Baptist*. Burton-on-Trent, *S. Modvena*; *Holy Trinity*; *Christ Church*. Bushbury, *The Assumption of the Blessed Virgin Mary*. Butterson, *S. Bartholomew*. Butterson, *S. Thomas*.

Calton, *S. Mary-the-Virgin*. Cannock, *S. Luke*. Castle Church, *S. Lawrence*. Cauldon, *S. Mary-the-Virgin*, or *S. Lawrence*. Caverswall, *S. Peter*. Chapel Chorlton, *S. Lawrence*. Chasetown, *S. Anne*. Cheadle, *S. Giles*. Chebsey, *All Saints*. Checkley, *S. Mary and All Saints*. Cheddleton, *S. Edward*. Chesterton, *Holy Trinity*. Church Eaton, *S. Edith*. Clifton Campville, *S. Andrew*. Cobridge, *Christ Church*. Codsall, *S. Nicholas*. Colton, *S. Mary-the-Virgin*. Colwich, *S. Michael*. Copenhall, *S. Lawrence*. Cosely, *Christ Church*. Cotton, *S. John Baptist*. Cotes Heath, *S. James-the-Less*. Coven, *S. Paul*. Creswell (sicure). Croxden, *S. Giles*. Croxton, *S. Paul*.

Darlaston, *S. Lawrence*; *S. George*. Denstone, *All Saints*. Derrington, *S. Matthew*. Dilhorne, *All Saints*. Draycott-le-Moors, *S. Margaret*. Drayton Bassett, *S. Peter*. Dresden, *Church of the Resurrection*. Dunstall, *S. Mary-the-Virgin*. Dunston, *S. Leonard*.

Eccleshall, *Holy Trinity*. Edensor, *S. Paul*. Edingale, *Holy Trinity*. Elford, *S. Peter*. Ellastone, *S. Peter*. Ellenhall, *S. Michael*. Endon, *S. Luke*. Enville, *S. Mary-the-Virgin*. Etruria, *S. Matthew*. Ettingshall, *Holy Trinity*.

Farewell, *S. Bartholomew*. Fazeley, *S. Paul*. Fenton, *Christ Church*. Flash (see Quarnford). Forebridge, *S. Paul*. Forsbrook, *S. Peter*. Forton, *All Saints*. Fradswell, *S. James-the-Less*. Freehay, *S. Chad*. Fulford, *S. Nicholas*.

Gayley-cum-Hatherton, *S. Saviour*. Gayton, *S. Peter*. Gentleshaw, *Christ Church*. Gnosall, *S. Lawrence*. Goldenhill, *S. John Ev.* Gornal, Upper, *S. Peter*. Gornal, Lower, *S. James*. Gratwich, *S. Mary-the-Virgin*. Great Haywood, *S. Stephen*. Grindon, *All Saints*.

Hammerwich, *S. John Baptist*. Hamstall Ridware, *S. Michael*. Hanbury, *S. Werburgh*. Hanford, *S. Matthias*. Hanley, *S. John Ev.* Handsworth, *S. Mary-the-Virgin*; *S. Michael*; *S. James*; (Birchfield) *Holy Trinity*. Harborne, *S. Peter*; *S. John Baptist*. Harlaston, *S. Matthew*. Hartshill, *Holy Trinity*. Haughton,

S. Giles. Hednesford, *S. Peter*. High Offley, *S. Mary-the-Virgin*. Hilderstone, *Christ Church*. Himley, *S. Michael*. Hints (unknown). Hixon, *S. Peter*. Hollington, *S. John Ev.* Hope, *Holy Trinity*. Hopwas, *S. John Ev.* Horninglow, *S. John Ev.* Horton, *S. Michael*.

Ilam, *Holy Cross*. Ingestre, *S. Mary*. Ipstones, *S. Leonard*.

Keele, *S. John Baptist*. Kidsgrave, *S. Thomas*. King's Bromley, *All Saints*. Kingsley, *S. John Baptist*. Kingstone, *S. John Baptist*. Kingswinford, *Holy Trinity*; *S. Mary*. Kinver, *S. Peter*.

Lane End, *S. John Ev.* Lapley, *All Saints*. Leek, *S. Edward*; *S. Luke*. Leigh, *All Saints*. Lichfield—Cathedral, *S. Mary and S. Chad*; *S. Mary*; *S. Michael*; *Christ Church*; *S. John Baptist*; *S. Chad*. Longdon, *S. James Ap.* Longnor, *S. Bartholomew*. Longport, *S. Paul*. Longton, *S. James-the-Less*.

Madeley, *All Saints*. Maer, *S. Peter*. Marchington Woodlands, *S. John Baptist*. Marchington, *S. Peter*. Marston (unknown). Mavesyn Ridware, *S. Nicholas*. Mayfield, *S. John Baptist*. Meerbrook, *S. Matthew*. Milton, *SS. Philip and James*. Milwich, *All Saints*. Moreton, *S. Mary*. Mow Cop, *S. Thomas*. Moxley, *All Saints*. Muckleston, *S. Mary-the-Virgin*.

Needwood, *Christ Church*. Newborough, *All Saints*. Newcastle, *S. Giles*; *S. George*. Newchapel, *S. James the Greater*. Norbury, *S. Peter*. Normacott, *The Four Evangelists*. North Harborne, *Holy Trinity*. Northwood, *Holy Trinity*. Norton-le-Moors, *S. Bartholomew*. Norton Canes, *S. James*.

Oakamoor, *Holy Trinity*. Ogley Hay, *S. James*. Okeover, *All Saints*. Oneote-cum-Bradnop, *S. Luke*.

Patshull, *S. Peter*. Pattingham, *S. Chad*. Pelsall, *S. Michael*. Penkhull, *S. Thomas*. Penkridge, *S. Michael*. Penn, *S. Bartholomew*. Pennfields, *S. Philip*. Pennett, *S. Mark the Evangelist*. Perry Barr, *S. John*. Pipe Ridware, *S. James-the-Less*.

Quarnford, *S. Paul*. Quarry Bank, *Christ Church*. Quatt, *S. Andrew*.

Ranton, *All Saints*. Rocester, *S. Michael*. Rolleston, *S. Mary*. Rushall, *S. Michael*. Rugeley, *S. Augustine*. Rushton, *S. Lawrence the Martyr*.

Salt, *S. James (?)*. Sandon, *All Saints*. Sedgley, *All Saints*. Seighford, *S. Chad*. Shareshill, *The Assumption of the Blessed Virgin Mary*, formerly *S. Luke*. Sheen, *S. Luke*. Shelton, *S. Mark*. Shenstone, *S. John Baptist* (also a chapel *S. Peter*). Sherriff Hales, *S. Mary-the-Virgin*. Silverdale, *S. Luke*. Smallthorne, *S. Saviour*. Smethwick, *S. Matthew*. Smethwick, West, *S. Paul*. Sned, *Holy Trinity*. Stafford, *S. Mary*; *S. Thomas*; *S. Chad*; *Christ Church*. Standon, *All Saints*. Stanton, *S. Mary-the-Virgin*. Stonnall, *S. Peter*. Stoke-on-Trent, *S. Peter ad vincula*. Stone, *S. Michael*; *Christ Church*. Stowe, *S. John Baptist*. Stretton, *S. John Ev.* Stretton, *S. Mary*. Stramshall, *S. Michael and All Angels*. Swindon, *S. John Ev.* Swynnerton, *S. Mary-the-Virgin*.

Talke, *S. Martin*. Tamworth, *S. Editha*. Tatenhill, *S. Michael*. Tean, Upper, *Christ Church*. Tettenhall, *S. Michael and All Angels*. Tettenhall Wood, *Christ Church*. Thorpe, *S. Constantine*. Tipton, *S. Martin*; *S. Paul*; (Ocker Hill) *S. Mark*; (Prince's End) *S. John*. Tiscall, *S. John Baptist*. Trentham, *S. Mary and All Saints*. Trent Vale, *S. John*. Trysull, *All Saints*. Tunstall, *Christ Church*; *S. Mary*. Tutbury, *S. Mary-the-Virgin*.

Uttoxeter, *S. Mary-the-Virgin*.

Wall, *S. John Ev.* Walsall, *S. Matthew*; *S. Peter*; *S. Paul*. Walsall Wood, *S. John Ev.*; (the Pleck) *S. John*. Walton, *S. Thomas*. Warslow, *S. Lawrence*. Waterfall, *S. James*. Wednesbury, *S. Bartholomew*; *S. John*; *S. James the Greater*. Wednesfield, *S. Thomas*.

Wednesfield Heath, *Holy Trinity*. Weesford, *S. Mary-the-Virgin and S. Mary Magdalene*. Wellington, *S. Luke*. Westbromwich, *All Saints*; *Christ Church*; *S. James*; *Holy Trinity*; *S. Peter*. Weston-under-Lyziard, *S. Andrew*. Weston-on-Trent, *All Saints*. Wetley Rocks, *S. John*. Wetton, *S. Margaret*. Whitgreave, *S. John Ev.* Whitmore, *All Saints*. Whittington, *S. Giles*. Wichnor, *S. Leonard*. Wigginton, *S. Leonard*. Willenhall, *S. Giles*; *S. Stephen*; *Holy Trinity*; *S. Anne*. Wilnecote, *Holy Trinity*. Wolstanton, *S. Margaret*. Wolverhampton, (Collegiate Church) *S. Peter*; *S. John*; *S. Mary*; *S. George*; *S. Paul*; *S. Andrew*; *S. James*; *S. Matthew*; *S. Mark*; *S. Luke*; *S. Jude*. Woodcote, *S. Michael*. Woore, *S. Leonard*. Wornbourn, *S. Benedict*. Worfield, *S. Peter* or *S. Matthew*. Wyrley, Great, *S. Mark*.

Yoxall, *S. Peter*.

[We would ask those willing to assist in completing the list suggested by Mr. Collett, and on a plan uniform with the above, to notify the particular archdeacons to which they will take in hand, in order that we may be able to prevent in time any two or more correspondents from being engaged on the same division.]

MANUSCRIPT LETTER.

EDW. CHRISTIAN: "PEVERIL OF THE PEAK."

Among a quantity of MSS. lately entrusted to me, I have met with several original letters, one or two of which appear to be of sufficient historical interest to merit the criticisms of the correspondents of "N. & Q."

The original of the letter I enclose is written on a half-sheet of small foolscap, folded, sealed, and addressed on the outside, "To the right worshipth S^r David Watkins, Knight." The seal, which is partly gone, bears a shield with helmet and mantling, and the arms appear to be, a chevron between three cups (?), in chief, a crescent.

I have ventured to surmise that the writer might be the same Edw. Christian who figures in the Introduction to *Peveril of the Peak*, and was Governor of the Isle of Man 1628-1635, and I should be glad if any of your valued contributors will assist me to resolve the doubt. ROYSS.

"S"—Yesterday Arundell cam to the house. Buckingham's answer to the 13 Articles frō the Lower house was redd by on of the five Counsellors wch he had there in which there was nothing els. Don all the forenoon, in the Afternoon Bristoll was at the barr with 2 of his Counsell, he only spake an hower together, haueing don (the house presently rose) This day there is great Expectacon of what wilbe don. The Vichansill^r of Cambridge with some of the proctors were to be sent for to the Lower house, for Electing B. for there Chancellor. Sir John Saull is Like to be put out of the house for ill offices under hand. Heare is noe Language nowe but the Spaniche tongue all together in vse, for one Sunday last the Prince of Orens sent a messinge^r to the king, assuring him that there is 40 m foote and 3 m horse out of Spaine and flanders, that this yeare wilbe Landed in England and Irland. And soe much on Munday was certified the houses from the king, yet they are nothing hasty in given mony, only say that the Enemy can never come in a better tyme then now whilst they are all together. There is 3 severall messengers within this

six dayes come frō the kinge of Denmark for mony or the king's resolute answers; The Lower house was neuer more violent than nowe against the Duke, he is nowe maide president of the Counsell of warr at which they storme very much, which I wish may neu^r sceas untill they are ariued to some sauf end. I knowe not what els to write dayly Expectinge y^r cominge for soe I understande by s^r John Smyth. Only to present my service to all the La: of y^r acquaintance whose rankes me amonge her servants, but in perticuler to my La: Gawdy. First to be commanded by yo
ED: CHRISTIAN.
friday morning.

O Cossen I am very angry and roth now more then you, for I have just cause vnderstanding^e that yo haue been very oft in Towne and yet would neuer lmye me, wch I take soe ill, as untill you make me some amens, I will neuer come nerer you then Thorne, and soe ffar I will venter to doe your service, wch I pray you take as kindly as tho I did, for I am yo^r one drew Louinge frend yf you vse me kindly the^a
ED: CHRISTIAN.

		1626.
Waisbury	...	350
Stanwell	...	300
Langley Coll ^r	...	160
		15 yeeres hence & at present but 28 p. ann.
Chaluey...	...	200
		18 yeeres hence at present but 20 ^l p. an.
Hedgley	...	} 200 present.
Bulstrode	...	
		1210
Horton	...	} 500 p. an. presently.
Tenem ^a in	...	
Langley	...	
in Stoke	...	
in Colbrook	...	
		1710 present & in reuersion.
Chalfont S ^r Peters & Bulstrode p. an ^m	}	1200 10 yeeres hence in pre- sent: 850 ^l .
		besides 1000 ^l for timber of the Lop ^r : presently. soe his whole revenue in possession & reversion, wilbe & is p. an. 2910 ^l by the particulers aboue.
1626.		besides 200 ^l p. an. for 7 yeeres his sonne enjoyes as part of his wiues portion.

SHAKSPEARIANA.

In *Twelfth Night* the word "breast" is used for voice, and the word "affectioned" for affected.

"SIR ANDREW. By my troth, the fool has an excellent breast."—Act ii. Scene 3.

"MARIA. The devil a puritan that he is, or anything constantly, but a time pleaser; an affectioned ass, that cons state without book and utters it by great swaths."

Act ii. Scene 3.

In *Love's Labour's Lost*, Act iii. Scene 1, Moth says, "keep not too long in one tune."

"MOTH. Master, will you win your love with a French brawl?

ARM. How meanest thou? brawling in French?

MOTH. No, my complete master: but to jig off a tune at the tongue's end, canary to it with your feet, humour it with turning up your eyelids, sigh a note and sing a note, sometime through the throat, as if you swallowed love with singing love, sometime through the nose, as if you snuffed up love by smelling love; with your hat penthouse-like o'er the shop of your eyes; with your arms crossed on your thin-belly doublet like a rabbit

a spit; or your hands in your pocket like a man after the old painting; and keep not too long in one tune, but a snip and away."

And in the *First Part of King Henry IV.*, Act iii. Scene 3, Falstaff says:—

"Why, she's neither fish nor flesh; a man knows not where to have her."

All these passages may be illustrated by a few extracts from the *Toxophilus* of Ascham and the *Euphrues* of Lyly.

"Besyde all these commodities, truly ii. degrees of menne, which have the highest offices under the king in all this realme, shal greatly lacke the use of singinge, preachers and lawiers, bycause the shal not without this, be able to rule their *brestes*, for every purpose. For where is no distinction in telling glad thinges and fearful thinges, gentilles and cruelnes, softenes and vehemntnes, and suche lyke matters, there can be no great perswasion. For the hearers, as Tullie sayeth, be muche *affected*, as he is that speaketh. At his wordes be they drawn, yf he stande still in one facion, their mindes stande still with hym. Jf he thundre, they quake: Jf he chydre, they feare: Jf he complayne, they sory with hym: and finally, where a matter is spoken with apte voyce, for everye affection, the hearers for the moste parte, are moved as the speaker woulde. But when a man is *alwaies in one tune*, lyke an Humble bee, or els nowe up in the top of the church, nowe downe that *no manne knoweth where to have hym*: or piping like a reede or roring lyke a bull, as some lawyers do, whiche thinke they do best, when they crye lowdtest, these shall neuer greatly moove, as I have knowen many wel learned, have done, because theyr voyce was not stayed afore, with learyning to syng. For all voyces, great and small, base and shrill, weke or softe, may be holpen and brought to a good poynt, by learyning to syng."—*Toxophilus*.

"Venus played false: and what for that? seeing hir lyghtnesse served for an example, woulde wish thou mightest trye hir punishment for a reward, that beeing openly taken in an yron net, all the world might judge whether them be *fish or flesh*? and certes in my minde no angle will hold thee, it must be a net. Cornelia loved a miller and thou a miser, can hir folly excuse thy fault?"—*Euphrues*.

"Running, leaping, and wryting be to vile for scholars, and so not fit by Aristotle his judgement: walking alone into a felde, hath no token of courage in it, a pastyme lyke a simple man which is *neither flesh nor fishe*."—*Toxophilus*.

"Come gentle night."—In *Romeo and Juliet*, Act iii. Scene 2, Juliet says:—

"Come gentle night, come, loving, black-brow'd night."

And Iphicles, in one of Lyly's plays, says:—

"Wherefore did Jupiter create the day?"

Sweete is the night, when every creature sleeps.

Come night, come gentle night, for thee I stay."

The Woman in the Moone, Act iv. Scene 1.

"The apparel oft proclaims the man." Polonius says:—

"For the apparel oft proclaims the man,

And they in France of the best rank and station

Are of a most select and generous chief in that."

Hamlet, Act ii. Scene 3.

And, according to Puttenham,—

"In the use of apparel there is not little decency and undecency to be perceived, as well for the fashion as the stuffe, for it is comely that every estate and vocation

should be known by the differences of their habit: a clarke from a layman; a gentleman from a yeoman: a souldier from a citizen, and the *chiefe* of every degree from their inferiours, because in confusion and disorder there is no manner of decency."—*The Arte of Poesie*.

And the reader will see that Shakespeare and Puttenham in describing the use of apparel use the word "chief."

"No wiser than a daw."—

"WARWICK. But in these nice sharp quillets of the law,
Good faith, I am no wiser than a daw."

1 *Hen. VI.*, Act ii. Scene 4.

"Humphrey Duxon said of Nicholas Bestney, utter Barrester and Counsellor of Gray's-Inn, Thou a Barrester? Thou art no Barrester, thou art a Barretor; thou wert put from the Bar, and thou darest not shew thy self there. Thou study *Law*? Thou hast as much Wit as a *Daw*. Upon not guilty pleaded, the Jury found for the plaintiff, and assessed damages to 23*l.* upon which judgment was given: and in a Writ of Error in the Exchequer Chamber, the Judgment was affirmed."—*Coke's Reports*.

W. L. RUSHTON.

SHAKESPEARE'S CLIFF AT DOVER.—I refer to the hackneyed passage in *King Lear* (Act iv. Scene 6), beginning, "How fearful and dizzy 'tis to cast one's eyes so low!" to correct a very common mistake about it. This mistake is to suppose that Shakespeare is describing the real cliff. He does nothing of the sort. Edgar, both before and after his blind father's imaginary leap from an imaginary cliff, pictures to him a purely fancied scene, for the purpose of kind deception. If those who condemn the description as exaggerated had ever read the whole scene, they could not help seeing this.

J. H. I. OAKLEY.

WIFE SELLING.—The custom of selling and purchasing wives is based upon the ancient laws of the Anglo-Saxons. If a freeman seduced the wife of a freeman, he was to pay his full *weregeld*, to buy another wife for the injured husband, and deliver her at his home. In the reign of Canute, this law received some modification; no guardian could compel his ward to marry a man she disliked, and the money paid for her was to be a voluntary gift, and not a compulsory payment.—*Glimmerings in the Dark*, by F. Somner Merryweather, 1850, 8vo. p. 192.

A statement of the revolting custom is given in a treatise entitled, *The Laws respecting Women as they regard their Natural Rights*, London, 1777, 8vo. pp. 54-5.

There is a wittily written book, by a French visitor, entitled *Six Mois à Londres*, en 1816, Paris, 8vo. 1817. Here, chap. xvii. p. 30, has the piquant heading, "A quinze shillings, ma femme!" and gives an account of a visit to Smithfield to study, by ocular inspection, the national custom. A seller soon presented himself, leading his wife by a cord, attached to her neck. Taking his stand, he began to bawl, "A quinze shillings, ma femme!"

Qui veut ma femme pour quinze shillings?" But all seemed in vain. "Beefs, veals, and muttons," disappeared about him, but no one wanted a wife. The poor man became hoarse, and was in despair; at last an "amateur" presented himself, who began to examine the wife, "comme il avait examiné quelques instans auparavant une jument que je l'avais vu marchander." The inspection was favourable, and he offered the price demanded. The husband still repeated his cries, "pour tâcher d'attirer des enchérisseurs," but none appearing, he pocketed the money, and the purchaser gave his arm to his new wife, who "paraissait avoir de vingt à vingt-deux ans, et était assez jolie."

France, itself, would appear to be not wholly innocent of the custom. According to the *Birmingham Journal*, of March 25th, 1865, a case of wife-selling had recently occurred at Maratz, near Lille. The price was a decent one, 126 francs, and a deed of sale and bill of exchange for the purchase-money were duly drawn up. It appeared that neither buyer nor seller had any doubt of the legality of the transaction, and were much astonished when informed that they would have to answer for their conduct before the *Tribunal Correctionnel*.

For a case of wife-selling at Tipton, in Staffordshire, see the *Birmingham Daily Gazette*, June 5th, 1869, p. 5, col. 2. See also *Birmingham Daily Mail*, April 29th, 1871, for report of a case heard before Mr. Bruce, the stipendiary magistrate for Leeds. Here the wife had been sold to a man, with whom she had then lived for twenty-five years. In this case the customary ceremony of the "rope" had been omitted, and the purchaser was stated to "have stepped into the husband's shoes," a phrase, which may be taken metaphorically or literally, as the reader thinks fit.

Lastly, for it is useless to multiply cases, the *Daily Telegraph*, May 20th, 1872, records an instance, where it turned out that a wife had been bought "for the modest sum of one sovereign." The charge was for an assault, but the magistrate said that the conduct of all parties was disgraceful, and dismissed the summons.

Among other preceding papers on the subject, perhaps I may be permitted to refer to one by myself in "N. & Q." 1st S. vii. 602.

WILLIAM BATES.

Birmingham.

OLD ADVERTISEMENTS.—I extract the following advertisements from Houghton's *Collection for Improvements of Husbandry and Trade*, London, Friday, Sept. 20th, 1695:—

"At the Marine Coffee-house, in Birchin Lane, is *Water Gruel* to be sold every morning, from 6 till 11 of the clock, 'Tis not yet thoroughly known; but there comes such company as drinks usually 4 or 5 gallons in a morning."

How long did this practice continue?—

"At Shiptons Coffee-house by the Ditch side, near

Fleet Bridge, is to be sold good Gelly-Broth at one penny the dish, beginning at 4 of the clock in the morning, and very fine Tea."

Friday, Feb. 7, 1696:—

"Whereas Dr. Palmer that was famous for curing crooked people is dead; this tells that his son, who says that he was bred up under him, and has practised it long with extraordinary success, and understands the same art, is at Mrs. Low's, at the corner of Green St., near Leicester-Fields."

C. A. McDONALD.

A CHINESE ODE.—

"Translation of ode on the vases of the 99th Regiment, taken from the Emperor's Summer Palace, Pekin:—

"Ode accompanying the picture reverently offered to his Majesty the Emperor Tao Kwang, by the High Chancellor Chu Lin (1830).

"In preparation for warfare, what must not be forgotten

Is the rearing of horses, the sister city's* chief duty,
In the pastures that spread by the side of the city,
resplendent,

Deep thought at the fitting moment must ever be taken;

Water and herbage selected, rich and abundant;
And freedom allowed to the bent of each inclination—
Stallions and mares, and foals that gambolling follow,
Bounding and rolling in legions that swarm upon
legions.

In the wild or busy street, equally worthy of praises;
And when put to the proof rushing forward resistless
as steel.

But all depends on the training that must be fitting,
Or fame and reality will not tally together."

J. MANUEL.

Newcastle-on-Tyne.

"WIN HER AND WEAR HER."—This figure of "wearing" as applied to matrimony can boast of a very respectable antiquity. In Hebrew a man's wife is sometimes called his "garment," and the same figure occurs in Arabic. Cfr. Fürst's *Heb. Lex. in voc. "lavash."*

A. L. MAYHEW.

Stratford-on-Avon.

CASPIAN SEA.—Caspia is derived by Fürst from a Hebrew root, meaning "to be pale," and denotes "the white or snowy region" of the Caucasus.

A. L. MAYHEW.

Stratford-on-Avon.

THE BIRTHPLACE OF POPE.—Transferred from the *Times* of Nov. 28th and 29th, 1872, to your pages, the subjoined correspondence will be duly indexed, and may be more readily "found" when required:—

"THE BIRTHPLACE OF POPE.—'F. S. A.' writes to us:—'Those of your readers who are interested in such subjects may be glad to be informed of the melancholy fact that the old house in Plough Court, Lombard Street, in which the poet Pope was born and reared, and where first he 'lisp'd in numbers,' is being pulled down, and that by the end of the present week not a vestige will remain of the old shop front in which the elder Pope exhibited his haberdashery. The shop continued to be

* The capital of Manchuria.

a haberdasher's until a comparatively recent date, after which it was occupied by a firm of well-known chemists."

"POPE'S BIRTHPLACE.—Messrs. Allen & Hanbury write to us :—'Permit us to point out a slight inaccuracy in the notice of Pope's birthplace by 'F. S. A.' in the *Times* of to-day. It is probable that Pope's father was not a haberdasher, but a linen merchant, as was Mr. John Osgood, by whom the houses were erected which we are about rebuilding. Pope's parents appear to have ceased to live in London not long after the date of the poet's birth (1682). The connexion of the premises with the drugtrade originated with Mr. Sylvanus Bevan, who was admitted an apothecary in 1715, and was certainly resident in these premises in 1735."

J. MANUEL.

Newcastle-on-Tyne.

POLLARD OAKS, now very old, may be seen from the South-Eastern Railway, on the Archbishop of Canterbury's property, about ten miles from London. Perhaps they were beheaded "in memoir" of Laud.

There are pollard oaks in Moor Park, Hertfordshire, said, I know not on what authority, to have been beheaded by order of the Duchess of Monmouth, after the execution of the Duke her husband.

DAY TICKET.

HASTINGS OF THE WOODLANDS.—In Mr. Christie's valuable *Life of the first Lord Shaftesbury*, speaking of the well-known character of Mr. Hastings of the Woodlands, in Shaftesbury's autobiography, Mr. Christie observes :—

"It was first printed in Dr. Leonard Howard's *Collection of Letters and State Papers*, published in 1753. Horace Walpole, in his *Royal and Noble Authors*, made a mistake, which has been generally copied, in saying that it first appeared in Peck's *Desiderata Curiosa*, where it is not to be found" (vol. i. p. 25).

It is, perhaps, worth while to observe that this very quaint and racy sketch was first published in 1740, and by Francis Peck. It was not in the two folio volumes of the *Desiderata*, but in the supplementary part, styled a *Collection of Historical Pieces, &c.*, after the *Manner of Desiderata Curiosa*, printed in 1740 and published as an appendix to his *Memoirs of O. Cromwell*.

EDWARD SOLLY.

Sandecotes, near Poole.

ORIGIN OF THE WORD "BEAUTY."—

"Charles the 7th, King of France, having given his Castle de Beauté to his mistress, Agnes de Sorel, she was thence called La Demoiselle de Beauté. This introduced the term in France and afterwards in England."

In a note-book of an ancestor of mine, written about a hundred years ago, I find the above.

HERBERT RANDOLPH.

Ringmore.

AN OLD SCOTS BALLAD.—I send you the following, which may possibly interest some of the readers of "N. & Q." I took it down from the singing of a native of Fife, whose father got it,

many years since, from an old man in Aberdeen-shire. I do not think it has ever appeared in print, at least, I do not remember having ever seen it :—

"Oh, Willie was an only son,

'Bune a' the haughs o' Rhynie ;
But he never could the favour gain,
Nor the love o' bonnie Annie.

Till ance on a day, a bonnie simmer day,
They were herdin' amang the heather ;
They loot their flocks gang where they wad,
And they sat alane thegither.

'Oh ! it's will ye hae my gowden locks,
That hing doun my shouters bonnie ;
Or will ye hae my fleecy flocks,
That herd on yon hills mony ?

Or will ye hae my pipe and harp,
To play and keep you cheerie ;
Or will ye gie to me a kiss
When I am sad and wearie ?

'Oh ! I sallna hae your gowden locks,
That hing doun your shouters bonnie ;
And I sallna hae your fleecy flocks,
That herd on yon hills mony.

I sallna hae your pipe and harp,
To play and keep me cheerie.
Nor sall I gie to you a kiss
When you are sad and wearie.'

So, when he saw it wad not do,
That he could not entice her,
He cuist himsel' out-owre a craig
And ne'er was heard o' after.

And when she knew that he was gane,
And back was ne'er returnin',
The hills and dales did echo lang,
With her melancholy murnin'.

'Oh ! there's my love Jim, and there's my love Jaick,
And there's my love bonnie Geordie ;
But there's nane o' them that I will hae,
Sin' I hae tint my Willie.'"

D. D. A.

Queries.

THE TEMPLE OF SOLOMON AND THE FREEMASONS.—I have twice lately, in quite different quarters, seen, or heard, it alleged, that Solomon's Temple was not built with any of that magnificence which readers of the Bible have been used to regard as a certainty. And in both instances the authority of that mysterious body, the Freemasons, has been given for what seems to be a manifest perversion of Jewish history. Strict believers in New Testament faiths and utter sceptics seem to have adopted this strange creed about a structure, of which the gigantic foundations are now in the process of being uncovered by the Palestine Exploration agents. It is surely one of the most certainly proved facts of history that Solomon built the Temple at such cost that the vigorous energies of the young Israelitish nation were overtaken, and the continued reign of King David's dynasty over ten of the tribes brought to a sudden end in consequence. Can any one tell

me exactly in what manner and by what publications the masonic writers have managed to produce a strong and evidently mistaken impression about an historical fact? E. C.

SIGISMUND.—

"He has a perfect right to parody the well-known sentence of Sigismund, and say: 'Ego sum rex verborum et super grammaticam.'"

Will any reader be good enough to quote the original, or give a reference to this "well-known sentence"? CHURCHDOWN.

"THE NEARER THE CHURCH, THE FARTHER FROM GOD."—Is it known when this proverbial expression first arose, and whether it has passed into the mouths of all European nations? I find something like it in the collection of proverbs by Henry Bebel so early as 1512. The work to which I refer is, *Henrici Bebelii Justingensis Opuscula*. Argutorati ex aedibus Matth. Schurerii, 1512, 4to. The proverb is the following: "Je näher Rom, je böser Christ," which is translated by Buchler (p. 365), in his collection of proverbs (1613), by "Proximus Ecclesiæ semper vult ultimus esse." And again: "Christigena hoc pejor, Romæ quo junctor urbi." The Scotch proverb is: "Nearest the kirk, farrest frae God." Is it found among Italian and Spanish proverbs?

C. T. RAMAGE.

GENERAL WILLIAM MACORMICK, or Macarmick, some time Governor of Cape Breton, is stated in Polwhele's *History of Cornwall*, v. 191 (where he is erroneously called James), to have "published a volume of sermons for his Government at Cape Breton." Having for some time searched for this work in vain, I shall be glad if any of your correspondents would furnish me with a collation of this book.

W. P. COURTNEY.

8, Queen Square, Westminster.

FLAGS HOISTED AT HALF-MAST, A SIGN OF POLITICAL MOURNING.—Has the practice of hoisting colours at half-staff, to express provincial disapprobation at Imperial views, ever been resorted to in colonial affairs, within these 200 years?

DENYS CASASSAYAS.

Bloomsbury.

Has such a practice occurred in any of our Colonies since 1857? Any information on this point will assist me in my work on *Our Colonial Empire*. If so, when and where has it happened?

DANIEL MERCIER.

Croydon.

FUNERAL CUSTOM.—What is the origin of the custom at a military funeral of leading the charger to the grave behind the coffin of the deceased officer? I have heard that the English custom is derived from an old German usage. It may not be uninteresting to mention that something similar

occurs among the Chippewa tribe of North American Indians. When a chief is buried the Indians of the plains kill over the grave the dead chief's favourite horse, in order that when he arrives at the happy hunting grounds, he may be ready mounted, &c.

YELVERTON HOWE PEYTON.

Alexandria, Virginia.

[The charger now led at a cavalry officer's funeral is a shadow of the ceremony of our forefathers, when a horse was sacrificed at the grave. The date of the latest occurrence of this ceremony, in Europe, is 1781. In that year, the cavalry general Kasimir, Commander of Lorraine, in the order of Teutonic Knights, was buried at Treves, according to the ritual of his order. An officer led the general's charger, from behind the bier, to the brink of the grave; there the steed was slain by means of a hunting knife, and the dead animal was thrown in upon the coffin.]

JAMES MOUNSEY.—I have an engraved portrait, at the bottom of which is the following:—

"G. F. Schmidt Sculp. Regis ad vivum fecit Petrop. 1762. JACOBUS MOUNSEY, Sacrae Caesariae Majestatis Russiae Consiliarius intimus et Medicus Primarius, nec non Cancellariae totiusque Facultatis Medicae per Universum imperium Archiater et Director supremus, Collegii Medici Regalis Edinburgensis et Societatis Regalis Londinensis Socius, &c."

The above is arranged on each side of a coat of arms, with motto *Decor integer*. This is no doubt the Mounsey referred to by Carlyle (Peop. Edit. vol. 5, p. 106).—

"Cagliostro's thaumaturgy must be overhauled by the Empress's physician (Mouncey, a hard Annandale Scot)." I am very desirous to know the particulars of his career, especially in Russia and in connexion with the Cagliostro affair. Can any of the readers of "N. & Q." help me, either by direct information or references? When was he admitted a Fellow of the Royal Society of London? A. C. M.

LATIN TESTAMENT.—I have an imperfect copy of the New Testament portion of a Latin Bible, printed, as I imagine, by Roville, of Lyons, and illustrated with woodcuts by Jean Moni. The pagination begins at p. 945 (Matt. i.) and ends at p. 1214 (Rev. xxii.). Four unpagged indices add about fifty-five leaves to the volume.

Will some one possessing a perfect copy of the book oblige me with the number of cuts on pp. 947-50, 963-4, 971-2, 1031-2, and the signatures of the fourth index after 003? I also wish to ascertain as nearly as possible the precise date of the edition; 158- is the nearest approximation in a bookseller's catalogue. Didot (*De la Gravure sur Bois*, p. 247) mentions the edition of 1570 only.

L. X.

"GIVE CHLOE," &c.—The *Weekly Sun*, Baltimore, Saturday, October 12, contains the following. Is anything known of its origin? I suspect that some *Britisher* is the author.

"The following curious poem is reprinted from a rare

copy of the *Connecticut Gazette* of June 28, 1778, printed in New London. It may answer equally well for the present day:—

Give Chloe a bushel of horse-hair and wool,
Of paste and pomatum a pound;
Ten yards of gay ribbon to deck her sweet skull,
And gauze to encompass it round.

Of all the bright colours the rainbow displays
Be these ribbons which hang on her head;
Be her flounces adapted to make the folks gaze,
And above the whole work be they spread.

Let her flaps fly behind for a yard at the least,
Let her curls meet just under her chin;
Let these curls be supported, to keep up the jest,
With one hundred, instead of one pin.

* * * * *

Thus finish'd in taste, while on Chloe you gaze,
You may take the dear charmer for life;
But never undress her—for, out of her stays,
You'll find you have lost half your wife."

STEPHEN JACKSON.

SIGNS: "THE THREE FISHES."—No modern instance of this "favourite device in the Middle Ages" is given in Mr. Hotten's compendious *History of Signboards* (pp. 230, 472). I may, therefore, note that the sign of "The Three Fishes" is to be found at Welch's Dam, near Manea, Cambridgeshire. CUTHBERT BEDE.

There is a sign in the Wandsworth and Merton Road, "The Old Sargent." Who was he?

D.

FINGER: PINK.—In Netherlandish, Pink is a name for the little finger. I should like to know whether we have any English representative. Pink is very likely a form of the Indo-European root for 5, and applied to the fifth finger. In French there is a proverb, "Mon petit doigt me l'a dit." It may be that the little finger may in folk-lore have properties attached to it as possessing the magic number 5.

HYDE CLARKE.

AUTHORS WANTED.—Who is the author of the line—

"Distinct as the billows, yet one as the sea,"

quoted by Jefferson Davis in his address on the 3rd October, 1864?

MARS DENIQUE.

Gray's Inn.

Can any of your Scottish readers give me the rest of the lines beginning with,—

"As honest, thrifty Mattie Grey
Was sitting busy spinnin',
She lookit up and doon the brae,
Saw Robbin sareft rinnin'."

It was composed on the occasion of the visit of H.M. George IV. to Edinburgh in 1822. I. S.

Who was the author of the following verse?—

'Cheat not yourselves, as most who then prepare
For death, when life is almost turned to fume;
One thief was saved, that no man need despair,
And but one thief, that no one might presume."

H.

Thomas Russell published a volume of *Sonnets and Miscellaneous Poems*, 1789. When was he born? When did he die? One of his sonnets was highly praised by Cary, the translator of Dante. J. D.

In Todd's *Milton*, 2nd ed., 1809, is a fine sonnet "by the late Benjamin Stillingfleet," and dated 1746. This sonnet is inserted in Trench's *Household Book of Poetry*, but the notes contain not a word about the author, and the Archbishop does not, as in other cases, give the writer's birthday or the day of his death. If these dates are known, I shall be glad to have them. J. D.

What is the name of the author of a small volume entitled *Ghost Stories and Tales of Mystery*, Dublin, James McGlashan, 1851? The book is a reprint from the *Dublin University Magazine*. H. A. KENNEDY.

Waterloo Lodge, Reading.

"ALL THOSE SEVERAL HEATHS OF WATER AND FISHING NEAR THE SAID MILLS."—A conveyance, dated 1790, by the Lord of the Manor of a water-mill, contains a grant in which is this phrase. What does "heaths of water and fishing" mean? I cannot find the word "heaths" used in respect to water anywhere. TEMPLAR.

PRIVATE SOLDIERS.—What is the origin of the term "privates" being applied to common soldiers? F. H. H.

RICHARD WISEMAN: DATE OF HIS BIRTH.—I lately contributed to one of our medical journals a few biographical details relating to Richard Wiseman, Serjeant-Surgeon to King Charles II., and in his day the leading surgeon of this country. The year of Wiseman's death was ascertained for me by my friend Colonel Chester, who found the following entry in the register of St. Paul's, Covent Garden:—

"1676. Aug. 29. Richard Wiseman, at the upper end of the church."

I am still ignorant of the date of his birth.

J. DIXON.

SIR WILLIAM DRAKE.—Can any of your readers inform me whether the above person, who held the manor of Staines, Middlesex, A.D. 1669, was Sir William Drake of "Shardeloes," Bucks (about the same period), and whether he was a descendant of the celebrated Admiral Sir Francis, and why was he knighted? J. L.

Gray's Inn.

PASSAMONTI.—Can any subscriber oblige by informing me who he was, and when or at what date he lived? I have seen a small work of art signed by him. W. T. F.

Replies.

KYLOSBERN BARONY.

(4th S. v. vi. viii. ix. *passim*; x. 34, 110, 170.)

I have read with great care and much interest the papers of ESPEDARE on the boundaries of this barony, and though I agree with him that the limits referred to in the charter of 1232 are in the direction which he indicates, I do not think he is altogether right in regard to the excepted land. My local knowledge would lead me to suppose that it consisted of the farms of Townhead and Townfoot, of Auchinleck, and possibly Newton, which three farms do not appear to have belonged to the Kirkpatrick family, till the Earl of March, by charter, gave them to Sir Thomas de Kyrkepatric in 1424. Auchinleck is a high hill overlooking the above farms, which are now rented at 2,243*l*. Whether Tybaris barony existed in 1232 I cannot say, but at all events about two hundred years afterwards we find these lands composing part of this extensive barony.

We have no enumeration of the lands which compose Kylosbern barony, but I think that there can be no doubt that Gilchristland farm would form part of it. The Kirkpatrick property never extended beyond it. ESPEDARE will observe that Gilchristland abuts upon what I consider to be the excepted land of the charter of 1232, and though the limits of the farm may have in the course of time been somewhat changed, it has always formed the outlying ground of the Kirkpatrick property, close to what now belongs to the Queensberry estate, and touching Townfoot of Auchinleck. The streams of *Poldunelarg* and *Potuisso*, therefore, will have to be sought in this direction. The stream called Creehope burn is close on the present boundary of the two farms, and if we ascend it we come upon what ESPEDARE will find in the large Ordnance Survey to be called the "Straight Gill," known also as the "Dry Gill," which may be regarded as the "*Macriceum sicherium*" of the charter. The ground after we reach this gill is a high ridge called "Din's Rig," being the water-shed, and after passing it and then proceeding downwards as the charter directs, we come to the Poldivan, which I believe to be the *Poldunii* of the charter; this is close, at present, on the limits of the Queensberry and Kirkpatrick estates. Poldivan is not the precise boundary of the two estates, but in this moorland district, where the land was of little or no value, we cannot expect that in those days there would be anything but a rough indication of a limit. Indeed, I know it to have been so till about the year 1770, as I had lately in my hands a letter of the law agent of the Duke of Queensberry at that time, warning the tenant of Threapmoor, the only remnant of their large property now belonging to the Kirkpatrick family, and which ESPEDARE will find close to Poldivan, not to pasture his sheep on that

moor, as the Duke of Queensberry claimed it to be part of his estate.

I said that the land was of little or no value in those days; it continued to be so till within the last hundred years. It may interest some of your readers to have brought before them the gradual rise in value. I have before me the rental paid for a large portion of it during the latter half of the eighteenth century to the Duke of Queensberry. In 1755 the rent was 80*l*.; in 1763 it rose to 90*l*.; in 1766 it was 110*l*., at which rent it continued till 1799. At the present moment the same farm is rented in the valuation roll at 1,010*l*. I find in 1778 the rent of Threapmoor was 2*l*. 4*s*. 5*d*., and in the valuation roll it is now 40*l*.

I was led astray by the resemblance of Potuisso to the stream now called Pottis, but, as ESPEDARE says, it is quite out of the line, and cannot possibly be the stream of the charter. Possibly *Buttaview* plantation may be an echo of the old word, but I am more inclined to believe that the name has altogether disappeared. I would regard Creehope burn as the *Poldunelarg*, falling into the Cample, which would thus be the *Potuisso*. Creehope, or Crichope burn, is the boundary of the Newton farm. In this way we have the boundary of the excepted land of 1232 clearly marked by this stream along the north as far as its junction with the Cample. Then, in regard to the *cumulus lapidum* of the charter, I thought it might be the cairn on Garrock hill, but it is at too great a distance, and I suspect that it must now have disappeared. ESPEDARE will find *tumuli* marked on the Ordnance Survey not far from where I suppose the boundary to have been. These may originally have been cairns, but they are no longer so. These cairns, particularly in the lower country, are often used by the proprietor to build dykes, and Vandalism does not spare even sacred stones, if they come conveniently to hand. In Kirkconnel parish in Upper Nithsdale, I am sorry to say that the stone mentioned by Chalmers in his *Caledonia*, as marking the grave of St. Congal, has been used for this ignoble purpose, though doubtless without the knowledge of its noble proprietor.

The charter says that *Poldunii* is the boundary between Glengarrock and Kylosbern. Glengarrock would probably in those days be the name attached to the whole of the north-eastern part of Dalgarnock parish. It belongs now wholly to the Queensberry property, being divided into the four sheep farms of Garrock and Locharben, Mitchell-slacks and Branrig, Gubhill, Birkhill, Knockenshang and Windyhill, Glencorse and Corseburn, producing a rental at the present moment of 3,520*l*. I think that there is no reason to suppose that this part of Dalgarnock parish ever formed part of Kylosbern barony: when it is mentioned in later times it appears as part of the extensive barony of Tybaris. In the inventory of the charters

in Drumlanrig muniment-room, I find a charter of 1369 by the Earl of March, to which I have already referred (4th S. x. 337), granting, among other lands of Tybaris, to John Maitland "the lands of Glen-garroch," and in 1540 I find another charter mentioning "the 10 Merkland of Upper Garrock, in the barony of Tibbers."

ESPEARE says—"Almost certainly this Poldivan burn, the Capel, into which it falls, and the Ae water, which receives the Capel, formed together the boundary of Kylosbern barony on the north and north-east" From what I have said, ESPEARE will see that I do not agree with him in this, inasmuch as I exclude all the land to the east of Poldivan from Kylosbern barony. In fact, I do not believe that any portion of Dalgarnock parish, in this direction, which did not belong to the Kirkpatrick family, was ever included in the barony of Kylosbern. As Black says, it was "in the midst of Dalgarno"; and if so, then we must have a portion of this parish to the north-east to overlap, as it were, Kylosbern barony.

The question is not without difficulty; but without wishing to be dogmatic, I believe that I will be found not far wrong as to the limits which the charter of 1232 assigns to Kylosbern barony in the northern and eastern parts of Dalgarnock parish; in doing so, I have to acknowledge my obligations to ESPEARE for drawing my attention to points which had escaped me, and in a future paper I shall give him all the information I have been able to cull from old documents in regard to Briddeburg barony.

C. T. RAMAGE.

JOHN VAN HAGEN (4th S. x. 393, 438).—The description of LUSCUS's two pictures tallies very closely with what is known of the sea pieces and landscapes of the distinguished painter called by Bryan, Stanley, and others, John Van Hagen, who was born at the Hague in 1635, and died 1679, and is mentioned in most Dictionaries of Painters with great commendation, qualified, however, with the remark that his pictures have faded in consequence of his having used a pernicious Haarlem blue. But as LUSCUS says the date 1715, coupled with the name quoted, is written on the back of one of the pictures, this, if it is to be regarded as the time it was painted, must indicate a different person. Nagler cites a John Vander Hagen, born at the Hague in 1675 (but does not say when he died), who, after practising for some time in Holland, came to London, where he painted small sea pieces with great success, examples of which he says are found in celebrated galleries. Nagler adds that J. Watson engraved one of his beautiful storm subjects in 1767, remarking that this appears to have been done some time after the artist's death. Siret, in his *Dictionnaire des Peintres*, Paris, 1866, says that Nagler commits "une grave

erreur" in giving the date of John Vander Hagen's birth as 1675, assuming of course that J. Vander Hagen and J. Van Hagen are the same person; but if any reliance can be placed on the date 1715 on the back of LUSCUS's picture, there were no doubt two painters of a somewhat similar name, and Nagler may possibly be correct. It is curious enough that Houbraken, in his *Groote Schonburgh der Nederlantsche Konst-Schilders*, Hag. 1753, states that J. Van Hagen's pictures were sold off at Amsterdam in 1715, and brought good prices. He does not say when or where he was born or when he died, but identifies him, however, by referring to his faded blue. Immerzeel, in his recent Dictionary of Dutch Painters, after giving an account of Jan Vander Hagen, which corresponds exactly with Bryan and Stanley's account of John Van Hagen, and evidently indicates the same person, mentions a J. Hagen as a clever artist in vignettes and book illustrations, and that his works were engraved by J. Vander Schley, who it appears died in 1779. There evidently is a confusion of names between Van Hagen and Vander Hagen, and I strongly suspect that the pictures in question are by the well-known painter, and instead of being painted in 1715, were bought in that year at the Amsterdam sale, whence the puzzling date.

HENRY G. BOHN.

North End House, Twickenham.

THE UNSTAMPED PRESS (4th S. x. 367, 415).—MR. FRANCIS says the imposition of the halfpenny stamp on the 1st of August, 1712, "had the effect of immediately stopping the publication of many of the then existing journals; amongst them may be mentioned Addison's* *Spectator*." This is quite incorrect as regards the *Spectator*. That journal (now No. 446) continued to flourish from this date till the 6th of December following (No. 555); and it is doubtful if the halfpenny stamp had anything to do with its stopping at all. At all events, Sir Richard Steele, in his valedictory address in this (then) last number, "after balancing his accounts with all his creditors for wit and learning," as he wittily terms his acknowledgments to his various contributors, says:—

"The tax on each half-sheet has brought into the Stamp Office, one week with the other, above 20*l.* a week, arising from this single paper, notwithstanding it at first reduced it to less than half the number that was usually printed before the tax was laid."

This would give a return of 10*l.* a day on a circulation of 1,600 numbers, or 60*l.* a week on a circulation of 9,600 numbers, exclusive of stamps. These figures may enable those who understand these matters to judge. Before the stamp the price of the *Spectator* was a penny; after, two-

* I must also demur to its being called Addison's *Spectator*. Although he unquestionably contributed largely both to its matter and success, the journal appears to have been owned by Steele.—*Vide* No. 555.

pence. One halfpenny was to pay for the stamp, and the other was to compensate for the anticipated deficiency of circulation.

May I, without intruding too much on your valuable space, conclude with an amusing extract on this virtual gagging of the press, by Dean Swift, in his *Journal to Stella*, August 7th, 1712?—

"Do you know that all Grub Street is dead and gone last week? No more ghosts or murders now for love or money. I plied it close the last fortnight, and published at least seven papers of my own, besides some other people's; but now every single half-sheet pays a halfpenny to the Queen. The *Observer* is fallen; the *Medleys* are jumbled together with the *Flying Post*; the *Examiner* is deadly sick; the *Spectator* keeps up, and doubles its price: I know not how long it will hold. Have you seen the red stamp the papers are marked with? Methinks it is worth a halfpenny."

Most of your readers are probably aware the *Spectator* was recommenced with No. 556, on June 18th, 1714, and died December 20th of the same year, having completed 635 numbers. The so-called *Spectator* afterwards attempted was a piracy of that illustrious name, and very soon became defunct. MEDWEIG.

The following note relative to the "Unstamped Press" may not be altogether devoid of interest. During the early part of 1855, immediately prior to the repeal of the compulsory newspaper stamp duty, some parts of the country were inundated with "specimen" copies of unstamped penny papers, which their publishers contemplated issuing regularly so soon as the law would permit them to do so. Some, in compliance with both the spirit and the letter of the old law, were issued at intervals of more than twenty-six days each; but in one case, to my personal knowledge, an ingenious and enterprising embryo newspaper proprietor in the West of Scotland successfully evaded the law by making a slight change in the title of his paper every morning. Each copy in place of being numbered, was described as a "specimen," the slightest change in the title being deemed sufficient to make every successive issue a distinct publication from its predecessors. Whether this ingenious device would have stood the test had it been argued before a legal tribunal, I am unable to say; at all events immediately on the passing of the new act, this Protean journal abandoned all its *aliases*, resumed its original title and continued to flourish for some time as a daily morning newspaper. MR. RAYNER is in error when he states that the halfpenny stamp was remitted from 1747 to 1761. I have now before me a copy of the *York Courant* for Tuesday, January 23, 1749—50, which bears a distinct trace of the stamp, though a part of it has been torn away.

ALEXANDER PATERSON.

Barnsley, Yorks.

WALTER SCOTT and "CALLER HERRIN" (4th S. x. 249, 318, 354, 459.)—Many years ago, while

conversing with the late W. Tait, of Edinburgh, editor and proprietor of *Tait's Magazine*, some allusion was made to this air. I had said that it reminded me strongly of Mozart's Turkish Rondo, which indeed must have suggested it, and he then informed me that it was composed by the bandmaster of a regiment stationed at Edinburgh Castle. I see that it is now attributed to Nathaniel Gow, in the posthumous memoir signed J. M'G, which is prefixed to the collected edition of the dance music of Nathaniel and that of his father, Neil Gow. Nevertheless the name of the tune does not appear in the Index to that volume, although it is a general collection of airs, old and new, and by various composers. It is not probable that Nathaniel Gow, who was himself a music publisher, should have allowed everybody else to print his composition. I recollect it perfectly well so printed, while Gow was carrying on business—as, for instance, the arrangement by Philip Knapton, published by Goulding & D'Almaine. A distinction is evidently to be drawn between the composition of the tune and the arrangement of the words of the Baroness Nairn to the air. The claim of Nathaniel Gow must, to all appearance, be limited to the latter. Such a mistake is easily made.

WM. CHAPPELL.

THE STAMFORD MERCURY (4th S. x. 294, 357.)—On this subject MEDWEIG tries back upon an old scent. The *Certaine Newes* he quotes from Timperley is of course Butter's weekly sheet. How far this answers the condition of a "weekly newspaper" has long been a moot point. I am disposed to look favourably upon its claim, as it contained news (such as it was), and was for some time consecutively numbered. It is, I think, generally conceded that it was at least the "forerunner" of the weekly press.

The paper printed by Barker at Newcastle-upon-Tyne has no right whatever to be called "the first provincial newspaper." It was simply a report of military proceedings, printed from a travelling press attached to the King's army; it had no local affinities, and did not even pretend to give any general local news. It halted where the camp was pitched, and was rather a bulletin or an untrustworthy "circular," issued for the encouragement of the party, than a newspaper, under the widest and wildest construction of the word. Cromwell subsequently adopted the idea; but these fugitive sheets had no connexion with the localities from which they happened to be issued.

ALEXANDER ANDREWS.

Stoke Newington.

MR. ANDREWS is mistaken in supposing that this paper was published in yearly volumes: there were two half-yearly volumes. He only confirms the belief that this series of the *Stamford Mercury*

commenced in 1713, or, as it was called in the old style, 1712.

MEDWEIG refers to the press under the Stuarts. I only referred to its revival after the final revolution in 1688.

Drakard, in his *History of Stamford* (1822), also mentions 1712 as about the date when the publishers, Thomson & Baily, established it within the borough, but he mentions its previous publication without the borough limits. His statements are vague. It would be almost a miracle if Stamford had a weekly paper for ten years previously to any other provincial town in England. But I do not deny the fact to be so, I only ask proof of it. The date 1695 would be set down as its commencement if any one took volume 34 for 1729, and supposed erroneously that the volumes were only issued yearly.

The above local historian says that the Corporation of Stamford made the publishers free of the borough, on condition that they printed their official papers for some time gratuitously, a fact of which the truth and date may perhaps be ascertained.

Drakard also mentions that the earliest form of the *Mercury* was a small 4to., price three halfpence. That was the price and form of the paper in 1728.

E. C.

JOHN CLAYPOLE'S DESCENDANTS (4th S. x. 418.)—There occurs the following entry in the Walthamstow parish register:—"Dec. 11, 1674, was buried a child of Mr. Claypole's, son-in-law to Oliver Cromwell," &c. Lysons quotes this, adding, this child was not by Cromwell's daughter, but by Mr. Claypole's second wife, who was buried at Walthamstow, Oct. 10, 1692.

Here, at least, is one other child of Claypole, by his second wife.

WALTHEOF.

THE REAL AUTHOR OF "DE MORGAN'S PROBABILITIES" (4th S. x. 407.)—The heading, as above, of your correspondent Σ's note is apt to mislead. It is so worded as to convey the idea that De Morgan's works on *Probabilities* are wrongly attributable to him. Moreover, both Σ and the British Museum official are inexact in attributing any published treatise on Probability to the late Sir J. W. Lubbock alone, for the credit of it, rather over-estimated, really belongs as much to Mr. Bethune. Sir J. W. Lubbock himself—in quoting it in the *Assurance Magazine* for October, 1860—thus words his reference, "See Bethune and Lubbock on *Probability*, p. 9."

That De Morgan was the real author of the elaborate and justly esteemed treatises on *Probabilities* published in the *Encyclopædia Metropolitana* and in Lardner's *Cabinet Cyclopædia*, is an absolute and irrefutable certainty. Nor is there ground for believing that, except for the accidental

circumstance of a few copies of the tract on *Probability* having been bound with De Morgan's name lettered on the back, there would have been any doubt about the authorship of this far less important work by Lubbock and Bethune, which scarcely deserves the name of treatise. It consists of sixty-four pages, including ten pages of mortality tables and fourteen pages of historical matter. It would be difficult to show that there was ever any real want of knowledge, by those who cared to inquire, as to who were its authors, although their names did not appear appended to the tract as issued under the superintendence of the Society for the Diffusion of Useful Knowledge; and its separate issue in a paper cover was continued in 1843, when the same Society published the standard work by the late David Jones, then Actuary of the Universal Life Assurance Society, *On the Value of Annuities and Reversionary Payments* (about 1,200 pages, octavo). But the tract on *Probability* was sold, bound up with the impressions of Jones's work, dated 1844, for which a new title-page was printed, with the words "To which is appended a treatise on *Probability*, by Sir J. W. Lubbock, Bart., F.R.S., and J. E. Drinkwater Bethune, Esq., A.M." So that who were the authors has been long and widely known.

FREDK. HENDRIKS.

LANERCOST ABBEY (4th S. x. 328.)—I made a complete analysis (with an index and copious extracts) of the Chartulary of Lanercost from the Carlisle MS., which is printed in the *Transactions of the Royal Society of Literature*.

M. E. C. WALCOTT, B.D., F.S.A.

ORIENTATION (4th S. x. 413.)—The "Orientation" of churches "begins and ends" at the sun-rising, and whether MR. HACKWOOD had to build a church either in Honolulu or anywhere else, if he would build it after the ancient model, all he would have to do would be to get up with the sun, and then all his doubts would vanish "as the morning dew."

EDMUND TEW, M.A.

"TURE" OR "CHEWRE" (4th S. x. 413.)—This word would seem to be from A.S., *dure, dur, durre* (G. *Thür*, Gr. *θύρα*), a door, a gate; literally an opening, passage.

R. S. CHARNOCK.

Gray's Inn.

This word is used in the village from which I write in the sense mentioned by your correspondent as designating a narrow passage, but it is pronounced as a dissyllable, as though spelled "tuer." Doubtless its derivation is to be found in the Ger. *Thüre*, from *θύρα*.

W. D. MACRAY.

Ducklington, Oxon.

THE BROAD ARROW (4th S. x. 332.)—The origin and first use by Government of this mark for national property have been discussed in "N. & Q."

The points cannot be pronounced settled, but it seems the first use, for which B. C. inquires, was when Lord Sydney, afterwards Earl of Romney, was Master General of the Ordnance, 1693—1702, the barbed dart's head (*pheon* in heraldry) being that nobleman's crest or cognizance. W. T. M. Shinfeld Grove.

Benchmare would corrupt from Keltic *punc mawr*, great point. R. S. CHARNOCK.
Gray's Inn.

PINS (4th S. x. 408.)—The following rhymes are well known in Worcestershire :—

"See a pin and let it lie,
Sure to want before you die;
See a pin and let it lay,
Will have ill luck all the day."

I have frequently heard the following in Cornwall :

"To see a pin and let it lie,
You'll want a pin before you die."

WM. PENGELLY.

Torquay.

DURHAM CATHEDRAL (4th S. x. 411.)—Let MR. BOUCHIER refer to *Letters to and from the late Samuel Johnson, LL.D.*, by Hester Lynch Piozzi, 1788, vol. 1, page 106.

The following is the extract he requires, I should think.

"The next stage brought us to Durham, a place of which Mr. Thrale bad me take particular notice. The Bishop's palace has the appearance of an old feudal castle, built upon an eminence, and looking down upon the river, upon which was formerly thrown a drawbridge, as I suppose to be raised at night, lest the Scots should pass it.

The cathedral has a massyness and solidity such as I have seen in no other place; it rather awes than pleases, as it strikes with a kind of gigantick dignity, and aspires to no other praise than that of rocky solidity and indeterminate duration."

A. COCHRANE.

48, Hildrop Crescent.

THE SLOPING OF CHURCH FLOORS (4th S. x. 429.)—This is sometimes found in old churches. At Middleton Tyas Church, near Richmond in Yorkshire, the caps of the nave arcade on one side (Norman) drop successively eastward. In the opposite and later arcade they are level. Whether the floor now slopes or not I cannot say, for the church has been repewed and refloored. Old floors, I believe, rise as often from west to east as from east to west. That of the nave of St. Albans Abbey rises very considerably in the former direction.

The practical advantage of a rise from east to west in a nave floor is rather specious than real, except as it may affect the cost of erection.

J. T. MICKLETHWAITE, F.S.A.

SURNAMES (4th S. x. 431.)—MR. HACKWOOD asks whether the primary colours are ever met

with as surnames; Messrs. Red, Blue or Yellow? In Germany *Blau* is a common surname among the Jews, and *Blaauw* (Blue in Dutch) is the name of several Dutch families. *Roth* and *Rothe* (Red) are frequent names in Germany, and so are *Lerouge* and *Leroux* in France. The latter corresponds with our Redhead, which I find in the *Directory*, and Roussel is probably derived from the same meaning. *Gelb* or *Lejaune* as surnames, I have never met with. A. R.
Brookes's Club.

"Blue" is a Highland name occasionally met with. I had a patient of that name in Edinburgh. J. BATTY TUKE, M.D., F.R.C.P.

Cupar.

JOHN DE VATIGUERRO (4th S. ix. 445.)—Of this mediæval monkish prophet nothing certain is known, but that he was a monk, bearing "in religion" the name of Saint Cesarius. His book of prophecies was published as *Liber Mirabilis* in 1524, and has passed into all subsequent collections of French popular prophecies.

D. BLAIR.

Melbourne.

SUPERSTITIONS ABOUT BAPTISM (4th S. x. 413.)—When there are boys and girls to be baptized, the boys must come first, or the girls will have hair on their faces and the boys none. The mother must not leave the house till she goes to be churched. Before going out she must step upon a chair or steps, and then come down, as it is not lucky if you do not go up before you go down.

M. A. McC.

I have heard it seriously asserted that, if the female is baptized before the male, she will have a beard. This I believe is a Norfolk superstition.

F. W. M.

Egham Vicarage, Staines.

GOOD CONDUCT MEDALS FOR BRITISH SOLDIERS (4th S. x. 427.)—I beg to inform CRESCENT that the work he quotes, viz. *Military Collections and Remarks*, published by Major Donkin, 1777, is in the Library of the Royal United Service Institution, and the good conduct badges of the 5th Regiment of Foot (afterwards Fusiliers) are among the collection of medals preserved in the museum of the above Institution, which I shall be very happy to show him. SIBBALD D. SCOTT.

THE REV. RANN KENNEDY (4th S. x. 451.)—This gentleman, I apprehend, was a clergyman in Birmingham, whom I well remember. He died, I think, about 1840. He was the father of the illustrious band of Cambridge scholars, three of whom got nearly all the classical honours that could be got, and the fourth was only prevented by the ill-advised connexion between mathematical and classical honours, now done away with, which

also hindered two of the others obtaining the Chancellor's medal.

I think only two are living; the elder, the eminent and courteous Professor of Greek at Cambridge, Dr. Benjamin Kennedy; the other, one of H.M. Inspectors of Schools, Rev. Wm. Kennedy (Privy Council Office). Either of them would no doubt answer the question. LYTTELTON.

"FLORENCE" (4th S. x. 154, 300).—As *Finin* or *Fineen* was translated Florence by the English, I presume that in the English language it expressed the same thing or quality which *Finin* did in the Irish. The English version was probably derived from Flora, the goddess of flowers; it may also have meant white or fair. At the present time the Spaniards use the word *floréti* when speaking of anything very white or fine. The name in Irish is derived from Fionn, which means pale, white, fair, &c. The noun is Finne, whiteness, paleness. Originally it may have been used to distinguish men of the same family, but of different complexions, as Fionn or Fin McCarthy, white McCarthy; McCarthyreagh, grey McCarthy; or it may have been used to distinguish men of different stature or size, as McCarthy more, big McCarthy; McCarthyfionn or Fin McCarthy, little McCarthy. In the sixteenth and seventeenth centuries it was not used in either of these senses, it had become a permanent family name. As to the name Finin or Fineen, it is merely a diminutive of Fin or Fionn; perhaps it was the pet name. In any case, Florence was formerly a man's name; but in these days of woman's rights we cannot expect that the ladies will allow us to monopolize a pretty name. On some parts of the Continent they compromise the matter; the ladies rejoice under the names of Florentina and Florencia, and the sterner sex under those of Florentin, Florian, and Floris.

CUMEC O'LYNN.

EPPING HUNT (4th S. x. 373, 399, 460).—A fine stag is turned out *every Easter Monday*. I repeat that your correspondent might with little trouble have ascertained this fact from any of the aldermen, some of whom generally attend. D.

ANCIENT AND MODERN BLONDINS (4th S. x. 181).—Those interested in the subject of ancient Blondins may consult with advantage Cardan's *De Subtilitate*, libri xxi., 8vo. Lugduni, 1551. It contains some remarkable stories of high-rope exploits. Those who object to the Latin version may turn to a quaint old French translation, *Les Livres intitulés la Subtilité*, sm. 4to. Paris, 1556.

T. WESTWOOD.

Brussels.

POLITICAL BALLADS (4th S. x. 427).—I think the review spoken of in the verses quoted by Mr. CHATTOCK was the review held upon Salisbury

Plain in 1722. It was celebrated in "An Epistle to Dr. Edward Young, at Eastbury, in Dorsetshire, on the review at Sarum, 1722," by Christopher Pitt. Mr. Pitt's verses are very good, but are full of praises, extravagant and false. A pagan writing of one of the gods of the Greek Mythology would probably have used similar language. He seems to have received impressions from beholding the object of his idolatry which contemporary history—to speak with moderation—fails to justify. It showed some insensibility to such praises that Mr. Pitt should have died in possession only of the benefice of Pimperne. But Dr. Edward Young must, I think, have winced a little when he read what I now quote, and a great deal more of the same kind which I do not quote:—

"I saw him, Young, and to these ravish'd eyes
Ev'n now his godlike figure seems to rise;
Mild yet majestic was the monarch's mien,
Lovely tho' great, and awful tho' serene,
(More than a coin or picture can unfold
Too faint the colours and too base the gold)
At the best sight, transported and amaz'd
One universal shout the thousands rais'd,
And crowds on crowds grew loyal as they gaz'd."

D. P.

Stuart's Lodge, Malvern Wells.

THE GOLDEN FRONTAL AT MILAN (4th S. x. 432).—I beg to refer Mr. PIGGOT to Labarte's *Handbook of the Arts of the Middle Ages*, &c., London, 1855, wherein, at pages 210–11, he will find a concise notice of the "Palliotto" (as this monument, the Golden Frontal, is usually styled), and the name of the master goldsmith, there given as "Wolvinus." A foot-note at p. 211 (and this is immediately to the point of Mr. PIGGOT's inquiry) states that "M. Du Sommerard has given a fine coloured engraving of it in his *Album*, 10th Series, pl. xviii."

Some years ago I examined a number of detached plates from Du Sommerard, which I found for sale at Mr. Daniell's, Mortimer Street, Regent Street, and suggest to Mr. PIGGOT that he may very possibly find there the engraving mentioned above.

CRESCENT.

Wimbledon.

This is figured to a small scale front and back, and I think sides also, in D'Agincourt's work.

J. T. M.

WEDGWOOD (4th S. x. 432).—Without an examination of Mr. COULSON'S Wedgwood plate, it is difficult to give even an approximate date to his specimen, as, according to Mr. Chaffers, the business established by Josiah Wedgwood at Etruria is still carried on by his grandsons and great-grandsons, and the name Wedgwood continues, I know, to be stamped on their ware. It is, however, likely that the plate in question is an eighteenth century example. Josiah Wedgwood produced his fine cream-coloured ware in 1762,

and within a short time the manufacture of this ware (afterwards called Queen's ware) increased enormously; and about 1790 this particular invention was in the greatest state of perfection.

The above information is gathered out of *Marks and Monograms on Pottery and Porcelain*, by W. Chaffers, F.S.A., 1866.

There is now on exhibition at South Kensington a very fine deep dish and cover of Wedgwood's cream-coloured ware, with border of green and gold, and arms of an ecclesiastical dignity; date on label, "about 1780." CRESCENT.

Wimbledon.

THE O'HAGAN FAMILY (4th S. x. 432).—Your correspondent will find an ample history of the O'Hagan family, written by an erudite member of that family, in the current numbers of the *Limerick Reporter and Tipperary Vindicator* newspaper. The history in question is likely to contain all accessible information of the family, ancient and modern. MAURICE LENIHAN, M.R.I.A.

Limerick.

"I TOO IN ARCADIA" (4th S. x. 432).—There is a celebrated picture by Poussin of some Arcadian shepherds standing near a tomb, and reading with surprise the words upon it, "Et in Arcadia ego."

Mrs. Hemans has written a poem on the subject in her *Songs for Summer Hours*, translating the words into "I too, shepherds, in Arcadia dwell."

There is a notice of the picture in Lady Blessington's *Idler in Italy*. See also a curious passage in Amory's *Ladies of Great Britain*, vol. i. 24.

H. A. B.

"Auch ich ward in Arcadien geboren."

Schiller, *Gedichte*.

A. L.

DUPLICATES IN THE BRITISH MUSEUM (4th S. x. 332, 399).—I did not happen to see Mr. G. O. Trevelyan's letters in the *Times* concerning the duplicates in the British Museum Library. As I do not know how he might fence and guard his suggestion, it is not fair for me to find fault with it. The form which it takes in OWLER's note can have a very valid objection raised against it. The British Museum is the library of Great Britain—the place where, when other research has failed, we expect, with some confidence, to find the books of which we are in search. Now it has happened to me on two occasions, that I have gone all the way from my home in the northern part of Lindsey to London for the purpose of working up a subject, and have found, when I arrived in the Museum, that the book I wanted was engaged; that is, on the first occasion it was at the binder's, on the second it was being used by another reader. It so happened that on both these occasions there was a duplicate copy at hand (in the King's Library, I think), and I was saved from great inconvenience.

After I had had a long and expensive journey, I should have felt myself hardly used if the answer had been, "We used to have a duplicate copy of this book, sir, but it has been given to the free library at —."

There is another reason which I imagine would affect many of the so-called duplicates. All students of our literature know that in many books, old and new,—the first folio Shakspeare, the first edition of *Paradise Lost*, and Berington's *Memoirs of Panzani*, for example,—there are differences in the copies. It is surely needful that a specimen of each type of an edition should be found in the national library. Many books, too, in the British Museum contain important manuscript notes, which circumstance at once removes them altogether from the class of duplicates.

As a student who values the British Museum very highly, I should be deeply pained if there were any compulsory legislation on the point. I have, however, no objection to a "Permissive Bill." The authorities there may be trusted unreservedly. If there is an accumulation of useless duplicates in any portion of the library, it would certainly be a very good thing if they were distributed where they would be useful. But it would be a heavy misfortune for men of letters if a measure, the carrying out of which can only be conducted with safety by men who thoroughly understand the science of bibliography and the wants of the public, were taken out of the hands of capable persons and legislated for by a body like the British Parliament, the great majority of whose members are not among those who use the national book collection.

EDWARD PEACOCK.

Bottesford Manor, near Brigg.

TENNYSON'S "CHARGE OF THE SIX HUNDRED" (4th S. x. 338, 390).—The similarity of this to Drayton's *Agincourt* is very noticeable. Perhaps this was what Mr. Tennyson intended; for Drayton's ode is well known, a fact of which Mr. HOOPER does not appear to be aware. "Plagiarism" is a wrong word here, unless Longfellow's *Skeleton in Armour*, written before, and the clever *Ode to Tobacco*, by C. S. C., written since, be also plagiarisms. The effect of Scott's *Pibroch of Donuil*, though a different arrangement of the dactylic metre, is much the same. I wish Mr. HOOPER all success for his forthcoming edition of Drayton. Spenser's *Fairy Queen*, though seldom read, is often found on the drawing-room table. Why should not *The Polyolbion* attain a similar popularity? For in spite of its monotony and the tiresome sameness of its personifications, some part of it is interesting to every one.

J. H. I. OAKLEY.

Melton Mowbray.

JOHN BLAKISTON (4th S. x. 329, 398).—MR. PEACOCK does not give the real reason why the

widow of Blakiston the regicide received a donation. He gives us the reasons which the managers of the House of Commons at the period chose to assign for it,—two very different things, if not the exact reverse of each other. E. C.

"MAN PROPOSES," &c. (4th S. ix. *passim*; x. 95, 323, 401).—J. P. has given us the oldest reading of this proverb; but I think I subjoin the newest. A worthy old woman, who was in great trouble, recently said to a friend of mine—"Ah! well, well, sir, it can't be helped. *Man appoints and God disappoints*, as the saying is."

FRANK R. FOWKE.

"ORIEL" (4th S. v. 577; x. 256, 360, 413).—I request to be permitted to make a few observations on the reply of DR. CHANCE (p. 413) to the theory which I had propounded from Mr. Bryant, of the etymology and meaning of this word; and in so doing will venture to assert generally that it has always been understood to denote some portion or ornament of a building, and not an area or open space before one.

"In her oryall there she was
Closyd well with royal gas.

In uno magno oriolo pulchro et competesto—
Oriol—perche, allée, galerie, corridor, *oriolum*.
RORQUEFORT."

For myself, let me only say that I am sure no one who reads my observations (p. 256) will accuse me of the gross blunder apparently imputed to me by DR. CHANCE, that of deriving the old French word *oriol* from the barbarous Latin word *oriolum*, the derivative, and coined to represent some other word, we do not yet certainly know what. With regard to area, its regular and proper diminutive is *areola*, both being of the first declension, while *oriolum* is of the second. In both cases the *ola* and *olum* seem simply marks of a diminutive; and if, in addition to the change of declension, DR. CHANCE substitutes an *e* for an *i* and a for *o*, he will find, upon reviewing his troops, that *r* is the only friendly letter remaining to him.

W. (1).

W. (1) does not seem to be aware that the poetic and beautiful word *oriel* is Irish, with the meaning of "temple," or "hermitage." It was written *Aherla*, and also *Eregal* and *Errigle*, in Ireland and Scotland, where it may be discovered built here and there into the local terminology of those countries. It is found in all Celtica. Its first syllable held the term *Erc* or *kirk*; and the last is the Irish *cel*, the *el* of the Hebrew Bethel, and the *cell* of our own language.

"Ariel" is in the Hebrew dictionary, with the meaning of "sanctuary." It was a name for the temple of Jerusalem—"the city where David dwelt." It is also found in the word "Escorial," a building named from the old "kirk," which they

say once occupied that site. I only touch a few points of its very curious and venerable biography. And yet I cannot refrain from adding that it was an old word for the sanctuary called Stonehenge, a site named *Coral* in the days of the ancient Britons. W. D.

New York.

DE BURGH FAMILY (4th S. x. 258, 418).—Richard, Earl of Ulster, surnamed the Red, is stated by genealogists to have married Margaret, daughter of John Baron Lanvile, an assertion which I can neither affirm nor deny from documentary evidence. His son John, who died before his father, in 1313, married the famous Elizabeth de Clare, youngest of the three daughters, and eventual coheirs of Gilbert the Red, Earl of Gloucester, and Joan of Acre, daughter of Edward I. Elizabeth was born in 1296 (*Inq. Post Mort. Gilberti Com' Glouc'* [her brother], 8 E. II., 68); married to John de Burgh at Waltham, September 30, 1308 (*Harl. MS.* 545, fol. 40); she re-married, secondly, March 31, 1316, Theobald de Verdon (*Rot. Parl.*, 9 E. II., vol. 1); thirdly, Roger d'Amorie, in 1317. She died November 4, 1360, and was buried in the Minors' Church, Aldgate. Many writers confuse her with her granddaughter and namesake, by saying that the younger Elizabeth was the wife of Roger d'Amorie before her marriage with Lionel, Duke of Clarence. Roger d'Amorie died in 1322, ten years before the Duchess of Clarence was born.

Elizabeth (the grandmother) had four children by her three marriages—William de Burgh, Earl of Ulster, who died *circa* April, 1333; Isabel de Verdon, Lady Ferrers of Groby; Elizabeth d'Amorie, Lady Bardolf; and Eleanor d'Amorie, who married John de Raleigh. The dates of her daughters' deaths are not known; but Isabel was living in 1345, and Elizabeth in 1340.

HERMENTRUDE.

ANTS (4th S. x. 272, 358).—If these "intrusive gentry" have determined to invade a house, and feast on its good things, I don't believe there is any remedy but to trace them home, and utterly destroy their nests. I remember my father's house being thus invaded. I have seen a larder-floor black over with them in the morning, and have not forgotten the smell of them when a large pan of boiling water was poured on them, to be repeated morning after morning. I have seen a kitchen-shelf whereon a jar of preserves, partly used, had been temporarily placed, and a track an inch wide on the wall, from the floor to the shelf, black with them going and returning. After sulphur and many other things had been tried, search was made to find whence they came. They were found marching in myriads to and from the house-door by the side of the wall. Many expedients were tried to stop them on their way. Tar was put

down; thousands sacrificed themselves for the public good, and others walked over their bodies; larger patches of tar were put in their way; they went round it, and nothing could stop them. They were then traced to their nests, more than a hundred yards off, in a part of the garden, which had to be partially destroyed to get quit of them. As I am writing I may mention that, being lately in Sweden, I saw many ant-hills, and a Swedish friend laid his hand on them for a few seconds, and said his hand had got a perfume from them. Though these ants are a different species from my old acquaintance, I did not venture to follow his example; he said also, I think, that they made excellent vinegar from these ant-hills—perhaps he might say they could make it.

Craven.

ELLCE.

MARRIAGE OF PRIESTS (4th S. x. 351, 419).—On the death of Wladislas VII., King of Poland, in 1648, without issue, his brother, John Casimir, succeeded to the kingdom—the Prince who entered the Society of Jesus in 1643, and obtained the Cardinal's hat in 1647 from Innocent X. The Pope permitted the King to marry his brother's widow, Mary de Gonzague. King John died on the 15th December, 1672.

DAVID BUSHE.

Kensington.

SCOTTISH TERRITORIAL BARONIES (4th S. x. 329, 397, 439).—ESPEDARE talks of the "titular" and the "territorial." I should like to know the distinction between a territorial nobleman of a long and may be impoverished line of descent, the origin of whose race is lost in the mist of time, and your *parvenu* patent noble, with his two or three century coronet? Why, most really ancient families come through illustrious long lines of great princes, who, whatever their rank of Baron or Earl, did in their day make kings and peoples tremble, and do you tell me that when "a rascally race of shopmen," a trader's son or grandson, leaps into the *Peerage*, that the descendant of many "territorial" lords (and I should like to know what sort of an animal is the "lord" that is not territorial—I suppose he is the "intellectual" lord!) is to rank second fiddle to him? Looking at the trumpery "creations" of the last two hundred years, the less that is said of the "nobility" of the British *Peerage* the better.

I write to invite the opinion of your readers. It may not be a matter of great importance, but as now-a-days we are settling every thing, it may well claim as much the attention of the most learned as of the most philosophical and unprejudiced, whose judgment neither political nor any other interest should warp—at least in the pages of "N. & Q."

Bowden, Cheshlre.

RD. SMYTHE.

"MAS" (4th S. x. 295, 342, 397).—MR. SKEAT says "Lammas is certainly the A.S. *hlæf-mæsse*, or

loaf-mass, a festival of first-fruits on 1st of August." This etymology requires to believe that Anglo-Saxon farming was so good that wheat could be ripe, cut, thrashed, winnowed, ground, and baked by August 1st all over England; a fact so very improbable that it throws more than doubt over the etymology which MR. SKEAT pronounces to be certain. Much more probable is, I think, the following, which I read in the *Church Times* some years ago:—"August 1 is the Feast *S. Petri ad Vincula*. It would therefore be called *S. P. ad Vinculamas*. Such a long name as this would naturally be abbreviated into *Vinculamas*, *Vinculamas*, the latter two syllables only remaining."

E. L. BLENKINSOPP.

There is an interesting letter on this question in *Letters of Rev. J. J. Tayler*, just published, vol. ii. 5, in which Mr. Tayler, writing to Henry Crabb Robinson, goes at great length into the subject. He believes "that two words of quite different origin, but accidentally of nearly the same sound—one Latin, the other Teutonic, 'Missa' and 'Messe,' may have fastened themselves independently and through a different suggestion on the same ecclesiastical idea."

H. A. B.

"STUDDY" (4th S. x. 452).—This word is merely another form of *stithic* or *stithy*, an anvil; *duddie* means *rugged*; and *rairie* means a *bodice* or jacket, though also used for a night-dress. All three words, *studdy*, *duddie*, and *rairie*, may be found in Jamieson's *Scottish Dictionary*, and it is remarkable that so obvious a source of information should not have been consulted.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Rise of Great Families. Other Essays and Stories.
By Sir Bernard Burke, Ulster King of Arms. (Longmans.)

In a volume of nearly four hundred pages, "Ulster" has again made his welcome appearance before a public always pleased to see him, and always grateful for the instruction and entertainment they are sure to derive from him. We have already recorded that, in this book, Sir Bernard has settled the much vexed question of the birthday of the Duke of Wellington, namely, April 29, 1769, at 24, Upper Merrion Street, Dublin. Besides treating of the rise of great families, Sir Bernard has a world of gossiping stories and anecdotes told in subsequent chapters. These include the romantic narrative of Pamela (Lady Edward Fitzgerald), incidents of Vice-regal Court life, the "perplexities of precedence," and indeed many others. Sir Bernard, in the chapter on "Ladies of the Order of the Garter," gallantly proposes that all ladies of Knights should be authorized to wear armlets, indicative of the order to which their husbands belong. As every lady is of the same rank as her husband, we hope this chivalrous and sensible proposition of the Ulster King will be carried into effect. We should have a new class of bracelets that could not be worn by mere wealthy Dame Nobodies.

Etruscan Inscriptions, Analyzed, Translated, and Commented upon. By Alex. Earl of Crawford and Balcarras, Lord Lyndsay, &c. (Murray.)

It is not possible, in our limited space, to do justice to a book so remarkable as this. We must be satisfied with stating its object, namely, to show that the language employed in Etruscan inscriptions is an ancient form of German. Hitherto, the parent tongue has been found, by various searchers, in the Greek, the Phœnician, the Canaanite, the Libyan, the Armenian, the Basque, and the Celtic languages. Dr. Donaldson and other scholars have had a suspicion that the Etruscan was to be looked for in the Teutonic. The Earl of Crawford may find learned men, like himself, who may not agree with all his conclusions, but no one will be slow to confess that Lord Crawford has worked out his theory with fairness, earnestness, and with great appearance of deserved success. We may add that the book, in its dedication to a lady who takes interest in the subject, in its course, and in its picturesque conclusion, is written with the fervour of a young man, the gallantry of a gentleman, and the ability of a scholar.

Robin Tremayne: a Tale of the Marian Persecutions. By Emily Sarah Holt. (London, Shaw.)

THE authoress has most pleasantly narrated, in a popular form, the events of three hundred years since connected with our history, and for this purpose has drawn on the British Museum and State Paper Office for her authorities. The Appendix to the volume consists of historical notes of some of the persons concerned, and concludes with a name not unfamiliar to the readers of "N. & Q.," that of Edward Underhill, the "Hot Gospeller."

Patterns for Turning: comprising Elliptical and other Figures Cut on the Lathe, without the use of any Ornamental Chuck. By H. W. Elphinstone. With Seventy Illustrations. (Murray.)

THERE used to be a saying, "show me a fiddler, and I'll show you a fool." But every rule has its exception. The noble father of Galileo was a good musician, and Galileo himself knew the fiddle as familiarly as he did mathematics. Even in these latter days, when we hear that a gentleman has a lathe, it is implied that he has no capacity for otherwise employing his time. Turning, however, is no fool's occupation. Mr. Elphinstone's brilliant quarto shows that it is at once an art and a science. It is not of modern date, if it be true, as some ancient writers have stated, that metal vases took their forms of beauty at the lathe. Turning is undoubtedly a branch of sculpture. Mr. Elphinstone has left nothing unsaid by which he can help the beginner or enlighten the more accomplished artist.

The Literature of Tim Bobbin. By J. P. Briscoe. (Simpkin & Marshall.)

THIS useful pamphlet contains a chronologically arranged list of the various editions of the writings of the Lancashire poet and painter known as Tim Bobbin. There is a woodcut portrait taken from that of 1772, and the catalogue begins with A.D. 1746, the "View of the Lancashire Dialect," comprising the famous dialogue between Tummus and Mary, whose lineage is defined in the title, in these words, "a dialogue between Tummus o'Williams, o'Margit o'Roalphs, and Mary o'Dicks, o'Tummy o'Peggy's."

Polybiblion: Revue Bibliographique Universelle. Novembre. (Paris, Aux Bureaux de la Revue.)

IN the November number of the above periodical there is a notice of M. Charles Vatel's *Charlotte de Corday et les Girondins*. The work is in three thick volumes, of which the first is the Preface, and the third the Appendix! The book seems to consist chiefly of documents which are useful material towards a complete history of

the heroine. Among the documents is one which adds something new concerning St. Just, namely, that in 1786 he was in penal confinement for theft!—"établiant d'une manière péremptoire la détention disciplinaire subie par St. Just, en 1786, pour vol."

Brief Sketches of the Parishes of Booterstown and Donnybrook, in the County of Dublin. By the Rev. Beaver H. Blacker, M.A. 3rd Part. (Dublin, G. Herbert.)

THIS part contains some of the appendices to the whole work, which has already been commended in "N. & Q." Among the marriages quoted from a paper of the year 1763, is that of "Bartholomew Moss, surgeon, to Miss Whittingham, a very agreeable young lady, with a large fortune."

THE Magazines are returning to the old but interesting subject of the future decline or greatness of England. In *Fraser*, an article headed "Empire or No Empire," insists on a confederate empire of England and her colonies, as the only means to a glorious end; England becoming then "the acknowledged head of a Greater Britain." The last article, however, is likely to excite the interest of the reader in at least an equal degree, namely, "Behind the Scenes at the Commune," by Citizen Cluseret, the Communist General. Dull and turgid, as it is, it speaks out. The writer seems to think that there was only one man in the Commune who was either clever or honest. He lays the crime of the slaughter of the Archbishop and other clerical hostages to the intrigues of M. Thiers, in order to bring disgrace upon the Commune! The Citizen's method of establishing future happiness and prosperity is thus indicated. Taking the upper and middle classes as the enemies of happiness and prosperity, as Citizen Cluseret understands the matter, he says, "What is a bourgeois without a penny? Nothing! What is a nobleman without a penny? Still a nobleman! The first therefore should be ruined; the second destroyed. Robespierre understood his mission and accomplished it."

Macmillan, which is always tuneful with some snatch or another of pleasant song, gives us, in "Heidelberg" (by Walter Herries Pollock), a lay which, in its terseness and fulness, reminds us of Heyne. What it is about is seen in the last verse:—

"Untired still the Neckar flows
In the soft summer weather,
But last year's leaves and last year's vows
Have flown away together."

Tinsleys is principally made up of novels and novelllettes. In one of them a rare lady is rarely portrayed. "To the most superficial critic it was apparent that she made no attempt to disguise her age. She looked sixty at the first glance, and close acquaintanceship never proved her older."

Temple Bar is in its best mood, though there is an opening sentence, in the article entitled "Marryat," which is enough to sour the minds of all the Kings of Arms that ever existed:—"When it is remembered what the condition was of nine-tenths of the vagabonds and adventurers who landed in England under the banner of Duke William, we are the more surprised that any person should be proud of being descended from them."

The *Cornhill* is quite equal to its reputation. We take from it the following sample of American customs:—"Girls and young men walk out in the country or the streets of a town, not merely in groups, but in couples all alone, without asking any permission or attracting any notice....I knew a young gentleman of Providence, R. I., who for a year or more strolled out, for two hours on one afternoon in every week, with one young lady whose company pleased him, and nobody censured either of them." The above were not engaged couples.

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Notices to Correspondents.

F. C. T.—Undoubtedly the last year of the 19th century will be the year 1900. The next year, 1901, will be, as the 1 (one) indicates, the first year of the 20th century.

J. E. T.—It follows the law of a noun of multitude; but we should prefer, "Eight and seven are fifteen."

M. D.—"Cf." = Lat. confer = compare.

F. R.—"Trafalgar," as pronounced in the song, is the English form. "Trafalgar," as in Byron's

"There's no more to be said for Trafalgar,"

is more like the Spanish accentuation. It may be pronounced either way. Dryden, in Cleomenes, took greater liberty in making the penultimate long when his verse required a long syllable.

J. S. UDAL.—"The Dorsetshire proverbs" are English proverbs.

H. L.—"The Jews acquired the right to possess land in England in 1723.

W. H. S.—"We should not imagine that any daily paper was published at Cuckfield, Sussex, in 1795. At that date, the Sussex Advertiser was exactly half a century old.

H. DE S. may find what he seeks by applying at the office of Bell's Weekly Messenger.

I. O. P.—"We only remember the chair in which Charles II. disjunct at the Castle of Tillietudlem, and that only belongs to romance.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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Notes on Books, &c.

Notes.

CAROLS.

Carol singing, some fifty years since, came in regularly with Christmastide, many itinerant singers going about with a variety of carols and tunes—whereas now a stray drawler of "God rest you merry gen-tle-men," is nearly all we hear. In former days you might have gone to Catnach, in Monmouth Court, as I have done, and he would strike off for you some favourite carols that were kept constantly set; he made a fortune by these and broad-side ballads. In the West of England, especially Cornwall, there were manuscript collections in many parishes handed down from one generation to another, some of them very ancient. Scawen, in his *Dissertation on the Cornish Tongue* (about 1650), says the Cornish had Carols at Christmas. Carols or sacred hymns were introduced probably in the very early times of Christianity, and there is one in existence of the fourth century. The oldest printed collections in England are, I believe, those of Wynkyn de Worde, 1521, and of Kele soon after: there were several in the seventeenth century; but in the early part of the present century these were only known as literary curiosities. A collection of Christmas Carols, with an introduction, was published in 1833, and of late years there

have been several of various quality and merit. The editors or compilers occasionally included and borrowed several of the carols and observations in previous collections, and in order to save time and space, thought it unnecessary to make any acknowledgment; a practice, though convenient, yet not altogether to be approved of.

Having, in the course of many years, collected, a large number of Carols (nearly 1,000),—different ones, of all sorts and shapes,—it was natural, in looking over them, to observe that several refer to legends contained in the early mysteries, and that those in some of the earliest carols are carried on.

The holly was a very early emblem of Christmas, and one of our oldest carols (fifteenth century) contains the victory of the Holly over the Ivy, which may be considered as the worldly emblem. It begins,—

"Holy stond in the hall fayre to behold,
Ivy stond without the dore she ys fol sore a cold."

Several subsequent carols refer to the holly, and there is one by that elegant poet, Mr. R. S. Hawker, of Morwinstow, Cornwall, whose ballads and *Quest of the San Graal* ought to be generally known, and as generally admired. He calls it *The Ballad of Aunt Mary*. It thus mentions the holly:—

"Now of all the trees by the King's highway,
Which do you love the best?
O! the one that is green upon Christmas Day,
The bush with the bleeding breast.
Now the holly with her drops of blood for me,
For that is our dear Aunt Mary's tree."

Aunt Mary is the Virgin Mary,—the term Aunt being one of endearment among the Cornish.

There is a curious story in a carol for St. Stephen's Day (also fifteenth century), where Stephen brings in the boar's head in Herod's hall, and announces the birth of a child in Bethlehem, when Herod says,—

"That is al so soth Steuyff, al so soth, j wys,
As this capon crowe shal that lyth her in myn dych,
That word was not so sone seyð, that word in that halles,
That capon crowe Christus natus est a mong the lordes alle."

Stephen then, by a strange anachronism, is sent out of the hall to be stoned. This is preserved in a popular modern carol, *The Carnal and the Crane*, where the wise men announce the birth, when,—

"If this be true king Herod said,
As thou tellest unto me,
The roasted cock that lies in the dish,
Shall crow full fences three."

This the cock accordingly does.

This carol also contains the legend of the husband-man whom the Holy Family see on their flight to Egypt, sowing his corn, when Jesus says,—

"Go fetch thy ox and wain,
And carry home thy corn again,
Which thou this day hast sown."

He is then told, if any one inquires after them,

to say that they passed while he was sowing his seed. He is soon after interrogated by Herod's soldiers, who, on receiving his answer, turn back, thinking it useless to proceed, as three-quarters of a year must have passed since the seed was sown. In the early French mystery of *Le Jeu des Trois Roys* there is a very similar account.

The legend of the Three Kings is a fruitful subject in carol literature as well as in the old mysteries, but the descriptions are too numerous and varied to find room here. *Le Jeu des Trois Roys* above referred to, contains a very long account of them. Mr. Hawker mentions an old Armenian myth, where the wise men of the East are said to be the three sons of Noah, who were raised from the dead to do homage for all mankind in the cave at Bethlehem, whereas he sings,—

"Pale Japhet bends the knee with gold,
Bright Shem sweet incense brings,
And Ham the myrrh his fingers hold,
Lo! the three orient kings!"

What is popularly called the *Cherry Tree Carol*, has several versions, and the story may be found in the apocryphal gospel of Pseudo-Matthew, and in some of the old mysteries. Joseph and Mary walk through an orchard where there are cherry trees, of which she wishes to have some of the fruit, Joseph however somewhat churlishly declines to pluck for her, when the unborn babe says,—

"Bow down the tallest tree,
For my mother to have some.
Then bowed down the highest tree
Unto His mother's hand;
Then she cried, See, Joseph,
I have cherries at command."

There is a Dutch carol on the same subject, where the tree is a date, and in Pseudo-Matthew a palm tree bows down. In "N. & Q." (4th S. iii. 275), a correspondent, N., says that the *identical* palm tree was then or a year before, still living. In this and many other carols, Joseph is mentioned as an aged man.

Another curious and popular carol is that commencing,—

"I saw three ships come sailing by,
On Christmas Day in the morning,"

and the passengers on board them are stated to be "Our Saviour Christ and his ladye," or, in another, "Joseph and his fair lady." There is a Dutch carol having some similarity, though the ship here is but one, and—

"Mary holds the rudder,
The angel steers it on."

Ritson, in his *Introduction to Scotch Songs*, mentions an old one, where—

"There comes a ship far sailing then,
St. Michel was the stieres-man;
St. John sat in the horn;
Our Lord harped, our Lady sang,
And all the bells of heaven they rang,
On Christ's sonday at morn."

In some carols, the slaughter of Herod's son in the massacre of the Innocents is mentioned, as it is in the Chester mysteries.

Space will not allow the mention of other old legends in the carols; they can only be referred to cursorily, as the refusal of the children to play with our Saviour, in *The Carol of the Holy Well*. *The Humble Offerings of the Shepherds*, also mentioned in the old mysteries; in a French carol one of them gives his—

" — panier d'œufs
Cette poule et ce beau fromage;
Les œufs marquées sont frais pondus."

The difficulty of Joseph and Mary in obtaining lodgings is frequently and sometimes quaintly referred to. Many carols belong strictly to Easter, and contain many curious legends, applicable only to that season. I will now, as a reader of your valuable miscellany from the commencement, conclude with the best wishes of the holy season.

WM. SANDYS.

A CHRISTMAS CAROL.

As a supplement to the above article we subjoin a carol by Wither, which illustrates the manners and spirit of his time. It will be seen that the ivy, here, is inside the house.

"So now is come our joyfullest feast,
Let every man be jolly;
Each room with ivy leaves is drest,
And every post with holly.
Tho' some churls at our mirth repine,
Round your foreheads garlands twine,
Drown sorrow in a cup of wine,
And let us all be merry.

Now all our neighbors' chimneys smoke,
And Christmas logs are burning;
Their ovens they with baked meats choke,
And all their spits are turning.
Without the door let sorrow lie,
And if for cold it hap to die,
We'll bury it in a Christmas pye,
And ever more be merry.

Now every lad is wondrous trim,
And no man minds his labour;
Our lasses have provided them
A bagpipe and a tabor.
Young men and maids, and girls and boys,
Give life to one another's joys,
And you anon shall by their noise
Perceive that they are merry.

Rank misers now do sparing shun;
Their hall of musick soundeth,
And dogs thence with whole shoulders run,
So all things there aboundeth.
The country folk themselves advance,
For crowdy-muttons come out of France,
And Jack shall pipe and Jill shall dance,
And all the town be merry.

Ned Swash hath fetched his bands from pawn,
And all his best apparel;
Brisk Nell hath bought a ruff of lawn
With dropping of the barrel.

And those that hardly all the year
Had bread to eat or rags to wear,
Will have both clothes and dainty fare,
And all the day be merry.

Now poor men to the Justices
With capons make their arrants,
And if they hap to fail of these
They plague them with their warrants.
But now they feed them with good cheer,
And what they want they take in beer,
For Christmas comes but once a year,
And then they shall be merry.

Good farmers in the country nurse
The poor that else were undone;
Some landlords spend their money worse
On lust and pride in London.
There the roysters they do play,
Drab and dice their lands away,
Which may be ours another day,
And therefore let 's be merry.

The client now his suit forbears,
The prisoner's heart is eased,
The debtor drinks away his cares,
And for the time is pleased.
Tho' others' purses be more fat,
Why should we pine or grieve at that?
Hang sorrow, care will kill a cat,—
And therefore let 's be merry.

Hark how the wags abroad do call
Each other forth to rambling;
Anon you'll see them in the hall,
For nuts and apples scrambling.
Hark how the roofs with laughter sound!
Anon they'll think the house goes round,
For they the cellar's depth have found,
And then they will be merry.

The wenches with their wassel bowls
About the streets are singing;
The boys are come to catch the owls,
The wild mare in is bringing.
Our kitchen boy hath broke his box,
And, to the dealing of the oxe,
Our honest neighbors come by flocks,
And here they will be merry.

Now kings and queens poor sheep-coats have,
And mate with every body;
The honest men now play the nave,
And wise men play at Noddy.
Some youths will now a mumming go,
Some others play at Rowland-hoe,
And twenty other gameboys moe,
Because they will be merry.

Then, wherefore, in these merry days,
Should we, I pray, be duller?
No! let us sing some roundelays,
To make our mirth the fuller.
And whilst thus inspired we sing,
Let all the streets with echoes ring,
Woods, and hills, and everything,
Bear witness we are merry."

The above was the English fashion in the days of the Stuarts. What the custom is, at the present time, in the North of Ireland, is thus narrated by a correspondent in Belfast:—

THE CHRISTMAS RHYMERS IN THE NORTH OF IRELAND.

During the first half of the month of December, and occasionally almost up to Christmas, but never after, parties of eight or ten lads, of from twelve to sixteen or eighteen years of age, and belonging to the labouring or tradesman class, go about after dark performing "the Christmas rhymes" in whatever houses they may be admitted to in the suburbs of Belfast and in some of the surrounding villages. My experience does not extend further. These lads dress themselves for the occasion, by putting white shirts over their clothes, and wear tall caps of white paper pointed at top, and with the front flat, something like the conventional bishop's mitre, with scraps of gilt and coloured paper pasted on for ornament. They are also provided with swords of hoop iron.

The police are not supposed to favour the rhymers, and the wayfarer who, passing along a dark road, suddenly encounters one of these ghost-like parties moving furtively along, if not acquainted with the institution, would fancy that he had wandered into the region of enchantment, or that the days of Whiteboyism had returned.

I have used the word "institution," and the Rhymers may be so regarded in this neighbourhood; they are sometimes a little boisterous, and their coming is regarded with some terror by old ladies or timid maid-servants; but in houses where materfamilias does not, for the nonce, object to a sudden inroad of half a dozen pairs of hob-nailed boots into her nice hall, the children look on with great delight at the performance, although perhaps baby may scream at the blackened faces of Beelzebub and Devil Doubt.

After receiving a small present of money, the Christmas Rhymers move on to the next house.

The following are the Rhymes which, of course, have to be committed to memory by the different performers. I might say that the situation becomes very thrilling, when the Turk falls flat on his back, transfixed by St. George's sword. Devil Doubt sweeps vigorously with a small besom while saying his part. The words are printed in little books, which are sold at a halfpenny each:—

"CHRISTMAS RHYMES.

LEADER. Room, room, brave gallant boys, come give us room to rhyme, we are come to show our activity at the Christmas time. Active young, and active age, the like was never acted on a stage; and if you don't believe what I say, enter in St. George and clear the way.

ST. GEORGE. Here come I, St. George, from England have I sprung, one of those noble deeds of valour to begin; seven long years in a close cave have I been kept, and out of that into a prison leapt; and out of that into a rock of stone, where I made many a sad and grievous moan. Many a giant I did subdue, I ran the fiery dragon through and through; I freed fair Sabra from the stake, what more could mortal man then undertake? I fought them all courageously, and still have gained the victory; and will always fight for Liberty. Here I draw my

bloody weapon—show me the man that dare me stand, I'll cut him down with my courageous hand.

A TURK. I am the man that dare you challenge, whose courage is great, and with my sword I made Dukes and Earls to quake.

ST. G. Who are you but a poor silly lad?

TURK. I am a Turkey champion, from Turkey land I came, to fight you, Great George, by name. I'll cut you and slash you, and then send you to Turkey, to make mince pies baked in an oven, and after I have done, I'll fight ever a champion in Christendom.

[The Turk falls wounded.]

ST. G. A doctor! a doctor! ten pounds for a doctor! is there never a doctor to be found, can cure this man of his deep and mortal wound?

DOC. I am a doctor, pure and good, and with my sword I'll staunch his blood; if you have a mind this man's life to save, full fifty guineas I must have.

ST. G. What can you cure, doctor?

DOC. I can cure the plague within, the plague without, the palsy and the gout; moreover than that if you bring me an old woman of threescore and ten, and the knuckle bone of her toe be broke I can fit it on again. And if you don't believe what I say, enter in St. Patrick and clear the way.

ST. P. Here come I, St. Patrick, in shining armour bright, a famous champion and a worthy knight. What was St. George but St. Patrick's boy, who fed his horse on oats and hay, and afterwards he ran away?

ST. G. 'I say by George you lie, sir,' 'pull out your sword and try, sir,' 'pull out your purse and pay sir,' 'I'll run my sword through your body and make you run away, sir; so enter in Oliver Cromwell and clear the way.'

OL. CROM. Here come I, Oliver Cromwell, as you may suppose, I conquered many nations with my copper nose. I made my foes for to tremble and my enemies for to quake, and beat my opposers till I made their hearts to ache; and if you don't believe what I say, enter in Beelzebub, and clear the way.

BEEL. Here come I, Beelzebub, and over my shoulder I carry my club, and in my hand a dripping pan; I think myself a jolly old man; and if you don't believe what I say, enter in Devil Doubt and clear the way.

DEVIL DOUBT. Here come I, little Devil Doubt, if you don't give me money I'll sweep you all out; money I want, and money I crave, if you don't give me money I'll sweep you all to your grave.

LEADER. Gentlemen and ladies, since our sport is ended, our box must now be recommended; our box would speak if it had a tongue, nine or ten shillings would do it no wrong. All silver and no brass.

Song by them all.

Your cellar doors are locked,
And we're all like to choke,
And it's all for the drink
That we sing, boys, sing."

W. H. PATTERSON.

Belfast.

From Ireland we may fittingly turn to Scotland, and let another correspondent tell how a minister is supposed to have offended the fairies.—

MAC LACHLAN'S CAIRN.

A WEST HIGHLAND TRADITION.

I am indebted to the courtesy of a friendly correspondent for a copy of the following unpublished West Highland tradition, which he permits me to

forward to "N. & Q." It was told to him by a Highland woman, near to Loch-gilp-head, Argyllshire, who had received it from another woman in the parish of Craignish. CUTHBERT BEDE.

"The little heap of stones that is on the wayside below the farm of Talachrie, where the old Kintraw road joins the new, is connected with a certain curious tradition. There lived, at no very distant date, a minister of the name Mac Lachlan; a man of considerable talent, and a good preacher, who was much looked up to and respected, both in his own parish of Craignish, and also in the surrounding districts. There lived, at the same time, a certain shepherd, who had charge of large flocks of sheep that grazed on the hills of Corlach and Kintraw, and he lived in a small cottage at Currachan on the shore of Loch Craignish. It happened, one day, that he was prevented, by illness, or some other cause, from going up the hills to tend his flocks, so he sent his wife in his stead, bidding her not to be out late, as the days were then shortening, and it began to be dark about five o'clock. She promised to be back before dark, and went off to the hills. Darkness came on, and she had not returned; so the shepherd set out to seek for her. He had not gone far up Ballach Mor, when he found the body of his wife stretched upon the grass. She was quite dead, though no marks of violence were discovered on the body, nor were there any signs by which the cause of death could be ascertained. The body was carried home, and was buried in Kilvary churchyard.

"About a week after the funeral, when the shepherd came in from the hills in the evening, he was assured by his children that their mother had been with them all the day, and that she had been combing their hair; and also, that, before going away, she had charged them to inform their father, when he came home, of her return; and to tell him that it was not her body that he had found upon the hill, but something* resembling her which had been put there by the fairies, who had carried her away with them. At first, the shepherd thought that his children were talking nonsense; but as they persisted in repeating their story, he grew troubled, and went across the loch to seek counsel from the minister. 'Such beliefs,' said the minister, 'are contrary to Scripture, and, therefore, are wrong.' Thereupon, the shepherd returned home.

"A few days after this, the minister himself was found lying dead, his pony also lying dead beside him, by the wayside, at the spot where the two roads now meet; and where the heap of stones, piled upon the spot where he was found, has been called, from that day to this, 'Mac Lachlan's Cairn.' Could the minister have offended the fairies?" J. A. C.

Although Scotland furnishes legends, the spirit of which renders them good for telling at Christmas-tide, Christmas, of course, is not to be looked for in Scotland. Kings have tried to make an institution of it, but in vain.

James VI. of Scotland wished Christmas to be as joyously kept where he was so designated, as it was jollily observed in the land where he was "James I. of England." The Scottish Presbyterians, however, looked on the observance as rank Popery. In obedience to a royal order, the Edinburgh Court of Session ceased business from Dec.

* The Gaelic word was *sibhreach*, which might be translated "changeling."

24 to Jan. 8. There had not been such a vacation since the Reformation. Zealous ministers hoped God's wrath would fall on the man who had so ill-advised the King. In Edinburgh, there was such rejoicing and such rest from labour, that the same ministers protested and called it "an evil example to the rest of the country."

A few years later (1618) the ministers prevailed. The two kirks opened in Edinburgh for Christmas service were all but deserted. In the Little Kirk, there were "a few mean people" and dogs playing, for "the rarity" of the congregation. The ministers who preached and approved of Christmas sermons, denounced woes unutterable on the many who kept their shops open; but empty kirks and crowded marts continued to show the popular contempt for the Christmas feast.

In 1662, Charles II. was more successful than his father or grandfather in establishing a Christmas observance in Scotland. It was effected by a sort of compromise. On Christmas Day, 1662, the Bishop of Edinburgh preached in St. Giles's, or the Easter Kirk. Noble and simple crowded the church, but trading was not denounced. It was only at the end of the sermon, "command was given by tuck of drum, that the remnant of the day should be spent as a holiday, that no work nor labour should be used, and no mercat nor trade on the streets, and that no merchant booth should be opened, under pain of 20*l.* in case of failyr." See Chambers's *Domestic Annals of Scotland*, vol. ii.

And next, we pass from home to a popular Christmas story that has either travelled a long way from us, or has come to us from distant lands. In any case, it is—

AN OLD FRIEND WITH A NEW CHRISTMAS FACE.

At merry Christmas time nothing happy and harmless comes amiss which may add a smile, let alone a good laugh, to the festivity of one's friends. On the strength of this idea, I venture to offer the following article, which at another season might perhaps have appeared inconvenient. I am led to do this by seeing among the radiant promises for Christmas entertainment the advertisement of a new edition of our old familiar friend *Jack and the Beanstalk*. It is by no means my intention to trouble you just now with any speculations concerning the origin of this wonderful story, or to dispute its derivation from the golden sources of solar influence. I have far too much respect for the opinions of those learned gentlemen to whom Mythology is so much indebted for the clearance of so many of its baser elements and the opening up of new vistas in the regions of sweetness and light. My object is to present, in its own amusing form, the modern Greek version of the nursery tale, in which, the central idea being preserved,

consequences new, at least in this combination, to many of your readers, will be found. The story was told to me in a place where I little expected to hear it. It was in the Negropont, while seated with some English friends in an Aloni, or threshing-floor, drinking in the delicious evening air which floated up to us from the bay of Volo. The narrator had been bred up, if not born in Greece, and assured me that the accompanying version was rendered almost word for word from the modern Greek story, which was familiar to every inhabitant of the island.

HERMIT OF N.

MODERN GREEK VERSION OF THE STORY OF JACK AND THE BEANSTALK.

The Little Tyána Kaki.

There was once an old man who had but one bean plant in the world to feed all his children with. Now this bean grew very tall, till at last it reached almost to heaven; and the old man used to climb up and gather leaves and fling them down to his children to eat below. One day he got up to the very top of the tree, and while there he heard Winter and Summer disputing together in the air, which was the best. Says Winter, "I am the best." Says Summer, "No, I am the best." At last they spied out the old man in his bean-plant, and agreed to submit their quarrel to him. The old man answered, much confounded, "Why, really, Winter and Summer are both so good, it is very difficult to decide between them. Winter brings us rain and softens the ground, and we are able to sow; and Summer comes and brings us heat, and ripens the corn." The rival powers were much pleased with the wise answer, and in return they gave the old man a little earthen pot (*tyána kaki*), which they told him would bring him everything he wanted, only he was to be sure not to tell any one the secret pertaining to it.

The old man, highly pleased, came down from his beanstalk, and told the little pot to bring him some dinner. Immediately the table was covered with a sumptuous banquet, and the whole family sat down to dinner, wondering very much whence it came. The next day the same dinner was brought in by the little *tyána kaki*. His wife now tormented him to tell her how he managed to get such good dinners, and at last, after coaxing and threatening by turns, the old man could resist no longer, and told her the secret. A few days after their son happened to see a beautiful young princess who lived near, and immediately fell desperately in love with her. He went home and said to his mother, "Go to the king, and ask the king to give me the princess to wife." The mother thought the wish very reasonable, but the father laughed, and remonstrated in vain.

Away went the mother, and presented herself before the king, and made her son's request known. "What means this?" said the king. "Who is this beggar, that has the hardihood to ask for my daughter?" The mother, however, again urged her request. "Well, then," said the monarch, "I will give her if by to-morrow morning you have a palace far finer than the one she inhabits now, erected opposite our royal residence."

Away went the mother, and taking the little *tyána kaki*, she ordered it to bring the palace. The next morning the king looked out of his window, and saw the palace, radiant with gold and silver, standing opposite his own. He no longer refused his daughter, and the young lady was affianced that same evening to the son of the old man.

A great banquet ensued, to which the old man and his

wife were invited. Here the king and his servants managed to make the old man drunk, and having got from him the secret, took the little tyāna kaki out of his bosom, and put another little pot in its place. The old man went home utterly unconscious of his loss; but the next day, when he called for his dinner, no little pot stirred, and he found out the trick that had been played him. In despair he went off to the king, and entreated him to return him his pot; but the king was inexorable. There was but one way left, and getting up into his beanstalk, he began throwing down the leaves again. There were but two or three, and he mounted up to the top, searching in vain for more. While there he again heard the voices of Winter and Summer, quarrelling over their rights. He called to them, and entreated, for the love of Heaven, that they would get him back his little pot. But they answered, "Did we not tell you to tell no one your secret? You deserve this for your folly."

"But for the sake of my children," resumed the old man, "pity me."

"Well, then," they replied, "take this stick and rope, and whomsoever you command they will catch and beat."

The old man quickly descended, and walked off to the palace, where he found the whole royal family assembled. He immediately ordered his rope to tie them all up, and then the stick to beat them well. Away went the stick and the rope, and performed their duty so well that in a very little while they all cried out for mercy. The little tyāna kaki was recovered; the young man espoused the lovely princess, and the old man lived in peace and plenty with his wife till the end of his days.

As Christmas would hardly be Christmas without a ghost story, we furnish the following illustration under the heading of

HAUNTED HOUSES.

About the year 1840, when the subject of the haunted house at Willington Dene (not Wallsend), was a topic of conversation in Newcastle-upon-Tyne, I was introduced to a young lady at the house of a mutual friend, who related to me a ghost story, which she herself had witnessed. I will give, as near as I can, her own relation:—

"A short time ago I went with a friend to pay a visit to a family in the neighbourhood of Lancaster; we were very cordially received at Bair Hall by the hostess, who assigned to our use a spacious bed-room, with old-fashioned furniture, and we noticed particularly an old press. My companion and myself retired early to bed and enjoyed a good night's rest. I happened to awake at about 5 o'clock, it being a bright summer's morning—broad daylight, and, to my great surprise, saw distinctly, within a few feet of the old fashioned bed, an old gentleman, seated in an arm chair, earnestly gazing at me with a pleasant expression of countenance. I was not alarmed but surprised, as I had locked the door when we went to bed, and, considering it a mental delusion, I closed my eyes for a moment and looked again: in the interval, the old gentleman had moved his chair, and placed its back against the chamber door; he was seated in it as before, and gazed at me with rather an amused expression. I turned round to look at my companion; she was fast asleep; I immediately awoke her, and requested her to look across the room at the door. She could see nothing, neither could I; the old gentleman had gone! When I told her what I had seen, she got out of bed in haste:

we both quitted the room in great alarm, and went to the bed-room of our hostess, who admitted us, and there remained until it was time to dress. The lady asked us if we had opened the old press wardrobe; it appeared we had. 'Oh (said she) it is only James Bair, my uncle (or great-uncle); he does not like any one but myself to examine his ancient clothes, or interfere with his press. He frequently joins me in the house and some of the other members of the family also, but they don't like him; with me he often converses.' I found that if any of the rooms or closets were locked at night, they were found open in the morning, and our hostess thought nothing of it."

The relator was a well-informed young lady, and firmly believed what she stated; she had not previously heard any story relating to the hall in question. The whole story may, however, have been a case of self-delusion. I never could learn if there really was an old hall of this name, or anything like it, in the neighbourhood of Lancaster; of course, many of our subscribers might know *if such a place is or ever was in existence*. I should feel obliged by this information, as I strongly suspect the young lady of being a monomaniac, as if her statement was correct, her hostess could easily have inquired of her defunct relative the cause of his visits. She also related another incident, which occurred to her father, who was a surgeon. It appeared he was called out suddenly to a patient at a distance, who had been taken with a severe illness, and was kept until very late at night. On his return home, which was either at Lancaster or the neighbourhood, he found he must pass a certain road which was said to be haunted, or go two miles round. He determined upon the former course, but when he arrived at the particular spot, his horse stopped, and could not be induced to advance; at length the surgeon dismounted, took the horse by the head to lead it, but it still refused to move a step. He then pronounced aloud, "In the name of God, allow me to pass; I have been on an errand of mercy." He then led the horse quietly for a few yards, mounted, and pursued his journey.

The same superstition prevails in Scotland. Many years ago I took a ride with a gentleman, a native of the place. When we came to a certain part of the road, he remarked, "We must be back before it is late in the evening, or we cannot pass this road." I observed, "Why?" "You see that post, near the hedge; a man was murdered there a short time ago, and the popular belief is, that no horse will pass after a certain time of night; be it as it may, we will not try it." A few words as to the house of Willington Dene. The steam flour mill, with the house, was in the occupation then of Messrs. Proctor & Unthank; the house was separated from the mill by a space of a few feet, so that no tricks could be played from the mill. The partners alternately lived in the house. A relation of mine asked one of those gentlemen if there was any truth as to the current rumours. He

remarked, "Well, we don't like to speak of it; my partner certainly cannot live comfortably in the house, from some unexplained cause, but as to myself and family, we are never disturbed." The house was afterwards unoccupied, and a valiant young gentleman undertook to solve the mystery. Accompanied by a large dog and a pistol, he kept watch. It ended in his discomfiture, and he published a marvellous report in a small pamphlet, which may yet be met with. Sceptics think he took a little potation with him as well, that he fell asleep and had a disturbed dream, when he imagined that he saw a female figure, of melancholy countenance, who passed him, pointing her fore-finger downwards; that his savage dog was palsied with fear, and that he himself fainted. If I recollect rightly, the hero, his dog, with the pistol lying beside them, were found sound asleep the following morning early. So much for the legend of the haunted house.

J. P. B.

LEGENDS FOR CHRISTMAS.

There was published some years ago, in a French periodical, entitled *L'Université Catholique*, a course of lectures by M. Douhaire, upon *The History of Christian Poetry*, and in touching upon the Apocryphal period he mentions some curious legends, from which I extract a few that will, I hope, be read with interest at this particular season of the year:—

"I. LEGEND OF OUR LORD AS A CHILD IN EGYPT.

"In every place through which the Holy Family passed on their arrival in Egypt, all the idols of the false gods of Egypt tumbled down before them, and a great number of persons came and adored the Holy Family. Other Egyptians reprimanded their fellow-countrymen for so acting, asking them why they should prostrate themselves before individuals who were in novise their superiors? To which reproach the pious Egyptians thus answered—'Our gods have fallen down before them, and why should not we do the same?'"

"II. THE 'PENITENT' AND THE 'IMPENITENT' THIEF.

"One day (it was about the close of the travels of the Holy Family in Egypt) they met with a band of robbers. These robbers had for their leaders Titus and Dumachus, who were two celebrated brigands in that country. Titus wished to let the Holy Family pass unmolested, not doing them any injury, nor taking anything from them; but his confederate was opposed to their so acting. Titus unloosed his girdle, and, for the purpose of influencing that avaricious leader, gave him thirty drachmas that were contained in it. At the sight of this devotion on the part of the good thief, Mary exclaimed, 'The Lord will pardon you your sins, and place you on His right hand.' Our Lord added, 'In thirty years they shall be both beside me—one on my right and the other on my left; but Titus shall precede me on the way to heaven.'"

"III. INFANT SPORTS OF OUR LORD.

"One day he was playing with other children of his own age, and was, like them, making little birds of moist clay. The struggle between the children was to see which could make his birds the best, and render them most like to life. 'As to me,' said Our Lord, 'I am going to bid the birds I have made to walk.' His playmates said to

him, 'Art thou the Son of God?' But He, without answering them, commanded His birds to move, and they instantly flew away. He then commanded them to return, and they flew back to Him. And He made several sparrows, which obeyed every word He said to them—hopping, stopping, flying, perching, and coming to eat and drink out of His hand."

"IV. COPTIC LEGENDS.

"We have scarcely anything concerning the life of Our Lord during His infancy; but they, the Copts,' says M. Thévénat (*Voyage de M. Thévénat*, liv. ii. c. 75), 'mention many minute circumstances; for they say that every day an angel descended from paradise to bear Him nourishment, and that He passed His time in making little birds of clay, blowing upon them, and tossing them into the air, when they flew away. They also say that on the day of the Last Supper there was placed on the table a cock roasted, and when Judas went out to betray Our Lord, He commanded the cock to rise and follow Judas; and the cock did so, and then came back and told Our Lord that Judas had sold Him; and for so doing the cock will enter into paradise.'"

"V. TWO LEGENDS CONCERNING 'THE WANDERING JEW.'

"I was at my own door,' he said (in a recital we now produce in its integrity, in order that nothing may be lost of the popular form and colouring of the original legend), 'and I saw people running and repeating the cry, "They are going to crucify Him." I took my child up in my arms that it might see him. At that moment I noticed Him upon whom had been laid, a heavy cross, under the weight of which He was stumbling. He stopped before my door, wishing to rest Himself a little. But I, taking this as a great affront, said these very sharp and angry words—"Away, away, away with you! I do not wish a wicked man like you should repose there." At first He looked at me with a sad air, and then replied to me—"I am going to my repose, but as for you, you shall walk, walk, walk as long as the earth remains, aye, even to the Day of Judgment. Away, then, with you, until you see Me seated at the right hand of My Father to judge the Twelve Tribes of Israel who now crucify Me.'"

"The Motterberg, which lies below the Matterhorn, is a very high glacier of the Valais, from whence the Visp derives its source. According to the saying of the country, there was formerly a very considerable city in this place. 'The Wandering Jew,' upon one occasion passing through the city, said—"When I pass here a second time, where there are now houses and streets there will be nothing but trees and stones; and when I pass the third time there will be nothing but snow and ice." And now there is nothing to be seen but ice and snow."

"VI. NESTORIAN (HERETIC) LEGENDS.

"It is from the Nestorians we learn that the room in which the Last Supper took place was in the house of Nicodemus; that the stone which was rolled to the mouth of the Sepulchre was a part of the rock of Horeb which had been struck by Moses in the desert; and that the names of the five guards over the tomb were Issachar, Gad, Matthias, Barnabas, and Simeon."

The authorities for these several legends are specified in the *Université Catholique*, vol. v. p. 278; vol. viii. pp. 93, 97, 99; vol. ix. pp. 355, 357.

WM. B. MAC CABB.

Scart House, near Waterford.

CHRISTMAS IN THE SEVENTH CENTURY.—In the year 692, the 79th Canon of the Council of Constantinople prohibited the giving of cakes at Christmas. These gifts were made in honour of the Virgin having given birth to a Son; but as it was an extraordinary and ineffable birth, the Council held that there was no pretext to celebrate it like a natural confinement. J. O.

HEATHEN HOLLY.—When Dean Stanley last preached in the Catacombs, he mentioned that the decoration of churches with holly was a religious observance which came from the times of the heathens, who suspended green boughs and holly about their houses, that the fairies and spirits of the woods might find shelter under them.

H. N.

CITY AND COURT.—A glance into Mr. Thoms's pleasant edition of Stowe will show how the city magnates went in procession to Kennington Palace, and wished merry Christmas to the Black Prince's son, Richard. The magnates seem to have been in some sort masqueraders. They went on horseback, by torchlight, did a bit of pantomime instead of making long speeches, and played at dice with the royal personages in such a respectful manner, that the citizens allowed themselves to throw the lesser number at every fling of the dice. Stowe also notices that, when Richard II. held the Christmas feasts in the Great Hall of Westminster, such numbers came that every day there were slain twenty-six or twenty-eight oxen and three hundred sheep, besides fowls without number.

D. O.

CHRISTMAS UNDER "LANCASTER."—Mr. H. T. Riley's scholar-like book on *London* supplies the following Proclamation at Christmas against mummings, plays, interludes, and visors; and "that a lantern shall be kept burning before each house. 6 *Henry V.*, 1418, *Letter Book*, I. fol. cccxiii. (old English)."

"The Mair and Aldermen chargen on the Kynges behalf, and this Cite, that no manere persone, of what astate, degre, or condicioun that euere be, during this holy tyme of Cristemes be so hardy in eny wyse to walk by nyght in eny manere mommyng, pleyes, interludes, or eny other disgynges with eny feynyd berdis, peyntid visors, diffourmyd or colourid visages in eny wyse, up payne of enprisonement of her bodyes, and macyng fyne affir the discrecioun of the Mair and Aldremen; outake that it be lefel to eche persone for to be honestly mery as he can, with in his owne hous, dwellyng. And more ouere the charge on the Kynges byhalf, and the Cite, that eche honest persone dwellyng in eny hys strete or lane of this Citee, hang out of her hous eche nyght during this solempne Feste, a lanterne with a candell ther in to brenne as long as hit may endure vp payne to pay IVd. to the Chaumbre at eche tyme that hit faillith."

R. A.

CHRISTMAS GROWING UNRULY.—From the same book this illustration is taken. Regulation made

that the Serjeants and other Officers of the Mayor, Sheriffs or City shall not beg for Christmas gifts.—"7 *Henry V.*, A.D. 1419, *Letter Book*, I. fol. cccxxiii. (Latin)."

"Forasmuch as it is not becoming or agreeable to propriety that those who are in the service of reverend men, and from them or through them have the advantage of sufficient food and raiment, as also of reward or remuneration in a competent degree, should, after a perverse custom, be begging ought of people, like paupers; and seeing that in times past, every year at the Feast of our Lord's Nativity (25th December), according to a certain custom which has grown to be an abuse, the vadlets of the Mayor, the Sheriffs, and the Chamber of the said city,—persons who have food, raiment, and appropriate advantages resulting from their office,—under colour of asking for an oblation, have begged many sums of money of brewers, bakers, cooks, and other victuallers; and in some instances have more than once threatened wrongfully to do them an injury if they should refuse to give them something; and have frequently made promises to others, that in return for a present, they would pass over their unlawful doings in mute silence, to the great dishonour of their masters, and to the common loss of all the city:—therefore on Wednesday, the last day of April, the seventh year, &c., by William Sevenoak, the Mayor, and the Aldermen of London, it was ordered and established that no vadlet, or other serjeant of the Mayor, Sheriffs, or city, should in future beg or require of any person of any rank, degree, or condition whatsoever, any monies, under colour of an oblation, or in any other way, on pain of losing his office."

R. A.

CHRISTMAS UNDER TUDOR.—1528, Dec. 25, Du Bellay writes to Montmorency: "The whole Court has retired to Greenwich, where open house is kept, both by the King and Queen, as it used to be in former years." N.

CHRISTMAS MASQUE.—Tusser (1523-80), in the *Farmer's Daily Dict.*, recommends him to sit down

"At Christmas play, and make good cheer,
For Christmas comes but once a year,"

—"As if I could come more than once a year," as *Christmas* said, in Ben Jonson's *Masque of Christmas*, presented before King James and his Court, 1616, the year in which Shakspeare died. That *Christmas* piece is as dreary as if the poet still lay under the oppression of the national loss. One joke in it shows the "seasonable" liberty taken with James. The masque began when the Court was seated. *Christmas* then commenced a prosaic prologue, which concluded with an affectation of having only then seen the Sovereign, who was present. "Bones o' bread, the King!" exclaims *Christmas*, who then orders the singing and dancing to begin. N. A.

CHRISTMAS IN THE NAVY, 1625.—Discipline seems to have been altogether disregarded on board three ships at least—the "Happy Entrance," in the Downs, and the "Nonsuch" and "Garland." The Commissioners of the Navy informed Buck-

ingham that, "for those Christmas holidays, the Captains, Masters, Boatswains, Gunners, and Carpenters were not aboard their ships, nor gave any attendance to the service, leaving the ships a prey to any who might have assaulted them. The Commissioners sent down clothes for the sailors, and there were no officers to take charge of them, and the prest men ran away as fast as the Commissioners sent them down. If they" (the holiday-keeping captains and crews) "had beaten up and down, they might have prevented the loss of two English ships taken by the Dunkirkers off Yarmouth." Such was Christmas afloat two centuries and a half ago.

LILLIPUT BY DEAL.

CHRISTMAS AS A SURNAME.—The chapel and hospital of St. Mary Roncesvalles were erected on the ground where Northumberland House now stands, in the reign of Richard III. Long after the dissolution of the Monasteries, the land was the property of Howard, Earl of Northumberland (*temp.* Queen Elizabeth). Early in the reign of James I. that nobleman erected a mansion on the site, from the designs, it is said, of Bernard Jansen and Gerard Christmas.

MAC LUD.

MR. CHRISTMAS.—There was a Mr. Christmas, who was Master Carver of Charles the First's works in the Navy. He was a man of great privileges. During the Christmas holidays (1636-7), wanting a subordinate or two, and happening to meet, at Somerset House, a carver named James, employed by the Queen on works in her Majesty's rooms at Greenwich, Mr. Christmas arrested James and his man, and had them both shut up in the Marshalsea. Inigo Jones certified that the two men were employed on special work he had undertaken for the King, but the Admiralty authorities ruled that the men were pressed for the King's service in the Navy before Inigo Jones had employed them; and they committed the carver and his man,—"lest, by their example, all others in the same profession, leave the work on the Great Ship." D. J.

CHRISTMAS REVELRY IN EXCESS.—The Commissioners for Causes Ecclesiastical kept strict watch on some of the Christmas revellers of 1637. They had before them one Saunders, from Lincolnshire, for carrying revelry too far. Saunders and others, at Blatherwick, had appointed a Lord of Misrule over their festivities. This was lawful. But they had resolved that he should have a lady or Christmas wife; and there would have been no harm in that, had the matter not been carried too far. They, however, brought in, as bride, one Elizabeth Pitto, daughter of the hog-herd of the town. Saunders received her, disguised as a parson, wearing a shirt or smock for a surplice. He then married the Lord of Misrule to the hog-herd's daughter, reading the whole of the Marriage Ser-

vice from the Book of Common Prayer. All the after ceremonies and customs then in use were observed, and the affair was carried to its utmost extent. The parties had time to repent at leisure in prison.

OVER LINCOLN.

A PROVERBIAL ILLUSTRATION.—"He stinks of Muskadel, like an English Christmas."—*Fletcher, The Pilgrim.*

UNDER THE WREKIN.

CHARLES AND JAMES IN PARIS.—"25 Dec., 1652," says Evelyn, "the King and Duke received the Sacrament first by themselves, the Lords Byron and Wilmot holding the long towel all along the altar." In 1654 Evelyn writes:—"No churches or public assembly. I was fain to pass the devotions of that blessed day with my family at home."

E. W.

ROYAL CHRISTMAS PRESENTS.—"This day (Feb. 23, 1663) I was told that my Lady Castlemaine hath all the King's Christmas presents, made him by the peers, given to her, which is a most abominable thing." See Pepys, who has a still choicer Christmas bit:—"25 Dec., 1667.—Being a fine, light, moonshine morning, home round the city, and stopped and dropped money at five or six places, which I was the willing to do, it being Christmas-day, and so home, and there find my wife in bed, and Jane and the maid making pyes. So I to bed."

N. E.

ALMANACK HISTORY.—In *The Protestant Almanack* for 1668, being "the 109th year of our deliverance from Popery by Queen Elizabeth," there is a sample of a lack of charity which was, perhaps, excusable in that year, but which would not be felt by any sane man among us now. It is to this effect:—

"Upon Christmas Day a fair is kept in the Vatican, where all Catholick soldiers may furnish themselves with consecrated swords, very keen and sharp, to cut the Protestants' throats, and they thereby shall do God good service."

"Item. Consecrated Roses, which are a present for a Prince, but he must pay well for them."

"It. Agnus Deis, which have many virtues, or else the Pope is a juggler."

"Come along, countrymen! What is't you lack? What is't you buy! One packing penny for a poor Pope!"

ANTE DIL.

CHRISTMAS A HUNDRED YEARS AGO.—Writing to Lady Ossory, Dec. 30, 1772, Walpole says:—

"Garrick has brought out what he calls a *Christmas Tale*, adorned with the most beautiful scenes, next to those in the Opera at Paradise, designed by Louthembourg. They have much ado to save the piece from being sent to the Devil. It is believed to be Garrick's own, and a new proof that it is possible to be the best actor and worst author in the world, as Shakspeare was just the contrary."

Garrick was severely censured for producing spectacular pieces, like *Cymon* and *Iphigenia*, and

the *Christmas Tale* (founded on Favart's *Fée Urgelle*, with Dibdin's music). He was assailed as a perverter of good taste, tempting, with gorgeous nonsense, a public that had applauded *Elfrida* and *Caractacus*, and who were more eager to listen to Garrick and Barry than to stare at processions, glittering scenery, and painted women. Thus, the dramatic Christmas of a hundred years ago, with Shakspeare now and then, and the *Christmas Tale* nightly, was not unlike what London is now witnessing, namely, melo-drama, or pantomime and ballet, in the larger theatres, while the legitimate drama's patrons are stuffed into a little theatre to listen to Shakspeare, and to see neither a Garrick nor a Barry.

POMANDER.

LAST CENTURY CHRISTMAS IN THE COUNTRY.—In the last century, when the London season began in November and ended with George the III.'s birthday, the 4th June, the "quality" used to leave town for the Christmas holidays. Of these the celebrated Mrs. Montagu writes in 1774:—

"When our macaronic beaux and coterie dames go into the country to pass the Christmas holidays, I have no great opinion of the festivity and joy of the party. Mirth belongs to youth and innocence. When the world was young and innocent its laugh was hearty and its mirth sincere, and its festivals were gay. Old Father Christmas must now be content to gambol in the nursery; but such is the force of custom, that many persons go at this dreary season to their dreary mansions to keep their Christmas, who will not laugh till they return to London."

FID.

DORSETSHIRE CHRISTMAS CUSTOM.—There was a custom very generally observed in some parts of Dorsetshire, and which may even now be practised. A few days before Christmas the women, children, and old men in a parish would visit by turns the houses of their wealthier neighbours, and in return for, and in recognition of Christmas greetings, and their general demand of "Please give me something to keep up a Christmas," would receive substantial pieces, or "hunks" of bread and cheese, bread and meat, or small sums of money. The old and infirm of either sex were generally represented by their children or grandchildren, those only being refused the dole who did not belong to the parish.

Junior Athenæum Club.

CHRISTMAS DAY OF THE FUTURE.—

"This being Leap Year, my wife—poor wretch!—kisses me under the mistletoe, and presents me with a Christmas-box of *bonbons* made with her own hands. Then we go to eat our turkey, stuffed with humming-birds, at her father's family mansion near to Crystallford-on-Thames; a longish drive for our young zebras, but the india-rubber asphalt makes a smooth and easy road. What strong nerves, and what long ears too, must our ancestors have had to have borne the noise and jolting of the hard rough granite roadways of a hundred years ago!"—*Punch*.

THE BABES IN THE WOOD.—I send you a version of this ballad differing from the older and

more generally known one, but it certainly equals it in pathos, and is better suited to the capacities of children. I write the words from a recollection of sixty years' duration, but I believe that I give them correctly. Allow me to add that I shall feel obliged by any one who will refer me to the printed musical notes, for I never had them myself:—

"My dear, you must know

That a long time ago

There were two little children, whose names I don't know.

Poor babes in the wood!

Sweet babes in the wood!

Oh, the sad fate of the babes in the wood.

They were stolen away

On a fine summer's day,

And left in a wood, as I've heard the folks say.

Poor babes in the wood, &c., &c.

And when it grew night,

How sad was their plight;

The sun it had set, and the moon gave no light.

Poor babes in the wood, &c., &c.

They sobb'd, and they sigh'd,

And bitterly cried,

Then, poor little things, they lay down and died.

Poor babes in the wood, &c., &c.

A robin so red,

When he saw them lie dead,

Brought strawberry leaves and over them spread.

Poor babes in the wood, &c., &c.

And all the day long,

The green branches among,

He'd prettily whistle, and this was his song—

Poor babes in the wood, &c., &c."

M. D.

LITERARY LIBEL.—The following extract from the *Universal Magazine* of March 1794, describes a trial very similar in many particulars to the libel case lately decided in the Court of Common Pleas, and which is a subject of conversation this Christmas time:—

"February 28. This day came on to be tried in the court of common pleas, an action for damages, of considerable importance to authors and reviewers. The plaintiff, Mr. Swinton, published in the year 1792 a work entitled *Travels into Norway, Denmark, and Russia, in the years 1788, 1789, 1790, and 1791*. This work was reviewed in the month of July, 1792, in the *Critical Review*. The plaintiff alleged that in the review of the book, it was insinuated that he was one of those writers of travels 'who are scarcely ever out of their closets'; the work in other respects was roughly handled, and he conceiving that he had been injured both in his character and in the sale of the book, brought the present action against Messrs. Robinsons, booksellers, who are the venders of the *Critical Review*.

The chief justice explained to the jury that this was a case very different from common libel cases; in his opinion it was a case of criticism, which if not left fair and open, the greatest injury would accrue to literature. The plaintiff had made out no case of loss or damage whatever; and as to its being insinuated that he had composed this work in his closet, the public might perhaps be as desirous to read the book as if he had actually travelled. They might be desirous to know how

well a man can write fiction. His lordship instanced two books, with which he presumed the jury were well acquainted, and had been often delighted—*Gulliver's Travels* and *Robinson Crusoe*. He did not conceive that the plaintiff had proved any loss from the review, which, however, the jury might read and consider, and if they were convinced that he had been injured, they would no doubt afford a compensation.

The jury, without going out of court, gave a verdict for the defendants."

Walham Green.

SANDALIUM.

FOLK-LORE.

FOLK-LORE OF THE TEA-TABLE.—Table folk-lore is always worth noting, and is especially so at this season, I therefore send to "N. & Q." a few items which have come under my own notice. The lore is of the cottage tea-table, and is from Derbyshire. When tea is made or "mashed," the lid of the teapot is raised or removed. When the pot is filled, should the lid be forgotten and not put in its place, it is a sign that some one will unexpectedly drop in "to tea."

If single persons happen to have two spoons in their cup, it is a sign that they will figure prominently at a wedding before the year is out.

If you put cream in your tea before the sugar, it will "cross your love."

When toast is made it is usual to prepare three or four slices of bread, and then cut them all at once into "fours." If this is done by a young unmarried woman, and the slices are not cut clean through to the plate, so that each square of the undermost slice is detached from its fellows, it is "a sure and true token" that the toast-maker will not be married, however closely preparations may have been made for that event, until a whole year at least is gone from the time when she made the unlucky toast. Of course, it is customary to take notice if the last slice is cut cleanly, and the maiden is "railed at" or "congratulated," as the case may be.

If a tea-stalk floats in the cup, it is called "a beau." Unmarried ladies, when this happens, should stir their tea round briskly, and then plant the spoon uprightly in the middle of the cup, holding it quite still with the fingers. If the "beau" in its gyrations is attracted to the spoon, and clings to it, the "beau" will be certain to come that evening. If the sides of the cup attract, the "beau" will not come. I may observe that it depends upon the state of the atmosphere whether the tea-stalk is attracted to the middle or the sides of the cup.

It is a sign of fair weather if the cluster of small air bubbles, which usually arise after the sugar has been put in, collect themselves and remain in the centre of the cup. The contrary, when they straggle to the sides—it will certainly rain in a few hours.

THOS. RATCLIFFE.

CHRISTENING SUIT.—In a recently published work, (*A Lady of the Last Century*), Mrs. Montagu, the lady in question, sending Christmas and New Year congratulations to her sister-in-law, Mrs. W. Robinson, refers to the future married happiness of her niece (Mrs. W. R.'s daughter), Mrs. Montagu thus alludes to the origin of her brother William Robinson's happiness in his wife:—

"My brother William was a favourite of my mother's, and she certainly made his whole christening suit of that part of her linen which is supposed to derive matrimonial blessings on the son. For what mother's darling my neice (*sic*) is reserved, I do not know, but I hope one who will deserve her."

PHIL. D.

TURNING A MATTRESS.—A friend of mine died a few Christmases ago. His cook told me she was not surprised, as his man had turned his mattress the day before. If it had been his feather-bed, indeed, it would not have mattered!

H. H. F.

HALLOW E'EN AT OSWESTRY.—I think E. R. must be alluding to the ancient custom called *Souling*, practised generally in former years, and perhaps, too, at the present time, in the counties of Lancaster, Salop, and Chester. The singers used to come round chanting some such ditty or carol as he mentions at my native place, Congleton, in Cheshire, some thirty years since, and used generally to get either money, fruit, or beer from the occupiers of houses. But to the best of my recollection they used to come not on the eve of All Saints' Day (Oct. 31), but on that of All Souls (Nov. 1), and hence the *unde derivatur* of the word *souling*. Further illustrative information on the point may be found in "N. & Q." 1st S. 4, 381 and 506; and in 3rd S. xii. 479.

JOHN PICKFORD, M.A.

Newbourne Rectory, near Woodbridge.

A MISTLETOE MYSTERY.—Three times in one week a lady asked me if I had heard the tradition that the Druids cursed Devonshire, and forbade their sacred plant to grow there. Once I answered "No"; twice just as truthfully "Yes." Lest any of your readers should be as ignorant as I was in the first instance, I hasten to assure them the Devonians believe this to be a fact; and that a friend of my informant having orchard ground in Somersetshire and Devonshire, the two portions being divided merely by a deep ditch, has tried in vain to propagate the parasite on his trees in the county under Druidic ban, whilst it grows in almost troublesome profusion on those just over the border.

ST. SWITHIN.

CHRISTMAS WITH THE POETS.

CHRISTMAS IVY.—

"At Christmas, men do always ivy get,
And in each corner of the house it set.

But why do they, then, use this Bacchus weed?
Because they mean, then, Bacchus-like to feed."

Witt's Recreations.

THE ARMS OF CHRIST.—Among the MSS. preserved in the Library of the Roman Catholic College of Blairs, near Aberdeen, there is an ancient poem, which is thus described by Mr. J. Stevenson, in the Second Report of the Commission on Historical Manuscripts:—

"A vellum roll written in the fourteenth century containing a poem upon the Instruments of the Passion of our Blessed Lord, or, as they are sometimes called, The Arms of Christ.

Begins. O Veronicle, I honoure Him in the,
That þe made þow His privity;
The cloth He sette to His face,
The prente belefte þere þow His grace.

After the lines upon our Lord's Sepulchre, follows an address to Christ, beginning,—

I þanke þe, Lord, þat þou me wroȝt,
For wit strong painis þou me bout,
I þanke þe, Lord, wiþ rufel entent,
Of þi paynis and þi turment.

The poem ends thus,—

In liif, in dep, in wele and wo,
Let nevir my herte turne þe fro;
But mercy, Lord, I þe pray,
þou lete me nevir in sinne day,
Wher þou pat I may dampned be,
Derworþe Lord, for þi pite. Amen.

Then follow in red letters a few concluding lines, beginning thus:—

These armis of Crist, þoþe God and man,
Saint Petir þe pope descriv'd hem,
What man þise armis ovirseeþ
For here sinnes sori and schrive bep."

ADAM'S SKULL.—There is a tradition that our Lord's cross was fixed in Adam's grave, and that the skull of the first man was thrown out in digging up the earth; does Tennyson allude to this legend in those exquisite lines at the beginning of *In Memoriam*.—

"Thine are these orbs of light and shade,
Thou madest Life in man and brute;
Thou madest Death; and lo, Thy foot
Is on the skull which Thou hast made."

PELAGIUS.

CITY CHRISTMASSES.—

"Men may talk of Country Christmases and court glut-tony,
Their thirty pound buttered eggs, their pies of carps' tongues,
Their pheasants drench'd with ambergris, the carcasses
Of three fat wethers bruis'd for gravy to
Make sauce for a single peacock; yet their feasts
Were fasts, compar'd with the City's."

Massinger, City Madam.

ONWARD.—

"All intellectual feasts, all treats of mind—
Pleasures that here but gross and sensual are—

Will there be pleasures rectified, refined;

The wealth of sea-depth and of distant star

May be revealed—the marvels God has made;
And music—mingled voices of Heaven's choir;
And flowers and trees that neither fall nor fade;
All pure delights that cannot pall nor tire.

And there will be no counteracting sadness,
No shudder at the shadow of a tomb.
Even here God's lamp is fed by oil of gladness,
And those insult Him most who nourish gloom.

Still onward—on—accompanied by the just,
And angel-aided; tried and purified,
And freed from residue of mortal dust;
Our Lord will be our TEACHER and our GUIDE."

S. C. H.

THE LORD IS COME.—

"The Lord is come! in Him we trace
The fulness of God's Truth and Grace;
Throughout those words and acts divine,
Gleams of th' Eternal splendour shine;
And from His inmost Spirit flow,
As from a height of sunlit snow,
The rivers of perennial life
To heal and sweeten Nature's strife.

The Lord is come! in ev'ry heart,
Where Truth and Mercy claim a part;
In ev'ry land where Right is Might,
And deeds of darkness shun the light;
In ev'ry Church where Faith and Love
Lift earthward thoughts to things above,
In ev'ry holy, happy home,
We thank Thee, Lord, that Thou art come!"

From lines by Dean Stanley.

A CHRISTMAS CARD.—

"Joyous mem'ries, hopes the brightest,
Purses heavy, bills the lightest,
Friends all kindness, hearts all gladness,
Lack of nothing, save of sadness,
Love to light up all your meetings:—
These, to you, our Christmas greetings."

THE HALLOWED TIME.—

"It faded on the crowing of the cock.
Some say, that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
This bird of dawning singeth all night long;
And then, they say, no spirit dares stir abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm;
So hallow'd and so gracious is the time."

Shakspeare, Hamlet.

Queries.

ECHOES.

Various instances of mistaken identity remind us that there are optical echoes, as well as vocal and mental ones—reflections, counterparts, that is to say,—sometimes faint, sometimes of extreme vividness—of places and people we have seen, and I may add of subjects made famous by painter or poet. Take a case in point, belonging to the latter category. I passed the summer months, this year, in a village of Brabant that nestles on the skirts of the old Forêt de Soignies, and is made up, for the

most part, of forestry, heather, and mere. It has peculiar aspects, and is much haunted by errant artists.

Strolling, one evening, down a little valley, by a path that was new to me, I came suddenly on "Mariana's Moated Grange." That and no other verily. An old, abandoned manor-house, bristling with gables; its walls moss-coated; its moat covered with green scum; its garden wild, weedy, and dank, and beyond the edges of it a marsh, fringed with poplars. Could the poet have beheld this strange picture ere he created his poem? Or was the resemblance purely fortuitous?

As I eyed the place, wondering at its weirdness, and fancying that in some upper chamber Mariana must be lying dead, or I should hear her moan, a white mist gathered on the face of the marsh—gathered and crept and crawled, and circled me waist high—and then swallowed me up, me and the Moated Grange and the poplar spires—oozing, eddying, swirling, till nothing was left.

My last glimpse of the pile was an hallucination. I could have sworn it was crumbling, dissolving, decomposing, and that on the morrow, its place would know it no more.

I had to feel my way back, by the garden fence, to the upper ground I had quitted, and the clearer air.

I may observe, *en passant*, that this marsh, which spreads over a wide surface, in the precincts of the village, has picturesque phases. Every evening after sunset the white mist covers the face of it, now clinging close, like the cerecloth to the face of a corpse, now seething and shuddering upward in the way I have described. In the moonlight it has a ghastly shimmer, and if you sat down solitary on its margin at that hour, there is no devility of witchcraft you might not realize. It has no bitters to enhance its dreariness, but I often saw a lonely heron winging his way up it to the fish-pond at the head of the valley; he and I had the sport to ourselves, in fact, and his wild eerie cry, that came to me at intervals, was, no doubt, his grace after fish.

Later in the summer I saw the Moated Grange again. This time it stood in the full sunshine, but looked, I knew not why, weirder, ghostlier, more sinister thus than even in the twilight and the mist.

It might have been a *dead* sunshine that glowered on it, so devoid did it seem to me of warmth. The moat was a ditch of Lethe—no carp could have stirred its scum for ages past, and though there were apple-trees on its verge, not a bird could be seen on any of their gaunt, torture-twisted branches. The house was far gone from habitation. You had foreknowledge that its occupants, were any found bold enough to make trial of it, would be ague-stricken, would yellow, wither, and wane, and die miserably, in those mouldy chambers, with

that simmering, seething fog outside. Strange to say, however, there was a human creature in the garden, a woman, attired like a *béguine*, pacing to and fro, black, slow, solitary, among the poplar boles. She added vastly to the impression, and set me a crooning:—

"She only said, 'The day is dreary,
He will not come,' she said;
She said, 'I am awearry, awearry,—
I would that I were dead!'"

And with that I remembered those other lines that

"Most she loathed the hour,
When the thick-moted sunbeam lay
Athwart the chambers, and the day
Was sloping towards his western bower."

"This," quoth I, dazed by the illusion, "is why the Grange looks weirder in the daylight than in the gloaming!"

I turned my back on the place with an effort. I had been struggling all the time with a longing to cross the moat, to push open the door, to enter, and with a presentiment (judge the force of the illusion!) of God knows what, if I did. "They will come seeking me," I maundered to myself, "they will follow on my track—they will find my foot-prints in the dust of deserted corridors, of awful inner rooms, down the garden alleys, among the poplar boles, in . . . to the marsh and the mist."

In all honesty, the horror and glamour that seemed to radiate from something inside that Grange had grown too much for me, so I broke away.

Whether I had any dreams that night, I do not remember. Peradventure, if

"The moon was very low,
And wild winds bound within their cell,"

I dreamed of the dead Mariana, in her weird repose, in the solemn chamber, looking out on the "glooming flats," and with "the shadow of the poplar" thrown

"Upon her bed, across her brow."

Ah, no! Mariana hungered for death, but Mariana is immortal.

The province of "N. & Q." being to deal with facts rather than with fancies, I may as well certify that, though I have been a dreamer of dreams in my day, and a rhymers of rhymes to boot, this optical echo of mine is not an invention. Have your readers enough Christmas leisure to explain it?

T. WESTWOOD.

Brussels.

CHRISTMAS GAMES OF CARDS.—Is there any work, akin to Hoyle, on the neglected and forgotten games of our youth: "Mayor of Coventry," "All-Fours," "Beggars my Neighbour," otherwise "Strip Peter Naked," "Three-Card Loo," "Cribbage," "Snip, Snap, Snorum," "Commerce," and the

like? Nothing now goes down but "Besique," but a short paragraph now and then, or a full enumeration of their names in "N. & Q.," would pleasantly enshrine their memory through all time.
M. D.

"CHRISTMAS."—Can any correspondent say why Christmas in its abridged form is usually written Xmas instead of +mas—why a St. Andrew's cross is substituted for the ordinary one?

WM. UNDERHILL.

Kentish Town.

[X = Ch., the Greek initial of Χριστός = Christ.]

WHITSUN TRYSTE FAIR.—I shall feel much obliged if any correspondent of "N. & Q." can give me information concerning the above fair.

T. F. THISTELTON DYER.

ORDER OF ST. JOHN.—Can you give me some information touching this order? You will observe ladies are admitted.

"THE ORDER OF ST. JOHN.—At the usual quarterly meeting of the Chapter of the Order of St. John of Jerusalem, held on the 5th instant, at St. Martin's-place, Trafalgar-square, Mr. J. Wolfe Murray of Cringlecote, the Earl of Glasgow, and Mr. J. W. Alcock Stawell of Kilbrittain, were admitted members of the order. Dr. Rumsey and Mrs. Mitford were also elected as associates."

A VERY OLD SUBSCRIBER.

Thirsk.

"CIVANTICK."—Pepys writes (*Diary*, May 24, 1668):—

"We set out by three o'clock to Brampton. . . . I find my Lady Sandwich and her family at Chapel: and thither I went in to them, and sat out the sermon; where I heard Jervas Fulwood, now their chaplain, preach a very good and *civantick* kind of sermon, too good for an ordinary congregation."

Can any correspondent help me to the meaning of the word I have italicized? MARS DENIQUE.

Gray's Inn.

"DISMAL."—What is the derivation of this word? M. R.

"PROGNOSTIC" AND "PROGNOSTICATE."—Is any information to be obtained as to the origin of our use of the above words? How have they come to be incorporated into ordinary English. M. R.

MILTON'S MS. POEMS.—Hazlitt, in his *Journey through France and Italy*, speaking of Milton's visit to Italy in his youth, says that

"It is said that several of Milton's poems, which he wrote at this period, are preserved in manuscript in the libraries in Florence; but it is probable that if so, they are no more than duplicates of those already known, which he gave to friends."

Have these poems ever been examined? Are they still unpublished? UNEDA.
Philadelphia.

ARCHDEACON POPE.—Can any of your readers inform me when Dr. Edward Pope, formerly Arch-

deacon of Jamaica, resigned, and what was the date of his decease? His name appears last in the *Clergy List* for 1850. J. P.

MISSALS IN USE AT CANTERBURY IN THE ELEVENTH CENTURY.—I am curious to know what Missal was used at Canterbury towards the end of the eleventh century; and, to be more specific, what were the Gospels read on the several Sundays between Pentecost and Advent. A list of these, or a lucid account based on comparison with the Roman Missal or the Book of Common Prayer, would be very welcome to me. Were the Sundays in that diocese and at that time counted from Pentecost or from Trinity Sunday? M. R.

ENIGMA.—Can any of your readers furnish me with the answer to the following?

"ENIGMA.

The noblest object in the works of art,
The brightest scene that nature can impart,
The point essential in the tenant's lease,
The well-known signal in the time of peace,
The farmer's comfort when he drives his plough,
The soldier's duty, and the lover's vow;
The planet seen 'twixt earth and sun,
The prize which merit ne'er yet has won,
The miser's treasure, and the badge of Jews;
The wife's ambition, and the parson's dues.
Now if your noble spirit can divine
A corresponding word for every line;
By the first letters clearly will be shown
An ancient city of no small renown."

B. C. L. BREMNER.

HOW IS GRANITE MADE?—Our scientific men will now be able to settle this disputed point. After the great fire at Boston, "the granite crumbled under my fingers like caked rice," and "all over this track you may see what must amount to millions of bushels of grains of granite the size of blasting powder, reduced to that state . . . by mere heat" (the *Daily News*, Nov. 25th, 1872). If it had been a Plutonic rock, fire could not have had this effect on it; if it is a water-drift formation, as I have so often asserted, a strong fire must naturally produce this effect, by melting out its silicious adhesive matter, and leaving the untenacious grains liable to that disintegration which has actually taken place. H. P. MALET.
Nettlebed.

BAPTISM REPEATED BEFORE MARRIAGE.—Robert, son of Robert and Isabella Bates, was baptized at Bawburgh in Norfolk, on the 30th of September, 1750; and on the 13th of October, 1771, "Robert, son of Robert and Isabella Bates, being of the age of twenty-one," was baptized at East Dereham, in the same county. There is, I believe, no reason for doubting that R. B., who is thus specified in the Dereham register as being twenty-one years old, is the same R. B. whose name appears in the Bawburgh register just twenty-one years earlier; and I have been told that it was

not uncommon in those days for persons who had been baptized in infancy to be re-baptized before marriage. Some of your readers may possibly throw some light on this strange custom, or at all events be able to cite positive instances. This same Robert Bates died at East Dereham on the 4th of January, 1854, being therefore in his hundred and fourth year.

F. N.

ANCIENT CROWN OF GOLD.—I enclose a cutting from a (Dublin?) newspaper of September, 1788, and shall be glad to know whether the ancient crown therein described has, or ever had, real existence. It would seem to have been publicly known and examined.

"We hear that in digging the Foundation of one of the new Buildings on Summer Hill, a Crown, of a very curious Construction, and of great Value, has been found by some of the Workmen.—It is a Golden one, and studded with Brilliants. Some Antiquarians and Virtuosi are employing themselves in examining whether it was the Crown of one of our Irish Kings, or of some foreign Prince, English or Danish, killed at the battle of Clontarf."

M. D.

THE POET COWLEY.—Old fly-leaf jottings are sometimes interesting. In a copy of the *Poems of A. Cowley* (folio, Lond., H. Mosely, 1656), in my possession, I find the following in a handwriting of the period :—

"A Pindarique Ode, wrtten wth the Author's hand before hjs Booke, Humbly presentinge itselfe To the Vnyuersitie Ljbrarie in Oxford,"

beginning—

"Hail Learning's Pantheon ! Hail the sacred ark."

And an

"Ode Vpon Dr. Hervey" :—

"Coy Nature which remayned though aged grown."

The italicized parts in red.

These occupy two full pages each, and my query is—Are they to be found in any edition of the author's works ?

A. G.

"SHAUMUS O'BRIEN."—Will you allow me to ask for any information as to this, I believe, humorous poem ? Who was its author ? what was its origin ? and where is it to be found complete ?

F. J. H.

CLEOPATRA.—How is Tennyson's description of Cleopatra in the *Dream of Fair Women*—

"A Queen, with swarthy cheeks and bold black eyes," to be reconciled with the fact that she was a Greek, the daughter of Ptolemy Auletes and a lady of Pontus, therefore of pure Greek blood ?—See *Dio.*, 42, 34.

J. S. S.

Magd. Coll. Oxon.

ANCIENT SACRAMENTAL TABERNACLES.—Will any of your readers inform me of the existence of the above ? In Scotland there are several, of the early part of the sixteenth century, indicated as

tabernacles for the sacrament by appropriate symbolical sculptures around. I desire English examples.

F. G. LEE, D.C.L.

6, Lambeth Terrace, London.

FRIENDS' BURIAL-GROUND.—In a field on the brow of a hill in Staffordshire, there is a Quakers' burial-ground, remarkable on account of its situation away from any building. It is a square enclosure about forty feet either way, encircled by a tall hedge, and almost hid by an umbrageous canopy ; inside there are visible five or six solitary mounds. Will some reader inform me whether such places of sepulture were common among the early Friends, also whether there are any other examples ?

R. H. BLEASDALE.

JOHN PHILIPS, M.D., 1779.—I shall be much obliged for information respecting the marriage, descent, and place of burial of John Philips, M.D., surgeon to the train of Artillery in Ireland, who died at Dublin in 1779. He was succeeded by his son, Molesworth, afterwards Major Philips, who accompanied Captain Cook in his voyage round the world. He married a daughter of Dr. Burney, and sister of Madame D'Arbly. I have not been able to ascertain when he died or where he was buried.

H. A. JOHNSTON.

Kilmore Rectory, Armagh.

SIR JOHN COLLINS, 1763.—Who was he ? He was buried at Ricot Chapel, near Thame, Oxon, the burial-place of the family of the Earls of Abingdon, having died June 22nd, 1763, in the seventy-fourth year of his age.

F. G. LEE, D.C.L.

6, Lambeth Terrace, London.

Replies.

"ONE IS ONE, AND ALL ALONE."

(4th S. x. 412.)

J. B. B. has come across another and more corrupt version of this folk-lay, first brought to the notice of the readers of "N. & Q." by C. M. G. (1st S. ix. 325), and to which reference is made in 4th S. ii. 324, 599. It is of West-of-England origin undoubtedly. I knew it years ago as a Bideford boatman's song, which was always sung in a peculiar drawing monotone. As my version makes better sense than any yet given, I forward it for insertion :—

"1st	BOATMAN.	I'll sing you a song-a,
2nd	do.	And what will you sing-a ?
1st	do.	I'll sing you a one-a,
2nd	do.	And what is your one-a ?
1st	do.	One is one, and all alone,
		And evermore will burn-a."

Then *da capo* substituting *two* for *one*, and so on with *three*, *four*, &c., down to *twelve*, picking up an additional line each time and repeating the preceding lines on the House-that-Jack-built prin-

ciple. The twelfth round completes the song, which runs thus:—

- a. "Twelve are the twelve Apostles.
- b. Eleven are the eleven that are going to heaven.
- c. Ten are the Ten Commandments.
- d. Nine are the nine of the Bridal shine.
- e. Eight are the eight archangels.
- f. Seven are the seven stars in the sky.
- g. Six are the six broad waters.
- h. Five are the flamboys on the bourn.
- i. Four are the Gospel preachers.
- j. Three of them are shivers. (?)
- k. Two of them wear lilywhite bibs, all dressed in green-a.

l. One is one, and all alone, and evermore will burn-a." b. The Apostles except Judas Iscariot. d. The nine orders of angels (*i.e.* the three hierarchies, with three orders of angels in each, according to mediæval theologians) assembled at the marriage of the Lamb, cf. Rev. xix. 6, 7; Rev. xxi. 9, *The Bridal shine* = the glory of the Bride, the Lamb's wife, *i.e.* the New Jerusalem, Rev. xxi. 9-25. e. The eight archangels of the Gnostics, or Michael and the seven angels of the Revelation. f. The Great Bear. g. The six broad waters = the six oceans, Atlantic, German, Pacific, Indian, Arctic, and Antarctic. h. Flamboys = flambeaux; perhaps the five flamboys on the bourn (*i.e.* the coast, the boundary of sea and land) are five lights on the Cornish and Devonshire coasts, or the lights showing the entrance into Bideford harbour, if this old song is really indigenous to that old nursery of English sailors. i. The four Evangelists. j and k. As regards shivers = confessors, priests, the text is corrupt; the various readings are *thrivers* and *ivers*, of which I can make nothing. These two lines appear to refer to the three Evangelists (excluding Luke, who was a physician, not a priest), or to some representation of these, or of Peter, James, and John at the transfiguration, on the stained-glass windows, or painted on the walls, of a church. l. Judas Iscariot, Acts i. 25.

From my point of view, then, this doggerel contains all that it was thought a Christian sailor ought to know and believe for his soul's health—in two senses of the words. Here was the theology that was to guide him to heaven, and the astronomical and nautical geography that was to guide him to haven: the two jumbled together in a strange, but not wholly unaccountable, way,—for the principle of arrangement is numerical, as an aid to weak memories, and so to that principle the things of this world and of the next must alike conform. Besides, the monotone in which this song is to this day sung (noticed by H. H., 4th S. ii. 600, and by myself) seems to suggest the thought that it may have been taught as part of the regular instruction in the monkish schools of olden days. This conjecture is all the more plausible as it accounts in a great measure for the interpenetration of the secular and religious elements, a method of imparting knowledge not so obsolete as one

would be glad to believe, for the following (according to a correspondent of the *Scotsman*) is to be found in a *First Standard Reading Book* published this very year at Edinburgh:—

"Ann, jump up. G. C.
God made Adam out of the dust of the ground;
'Feed my lambs,' Christ said.
Great A, little a, bouncing B,
The cat's in the cupboard, and can't see me."

E. F. M. M.

Birmingham.

"LE BIEN-AIMÉ DE L'ALMANAC" (4th S. x. 411.)
—There is little doubt that the "Bien-aimé" of the verses quoted by MR. PERRY was Louis XV. That prince, however, at the time of the publication of the squib in question, was no longer the well-beloved he had been. He was now "accapareur," "monopoleur de blés," the chief member in the "pacte de famine." The arrest of Prévost de Beaumont, in 1768, who, having access to certain papers, in an inconvenient burst of philanthropy, had attempted to expose this abominable monopoly, the nature of his so-called crime, and his rigorous imprisonment, did not tend to make the people more lenient towards the numerous peccadilloes (1) of "His most Christian Majesty" Louis XV. Hence that prince lost the name of "Bien-aimé," a title which now "only appeared in eulogiums, inscriptions, and almanacs." (See Dulaure *Hist. de Paris*, ed. 1839, tome vi. p. 18.)

These "almanacs" date from that era, whose debauchery and superstition were so much increased by the advent, in France, of Catherine de Medicis. They were the productions, at first, of men whose spirit would now seem to animate those very mythical personages—Old Moore and Zadkiel.

The publication of such "prognostications" and "almanacs" was forbidden by Ordinance of the Orléans "Parlement" in 1560, but in that time of disregard for all law—the ban was a mere *brutum fulmen*. Their character will be best seen in the titles borne by some of them, which titles I copy from Dulaure (tome iv. p. 66):—

"1571. Description de toute la disposition du temps advenir, sur les climats de France.

"1574. Prédiction des choses plus mémorables qui sont à advenir depuis ceste année jusqu'en 1585, etc., par Michel Nostradamus le jeune, docteur en médecine.

"1588. L'Almanach, ou pronostication des laboureurs, par Jean Voshet, Breton."

In time, however, this character of mere prognostication disappeared, and in the reigns of Louis XIV., Louis XV., were published *Royal Almanacs* which gave the names of the Royal Family, of the Royal Household, &c. It was upon the *Royal Almanac* of 1770 that the squib quoted by MR. PERRY was written, and published in December of the same year. (See Dulaure, tome vi. p. 18.)

The *Royal Almanac* for 1774 is scarce on account of the fact that it described the *Sieur Mirlavaud*

as "trésorier des grains au compte du roi" (*Mém. Sec.*, tome vii. quoted by Dulaure, t. vi. p. 268)—for allowing which statement to appear, the printer was reprimanded, and suffered loss of licence for three months. But the mischief was done, for a main cause of the proceedings against Le Breton (the printer) was, the appearance of a squib, similar to that quoted by MR. PERRY, in which the writer says :

"Le bon roi,
Par son grand Almanach sans façon nous apprend
Et l'adresse et le nom de son heureux agent."

LOUIS W. MONTAGNON.

Cheltenham.

SIR WILLIAM MURE (4th S. x. 412).—Sir William Mure was born in 1594. He was a lineal representative of the ancient house of Rowallan. Rowallan Castle was situated on the Carmel water, a few miles north of Kilmarnock, in Ayrshire. He was a nephew, on his mother's side, of Alexander Montgomerie, the author of *The Cherry and the Slae*. His proficiency as a scholar is said to have been considerable, but little is known as to where he received his education. He began to court the Muse at an early age. Some of his manuscript poems are dated 1611, when he was seventeen years of age. Before reaching his twentieth year he had completed a translation of Virgil's *Dido and Æneas*. This work is, I believe, still unpublished. It is composed of 407 rhymed stanzas of six lines each, of which this is the first :—

"I sing Æneas' fortunes, while on fyre,
Of dying Troy he takes his last farewell ;
Queen Dido's love, and cruell Juno's ire,
With equal fervor which he both doth feel.
Path'd wayes I trace, as Theseus in his neid
Conducted by a loyal virgin's threid."

In 1615 Sir William married, ere he had attained his majority, Anna Dundas, a daughter of the laird of Newlistone, by whom he had five sons and two daughters. On the death of his wife he again married ; this time Dame Jane Hamilton, Lady Duntreath, who bore him two sons and two daughters. In 1639 he succeeded his father. Before this event took place, viz. in 1628 and 1629 respectively, he had published a translation of the *Hecatombe Christiana*, from the Latin of Mr. Robert Boyd of Trochorege, and the *Trve Crveixfwe* for *Trve Catholikes*. These, together with a few verses printed in the *Muses' Welcome* (1616), were all of his productions which the author gave to the world. An entire version of the Psalms was made by Sir William Mure, completed in 1639, several manuscript copies of which are said to exist. On the discovery of a number of his MSS. at Rowallan, in the early part of the present century, a proposal was made to publish his poetical remains. Has this been carried out ? Several of his poems were published in 1827, by Thomas Lyle in his *Ancient Ballads and Songs*. During the time of the com-

motions caused by the Covenanters, Sir William took part in the public affairs of his country. He was very fond of music, in which he had great proficiency and taste. His architectural taste was displayed in beautifying the castle and estate of Rowallan. Detailed accounts of this poet will be found in the *Historie and Descent of the House of Rowallane*, Glasgow, 1825, and in Lyle's *Ballads and Songs*, already mentioned.

DUNCAN MACPHAIL.

53, High Street, Paisley.

"S^r W^m succeeded his fayr S^r W^m. he married Anna Dundas dochter to the laird of Newlistone. her moy^r was — creightone dochter to the laird of Lugtune ; she bare wnto him S^r W^m who succeeded, Captaine Allex^r elaine in the warre against the Rebels in Irland. Major Ro^t married to the ladie Newhall in fyfe, Johnne, finnickhill and Patrick. of daughters she bure sex, one q^of lived and was married to the laird of Ranferlie Knox — Secondly he married Dame Jane Hamilton lady duntreth, who bure wnto him two sonnes James and Hugh and daughters Ieane & Marion. This S^r W^m was pious and learned, & had ane excellent vaine in poyesie ; he deltyed much in building & planting, he builded the new wark in the north syde of the close & the battlement of the back wall & reformed the whole house exceedingly. He lived Religiouslie & and died Christianlie in the yeare of [his] age 63, and the yeare of [our] lord 1657."

The above is taken from the *History of the House of Rowallan*, edited by William Muir (Glasgow, April, 1825), as :—

"The Historie & descent of the House of Rowallane, among a great many papers, confusedly cast by in a private corner as judged wseles or unworthie roome among oy^r of better consequence."—Page 9.

On page 91 one reads :—

"The account of the Family of Rowallan thus closing with the death of Sir William, the author."

The history would seem to have been written by the Sir William, who died 1657. My copy is 12mo. Printed by W. Collins & Co., Glasgow.

G. E. MURE.

MR. EDWARDS may find an account of the leading events in this soldier-poet's life by consulting Chambers's *Biographical Dictionary*, vol. iv. p. 49. If he cannot conveniently lay his hand on the book, I shall, if he wishes it, copy the article and send it to him.

JAMES HOGG.

Stirling.

TITLE OF "PRINCE" (4th S. x. 373, 452).—MR. WICKHAM is a little ungallant in interpreting Blackstone's commentary as confining this title to grandsons through sons of the king, and not through daughters. I imagine that in this country, where the royal title descends through a female, the title of Prince would similarly descend. He illustrates his meaning by supposing that the present Duke of Cambridge had two sons. The younger, he says, "would only enjoy the title of Lord William (Lord William what ?), his children would be simply Mr." (Mr. what ?)

SEBASTIAN.

When a peer succeeds to the Crown, does his

peerage become merged or annihilated? There appears to be a very prevalent notion that in such a case the peerage becomes annihilated, though upon what grounds the supposition is founded it is somewhat difficult to decide. It must almost necessarily be a general doctrine of law, as there can scarcely be any precedents upon which to rely, unless the claim of the Earls of Darnley to the Dukedom of Lennox can be considered as one. Their claim was to the effect that the line of Charles II. having become extinct on the death of Cardinal York, the representation had devolved upon the Earl of Darnley, as heir-general to the Dukedom.

To this claim there seems to be the objection that they were neither heirs male or general of King Charles and Duke of Lennox, and that even if they had been their right would have been barred by the attainder of the House of Stuart. On the other hand, in favour of the simple merger and against the destruction of peerages, by succession to the throne, are the opinions of Cruise and Coke, in the similar case of dignities of different degree devolving on the same person, which may fairly, I think, be extended by analogy to the case where the Crown is the higher dignity.

Coke states (2 *Inst.* 594) :—

"That the greater dignity doth never drown the lesser dignity, but both stand together in one person; and, therefore, if a knight be created a Baron, he remaineth a knight still: and if the Baron be created an Earl, yet the dignity of a Baron remaineth, *et sic de ceteris.*"

While Cruise, adverting to the ancient belief that an earldom attracted a barony by writ (that is to say, made the barony to follow in future the earldom, whatever might have been the original remainder of such barony), rebuts the idea, and states that it was at the time of his writing a fixed maxim that each dignity descended according to the original remainder. Such being, then, doubtless the case, why should not the Crown (which descends in the same manner as a barony by writ, less the incident of abeyance), when it falls into the hands of a female, leave the other honours which had been held by former monarchs to descend according to the directions contained in the original writs or patents of creation?

It may be thought that the solution of such a question is of no practical importance; but should the remarks of MR. WICKHAM as to the precedence of the cousins of the sovereign be correct, it would have some practical effect in regard to the precedence of the Duke of Cumberland and his descendants. According to MR. WICKHAM's theory, the precedence of the Duke would be between that of the Duke of Northumberland (1766) and Wellington (1814), or rather Cambridge (1801).

Should, however, succession to the Crown merge and destroy peerages, the Duke, as heir male of George I. and Frederick Prince of Wales, would be

entitled to two older dukedoms, viz. 1. The Dukedom of Cambridge and other inferior titles created by Queen Anne in 1706, in the person of the Electoral Prince George of Hanover (afterwards George II.) and the heirs male of his body; and 2. The Dukedom of Edinburgh and other titles created by George I. in 1716, in the person of his grandson Frederick, afterwards Prince of Wales, and the heirs male of his body. Should, then, the Duke of Cumberland be entitled to these dignities, he would, as Duke of Cambridge, take precedence over the Dukes of Northumberland, Newcastle, Manchester, Portland, and Brandon, in England, Leinster in Ireland, and Montrose and Roxburgh in Scotland. No slight rise, even to a duke!

R. PASSINGHAM.

Bath.

AFTER CULLODEN (4th S. x. 451).—Lord Kilmarnock, whose family name was Boyd, is represented now by the Earl of Errol. Lord Balmerino, whose family name was Elphinstone, is represented by one of the family of Sir Howard Elphinstone, and Lord Cromartie by the present Duchess of Sutherland, who is Countess of Cromartie in her own right.

HENRY F. PONSONBY.

"MOTHER SHIPTON'S PROPHECY." (4th S. x. 450).—It is not said in what manner Mother Shipton's Prophecy was first "published" in A.D. 1448; by manuscript copies, I suppose, as printing was then still unknown in England. I should be inclined to object to the very first word in it. It requires to be shown that *carriage* in the fifteenth century had the same sense as it has now; since, in the Authorized Version of the Bible, it is used in a sense strikingly different from the modern one. The "prophecy" looks to me even more modern than the assigned date of republication, viz., 1641. Is there anything to prove that it is older than the *present* century?

WALTER W. SKEAT.

I have a chap-book called *The History and Prophecies of Mother Shipton of Knaresbrough*, published in 1797, but it does not contain the prophecy connected with locomotion quoted by MR. RAYNER. The first edition of *Mother Shipton* was published in 1641. A fac-simile reprint of the 1687 edition is now before me, and in the preface the editor (Mr. Edwin Pearson) gives the prophecy in question, but with considerable variations, as "selected from later editions." I suspect that these "later editions" have appeared subsequent to the invention of the locomotive, &c., Mr. Pearson could doubtless supply this information.

J. CHARLES COX.

Hazelwood, Belper.

SHELTON'S "DON QUIXOTE" (4th S. x. 167).—According to Brunet, Franciosini's translation of *Don Quixote*, may have appeared anterior to 1612.

He himself had seen a copy, printed at Venice, in 1621. On what authority Jarvis makes his statement, it is difficult to understand, for Shelton, in the dedication of his book, "To the Right Honorable, his very good friend, the Lord of Walden," distinctly declares that, "some five or six years ago," he "translated the history of Don Quixote, out of the Spanish Tongue into the English, in the space of forty days."

T. WESTWOOD.

Brusse's.

THOMAS FAMILY (4th S. x. 296.)—Dr. William Thomas, Bishop of Worcester, from 1683 to 1689, did not belong to the family mentioned by your correspondent. He was the son of John Thomas, a linendraper at Bristol, who claimed to be descended from a branch of the house of Herbert, whose arms he bore, viz. : Per pale azure and gules, three lions rampant argent (see his monument at Worcester).

I hardly understand what Mr. THOMAS means, when he says, "his (the Bishop's) pedigree is said to be taken out of the Herald's Office in 1688." Probably he means that the pedigree was registered at the College of Arms in that year. Was this so?

H. S. GRAZEBROOK.

BOC-LAND (4th S. x. 351.)—MR. CHATTOCK uses this term in relation to free land. Boc-land was land held under charter, while Folk-land was free land, and resembled the allodial holdings of Norway, France, and Germany. Sir Henry Spelman, in his treatise on Feuds, says :—

"Holdings of land among the Saxons were of two sorts, *Boc land* and *folk land*. *Boc land* significth *terram code cellarius*, or *librarium*, charter land; for the Saxons called a deed or charter *an boc*, i.e., *librum*, or book; and this property was *terra hereditaria*; for it commonly cometh with the absolute inheritance or property of land, and was therefore preserved in writing as *predium mobile liberum et immune*. *Folk land* was the *terra vulgi*—the land of the common people. It was so termed either for the assurance of them rested on the testimony of the folk or common people."

I do not entirely agree with Sir Henry Spelman's definition, but supply it for your correspondent.

JOSEPH FISHER.

Waterford.

FREE LIBRARIES (4th S. x. 431.)—R. T. will find an account of the principal Free Libraries in England, in Mr. Edwards's *Free Town Libraries*. 8vo. Trübner, 1869.

Oxford.

J. B. B.

LANCASHIRE SCHOLARS (4th S. x. 431.)—John Whiteside of Brasenose College, Oxford, was keeper of the Ashmolean Museum, from 1714 to 1729. James Fisher of the same College does not appear in the Oxford Ten Year Book, which is equivalent to saying he took no honours at the University.

Oxford.

J. B. B.

"AN AUSTRIAN ARMY" (4th S. x. 412.)—JOSEPHUS will find the alliterative poem he is in search of in No. 20 (Wednesday, May 7, 1817) of the "*Trifler*, a periodical paper" written by boys at Westminster school, and published by W. Ginger, College St., Westminster in 1817.

I fear the work may be scarce.

WILLIAM WICKHAM.

Athenæum, S.W.

FOREIGN INSCRIPTION (4th S. x. 432.)—The inscription is Dutch, of about the seventeenth century. The last two lines would be written in modern Dutch : "*aan den zegen is het el gelegen*": (it all depends on blessing; or, blessing is everything.) The first three words constitute most probably the name of the original owner of the box.

ALEX. V. W. BIKKERS.

A "SAFEGUARD" (4th S. x. 451.)—"Safeguard" was the term commonly applied in both the seventeenth and eighteenth centuries to the overskirt worn by ladies when riding.

J. CHARLES COX.

Hazelwood, Belper.

The "safeguard" is a riding-skirt, not unlike the "foot-mantel" of Chaucer's *Wife of Bath*. From *Nomenclator*, 1585, Halliwell quotes :—

"A kind of aray or attire reaching from the navill downe to the feete, like a woman's *safegard*, or a baker's."

The references to it are numerous in old plays. See *Dodsley*, v. 226, 373; vi. 26, 41. I give one quotation, from Beaumont and Fletcher's *Noble Gentleman*, ii. 1 :—

"Make you ready straight,
And in that gown which you first came to town in,
Your *safe-guard*, cloak, and your hood suitable,
Thus on a double gelding shall you amble,
And my man Jaques shall be set before you."

The conclusion that the lover would draw from its suspension at the window for drying purposes, would be that his mistress had been abroad—so I presume.

JOHN ADDIS.

Rustington, Little Hampton, Sussex.

CHARLES I. AND CROMWELL (4th S. x. 450.)—I have a *Life of Cromwell*, which professes to be "Impartially collected from the best Historians, and several original manuscripts," and "Printed for J. Brotherton, at the *Bible*, next the *Fleece-Tavern*," &c., London, 1724, from which I transcribe the following, which CCCXI. must take for as much as it is worth. This I say, because I find no mention of the transaction either in Whitelocke or Clarendon. The part in it, however, attributed to Charles, is so like the man, and so smacking of his "tortuous policy," that one would hesitate a good while before pronouncing it wholly without foundation :—

"And here I cannot omit another, that is given by some of Cromwell's falling off from the King, and desert-

ing his interest. They tell us, that there was a report that Cromwell made a private article with the King, *that if his Majesty closed with the army's proposals, he should be made Earl of Essex, Knight of the Garter, and first Captain of the Horse-Guards; and Ireton was to be made Lieutenant of Ireland.* . . . But the King was so uxorious, that he would do nothing without the advice of his Queen, who not liking the proposal, he sent her a letter to acquaint her, *That tho' he assented to the army's proposals, yet if by so doing he could procure peace, it would be easier then to take off Cromwell, than hear he was the head that govern'd the army.* Cromwell, who had his spies upon every motion of the King, intercepted this letter, and thereupon resolv'd never to trust the King more."

EDMUND TEW, M.A.

USE OF THE ACCUSATIVE PRONOUN (4th S. x. 429).—I cannot agree with LORD LYTTTELTON, that Burke's expression, "Is it him that we are to satisfy?" is "an ungrammatical colloquialism." The "him" really is governed by the verb "satisfy." If we slightly change the order of the words this will be manifest. "Is it that we are to satisfy *him*," or are we to satisfy somebody else? The impersonal "Is it?" applies not to one word, but to the whole scope of the sentence. If it were not so, the expression, "It is they," would be equally ungrammatical with "It is them."

After all, what is grammar but use and custom? If there were any inherent principles of grammatical construction, they would equally apply to all languages, whereas it is notorious that phrases which would be grossly ungrammatical in one language, are perfectly correct in another. Witness the Greek neuter plural governing the verb in the singular, *ἄστρα φαίνεται*, "the stars appear." In French, "Il est des hommes," there *is*—literally, it is where we should say there *are* men. In German "Es sind leute," there are,—literally, it is—people, where the neuter singular pronoun is prefixed to the plural verb. In Latin, the noun following the comparative, may be either in the ablative or nominative, according as *quàm* is employed or omitted.

"Unde nil majus generatur ipso" might with equal propriety be "*quàm ipse*" if the metre permitted it.

In English, if LORD LYTTTELTON will refer to the book of Job, ch. xxxvi. v. 22, he will read, "Behold God exalteth by his power: who teacheth like *him*?" or in ch. xl. v. 9, "Hast thou an arm like God? or canst thou thunder with a voice like *him*?" No doubt, according to Lindley Murray, *him* in these two passages ought to be *he*, but let any one read the verses aloud, and there will be but one opinion as to the grandeur of the one compared with the miserable insipidity of the other.

So in the passage from Burke; the sentence would fail in force and rhythm, and gain nothing, but rather lose in perspicuity by the substitution of *he* for *him*. The nominative *he* would lead the reader to suppose that *he* was going to do some-

thing, whereas the satisfaction or non-satisfaction has *him* for its object, which is rightly put in the objective case.

The Eton grammar says "the accusative answereth to the question, *whom* or *what*." In this case if the question is asked "whom are we to satisfy?" the answer would undoubtedly be either *him* or somebody else, both requiring the objective case.

J. A. PICTON.

Sandyknowe, Wavertree.

JOAN OF ARC AND THE LYS FAMILY (4th S. x. 248).—Y. S. M. will find some account of the Lys family in "N. & Q." (1st S. vii. 295.)

The brother of Joan of Arc was ennobled in 1429, and had a grant of the following coat of arms:—Azure, between two fleurs-de-lis or, a sund in pale point upwards supporting an open crown fleur-de-lisé or. His descendant, the Count du Lys d'Arc, was one of those mentioned in the list of proscribed Protestants, at the time of the revocation of the Edict of Nantes, in 1685, but was rescued from the threatened danger by the successful contrivance of a friend, who caused him to be smuggled on board a ship bound for Gosport, where he was landed. One of his sons, James Lys of Gosport, died at an advanced age in 1814. So says Berry, *Hampshire Pedigrees*, p. 69.

I have a book-plate of the arms of "M. Lys." They are: Paly of 6 argent and azure, a fesse or. Crest, a fleur-de-lis, between two branches. Berry gives the same arms; but the coat I have described above (from Lower's *Patronymica*, p. 204) was certainly borne by Joan's family. One of the charges brought against her was, that she had assumed for her arms the royal fleur-de-lis of France.

H. S. G.

Stourbridge.

COAT OF ARMS (4th S. x. 431).—If an *ignobilis*, or man without armorial bearings, marry an heiress or co-heiress, he can make no use whatever of her arms; for having no escutcheon of his own, it is evident that he could not charge her "shield of pretence," neither would their issue (being unable to *quarter*) be permitted to bear their maternal coat. As a lady can bear no *crest*, it is plain that she cannot confer one upon her husband. This is denied, however, by some, in the case of an heiress. An heraldic "heiress" is not necessarily an inheritor of property: she is simply considered as heir to her father's "blood"; and as she cannot transmit his name to future generations, the memory of her family is preserved by her descendants in her quartered arms.

H. DE LA H.

F. asks if a gentleman marries a lady with no brothers, can he bear her arms as if she were an heiress, though she may not have succeeded to any property? Certainly he can, if she be a gentle-

woman really entitled to bear arms, for arms indicate blood, not property. P. P.

LABAN—NABAL (4th S. x. 452.)—In the Hebrew, where all the regular verbs, the roots of the language, are formed of three consonants, neither more nor less, words continually occur which, when read backwards, give different, and, sometimes, quite opposite meanings. There is an instance somewhat akin, though not a complete palindrome, given in *Cosri*, Pt. 4. s. 25, quoting from the Jezirah, a work attributed to Abraham, *oneg*, pleasure, *nega*, a plague or stroke; where the *ain* is transposed for reasons given in the texts, which, however, are pronounced by the editor and translator, Jno. Buxtorf, the son, to be "abyssus imperscrutabilis, labyrinthus inextricabilis, nec introitum ostendens, nec exitum." The Hebrew abounds in these fantastic niceties. Thus, there was an attempt in former times by unbelievers to derive our Lord's name from the verb *esah*, the root of the name Esau, to do or to make, that is, for good or ill, which forms *jeshah* in the future tense, rather than from *jeshah*, to save, implying thus, that he was possessed of the spirit of the rebellious Esau, and not the promised Saviour. RD. HILL SANDYS.

It is so in Hebrew, and many similar cases might be quoted; e.g. *tabal*, to dip, *labat*, to cast down; *dabar*, to speak, *rabad*, to spread bedclothes; *naphash*, to breathe, *shaphan*, to hide; *malak*, to rule, *kalam*, to wound; the proper names *Hamath* and *Tamah*, *Hareth* and *Terah*, &c.

J. T. F.

Half Hall, Durham.

"EV'N IN OUR ASHES," &c. (4th S. x. 343, 418.)—The first two lines of the stanza relate to the moment of dying; but I would submit that the last two lines, of which the above is one, have regard to the solicitude which we feel to be remembered kindly after death.

J. W. W.

CROMWELL AND THE CATHEDRALS (4th S. x. 221, 296, 336, 402.)—I have collected all the notices I could find with regard to the ravages made in cathedrals during the Civil Wars in my *Traditions and Customs of Cathedrals* (2nd edit., Longmans). In connexion with the subject of the destruction of vestments, I have found in the uncalendared documents of the Public Record Office several inventories for Lincolnshire, in which are reserved especially "to the keeping of the curate for serving of the Church, one chalice, one vestment, one cope, and one surpysse." The date is most important, being "Aug. xix. in the sixte yere of Kyng Edward VIth." The parishes are in the deanery of Hill—"Gretham, Bagenderry, Somersby, Hagworthingham, Wynsebye, Assebye, Oxtumbe, Sowsthorpe, South Ormesbye, Aswardby, Fulleby, Salmonbye, Claxbie, Tetforthe, Harryngton, Kettisbye, Brinkeill, Lanton juxta Partney, Scrafield,

Harrington." I need not point out the important bearing of these documents on the finding of the Judicial Committee, founded on Mr. Peacocke's painfully interesting work.

M. E. C. WALCOTT, B.D., F.S.A.

"BARLEY" (4th S. ix. 238, 308, 395.)—After all the suggestions that have been made with regard to this boy's word "barley," I hold that it is simply the French *Baillez*, as in *Le Roman de Garin*, MS., quoted in Ducange, s. v. *Mazelinus*:—

"Giebert appelle, Baillez-moi cà le vin,
Dessus ma table mettez mon Mazelin."

J. T. F.

Hatfield Hall, Durham.

WILLIAM WHITTINGHAM, DEAN OF DURHAM (4th S. viii. 109; x. 221, 296, 336.)—In my *History of Goosnargh* I have printed a pedigree of the Whittinghams of Whittingham Hall, co. Lanc.; but although I know that Dean Whittingham was a member of this family, I have never been able to find the connecting link.

He is said to have left England during the reign of Mary, and whilst abroad married a daughter of Louis Jaqueman of Orleans, who was sister-in-law to Calvin.

Can any of your correspondents assist me to find the clue? H. FISHWICK.

Carr Hill, Rochdale.

SIR WALTER RALEIGH (4th S. x. 308, 419.)—The question occurred to me after sending the note respecting the granddaughter of the famed Sir Walter, could she possibly have held that degree of consanguinity? Sir Walter was beheaded in 1618; this granddaughter died in 1716:—

"1716. Mrs. Elizabeth, daughter of Mr. Philipp Rawleigh of Westminster, buried Octob. 29."—*Cheriton Register of Burials*.

"1716. Mrs. Elizabeth Raleigh, buried Octob. 29.

The affidavit for Mrs. Raleigh's being buried in Woolen was made by Goodwife Butteraw before William Honeywood, Esq."—*Extract from Register of Burials in Woolen from 1678 to 1777*.

HARDRIC MORPHYN.

In the inscription in Cheriton Church, Kent, Mrs. Elizabeth Raleigh is stated to be the "granddaughter of the famed Sir Walter Raleigh," which seems to point to Elizabeth, the eldest daughter of Carew Raleigh. If she were the daughter of Sir Walter Raleigh of West Horsley, co. Surrey, she would be the great-granddaughter of the famed Sir Walter Raleigh.—See the Raleigh Pedigree in Hoare's *Modern Wiltshire* (Hundred of Downton), vol. iii. part ii. p. 37.

L. L. H.

From information of Mr. Fynmore I find that my suggestion as to the inscription of Mrs. Elizabeth Raleigh's tombstone alluding to the widow of Colonel Thomas Raleigh is a wrong one for the copy of burial runs as follows:—

"1716. Mrs. Elizabeth, daughter of Mr. Phillipp Rawleigh of Westminster, buried 29 Oct."

So that she would be the daughter of Philip Raleigh, second and youngest son of Carew Raleigh of West Horsley, co. Surrey (he was living in 1695, and proved his mother's will in 1674, and married Frances, daughter of Edward Grenville, of Foxcote, co. Bucks), and first cousin to the lady I suggested, and great-granddaughter of the famed Sir Walter Raleigh.

In my communication p. 419, in the place of "Sir Thomas Elwes, Knt.," read "Sir John Elwes, Knt.," &c. D. C. E.
South Bersted, Bognor.

DUTIES OF MAYORS (4th S. x. 372, 420).—MR. PIGGOT quotes from *Historical Reminiscences of the City of London*, which gives the date 1189 as the year when the title of Mayor was first given by Richard I. This again is contrary to Stowe, who gives the date distinctly as "King John, 1209," the name of Fitz-Alwyn being the same. Perhaps your correspondent could enlighten me as to the general accuracy of Stowe, as if wrong in these trifles, he can hardly be esteemed a reliable historian. CHARLES C. MALLET.

New Wandsworth.

LEPELL FAMILY (4th S. ix. 506; x. 19, 98, 197, 237, 402).—I might state still further, that during the year 1709 the regiment of Col. Lepell (which had been the preceding summer in Ireland) joined the British auxiliary force of the Archduke Charles against Philip II. of Spain.

A letter from Gen. Lepell to the Duke of Marlborough, dated Saragossa, Dec. 10, 1711 (O. S.), relates the misfortune which had befallen Gen. Stanhope at Brihuega, whereby he (Lepell) found himself "at the head of the remnant of the Queen's troops." He concludes, alluding to the almost entire loss of his equipage:—

"I am ruined and incapable of serving next year, if H. M. will not be pleased to consider me; and as Y. G. has always honored me with your favor and protection, I hope you will not refuse me your assistance in this particular, who am, with the greatest gratitude and duty," &c.

This letter, with the Duke's reply, March 7th following, will be found in Murray's *Marlborough Dispatches*. After the discharge of his immediate command, Dec. 2, 1712, he remained for a time upon half-pay, but does not appear to have been living at the period of his daughter Mary's marriage in 1720. The decease of his widow, a score of years subsequent to this latter event, materially contributed to the affluence of Lord Harvey, as he himself states in a letter of May 20, 1742, to Lady Mary Wortley.

I think the question of any relationship between the Le Pelleys (of Sark Island) and the family of Gen. Lepell satisfactorily settled in the negative by Lady Mary Harvey's own letter of Aug. 17, 1744,

to the Rev. Mr. Morris. (*Vide Lady Harvey's Letters*, London, 1821.)

Will S. H. A. H. kindly communicate (by letter) what may be known to him, through family record or tradition, as to his conjectured relationship to the writer? S. WEAVER.

No. 214, W. 14th Street, New York.

HAUNTED HOUSES (4th S. x. 372, 399).—I cut out the following advertisement from my daily newspaper, a few months ago. Perhaps some of your ghost-loving readers may be inclined to make further inquiries about so promising a field for their researches.

"To be sold, an ancient Gothic mansion, known as Beckington Castle, 10 miles from Bath and 2 from Frome. It contains 16 rooms, a fine old oak turret staircase, it has an oak roof, tiled with stone, walls 3 to 4 ft. thick, large outhouses, and 1a. 30p. of good land adjoining. The mansion has been closed some years, having been the subject of proceedings in Chancery. There are legends of haunted houses, miles of subterranean passages, &c., &c., affording a fine field for research and speculation to lovers of the romantic. The property is near a church, is freehold and tithe free, and is approached by a good road, and commands magnificent views of the surrounding parks and country. Price only 600*l.* Apply to S. Gauntlett, Trowbridge, Wilts."

H. E. WILKINSON.

Penge, Surrey.

"BANE TO CLAAPHAM," &c. (4th S. x. 198, 341, 423).—MR. J. R. HAIG has not only made a rash assertion, but he has shown an ignorance of the dialect of our district (Craven). "Bane," so far from being "just sheer nonsense," is a common dialect word in every day use; it means "near," as I have stated in a note at p. 203 of my *Ancient Poems, &c., of the Peasantry*. The derivation of "bane" has also been given in "N. & Q."

MR. HAIG "can vouch for the correctness" of his version of the song in which the above word occurs! I must tell him that his version is a mistake from beginning to end. What does he mean by "Yapham"? Clapham is, *dialectically*, "Claapham." I know it well, and I could enlighten MR. HAIG as to the incidents on which the song of "The Yorkshire Horse-dealer" is founded. My version was communicated by a late learned philologist, who, by some, was believed to be the author. I am not a fault-finder in general; but as an inhabitant of Craven, and one who has studied and written in the dialect, I cannot allow my version of one of our best local ditties to be characterized as "just sheer nonsense."

JAMES HENRY DIXON, LL.D.

"Down to Yapham" is a corruption. I learned this song and the tune in 1817, about ten miles from Yapham, and am certain that we always sang "Clapham." Yapham was unknown till the late outbreak of rinderpest, and in 1801 contained 107 inhabitants, a small place which would never be distinguished by a "Town-end."

Clapham is a parish in Craven, of 1,690 inhabitants in 1801, and Clapham village has 600 or 700.

"Tike" is in *Piers Plowman*.

"As wide as the world is woneth ther none,
Bote under tribute and tallage as tikes and cheorles."

Craven Glossary

"Bane" is "near," "convenient." We sang
"nigh Clapham." W. G.

"HALL," A COUNTY SEAT (4th S. x. 226, 277, 415).—I find the following remarks in the *Dictionnaire Etymologique*, by De Roquefort:—

"Halle, place, bâtiments publics de marché. De l'all. *hall*, lieu couvert, maison, portique: quelquefois *hall* a signifié saline, lieu où l'on vend du sel. Du gr. *hals*, la mer, le sel. On remarquera que le nom de *hall*, commun à plusieurs villes d'Allemagne, n'a été donné qu'à celles qui avoient des salines ou magasins à sel."

De Roquefort observes also:—

"Gabelle, impôt sur le sel, lieu où il se vendoit. Ce mot doit venir de *vectigal*, et en voici la raison: La gabelle est fort ancienne en France; on se servoit de ce terme pour désigner toute espèce d'imposition sur les denrées, et ce n'est que très-postérieurement qu'on l'a appliqué seulement à l'impôt sur le sel. La gabelle n'étoit accordée par les états que dans les plus pressants besoins du royaume; elle fut d'abord établie, en 1343, par Philippe de Valois, que le roi d'Angleterre Edouard appela plaisamment à ce sujet *l'auteur de la loi salique*; puis en 1358, après la prise de Poitiers par les Anglois; et fut continuée en 1360, après le traité de Brétigny, pour servir à la rançon du roi Jean; mais Charles 5, son fils, ordonna que le droit de gabelle seroit réuni au domaine, et levé dans tous les temps, ce qui a été exécuté."

Can any reader of "N. & Q." tell us what was the name given to a place in which salt was sold, in France, before "La Gabelle" was so applied?

RALPH N. JAMES.

Ashford, Kent.

In the parish of St. Breward, co. Cornwall, within the limits of the ancient manor of Hamatethy (Hamotedi in *Domesday*), is a quadrangular inclosure about fifty yards by twenty yards, called "Arthur's Hall." On the inside is a row of large granite stones, all unhewn, set on their ends, with an earthen embankment at the back. The pressure of this embankment upon the stones has forced them inwards, and many of them have been thrown down. This embankment is now eight or ten feet above the floor on the inside. On one side two stone posts mark the entrance. In the middle is now a pool of water, as there was also in Norden's time, who has given a drawing of it in his *Speculi Britannicæ Pars*, fo. 71. Various conjectures have been offered as to its original use, but it would clearly appear to be one of those open halls referred to by ESPEDARE.

Hammersmith.

JOHN MACLEAN.

"Hó=HÖE" (4th S. x. 102, 171, 255, 298, 461).—In confirmation of MR. PICTON'S and MR. PEACOCK'S opinions that the suffix *hoe* means *hill*, I would

refer MR. KERSLAKE to Blomefield's *Hist. of Norfolk*, in which the historians (both Blomefield and Parkin his continuator) interpret *hoe* in the sense of *hill*, in the names both of hundreds and of villages: viz., of hundreds: "*Forehoe*, or *Feorhou*, i.e., *Four Hills*, where the Hundred Court used to be kept, ii. 374, *Grenehoe*, i.e. *Green Hills* or *tumuli*, vi. 1. *Grimshoe* from *Grime* (probably a Danish Chieftain) and *Hoo*, a *Hilly* country, ii. 148. Of villages: *Scothow*, i.e. *the lot or portion on the Hill*, vi. 360. *Stanhoe*, i.e. *Stony Hill*, x. 381. These historians interpret *hou* in similar sense when it is an affix: viz. *Houghton* and *Hovetown*, i.e. *High town*. *Hobbies* or *Hautbois*, i.e. *High-wood*. (The ancient family, which took their name from hence, is surnamed in Latin records *de alto Bosco*.)

I would also refer to Johnson's *Dict.*, (folio ed.), under the word "*Hogh*, n. s. (otherwise written *ho*, *how*, *hough*; from *hoog*, Dutch), a hill, rising ground, a cliff. Obsolete." And see Spenser's *Fairy Queen*, B. ii., Canto x. 10:—

"That well can witness yet unto this day
The western Hogh, besprinkled with the gore
Of mighty Goëmot, whom in stout fray,
Corineus conquered, and cruelly did slay."

T. S. NORGATE.

"OWEN" (4th S. x. 166, 341, 402, 439).—In *An Universal Biography*, by Wm. à Beckett, junr., it is said that John Owen the epigrammatist was born in Caernararthenshire. Zedler says Caernarvonshire, and Renouard in his beautifully printed edition, 1794, says he was born at Armon in Caernarvonshire. Williams, bishop of Lincoln, took him by the hand, and at his death, 1622, paid for his funeral and had him buried in St. Paul's, and set up a brass effigy on the nearest pillar, inscribed with a very pretty epitaph, saying that he lived in a small house, but now in a great temple, for poets only begin truly to live when they die. His Latin name was always Audoenus. If "Owen" means *river* in Irish, is it not kindred with *ear*, French for *water*, and *uisge*, Gaelic for *water*?

C. A. W.

Mayfair.

ÆOLIAN HARP (4th S. x. 127, 199, 261, 461).—

"Alive, as the wind-harp, how lightly soever
If wo'd'f by the Zephyr, to music will quiver,
Is Woman to Hope and to Fear;
Ah, tender one! still at the shadow of grieving,
How quiver the chords—how thy bosom is heaving—
How trembles thy glance through the tear!"

Schiller's *Honour to Woman*.

R. A.

"JOHN DORY" (4th S. x. 126, 199).—Is the John Dory of "a gold-yellow colour"? It is grey when cooked, and, I think so on the fishmonger's slab, but there my inspection has been distant, as raw fish is unpleasant to look at and odious to

smell. What is John Dory in French? I have in vain inquired of Frenchmen and of others who have been much in France. They had not met with it at any dinner-table there. The *chef* of a good hotel told me that *dorades* were kept in water-glasses for ornament, but never eaten. Henschel's *Dictionary* has "*Goldfisch*, poisson d'or, poisson doré de la Chine; daurade, petite perche de rivière." Flügel says, "*Goldfish*, goldforelle." What the "perche" or "goldforelle" may be, I cannot say, but it certainly is not John Dory.

"Badine était la plus douce, la plus honnête, et la plus caressante fée du monde; son plaisir favori était de follâtrer tout le jour sous la figure d'un petit chat blanc, et d'un jaune doré."—2 *Grigri*, p. 5.

I copy the above from an old common-place book in which it was entered before "N. & Q." had drilled us into making precise references. My recollection of *Grigri* is of a very pleasant fairy tale in two small volumes, printed about the middle of the last century. Thirty years ago my copy was borrowed "for a few days," and those who like myself think it churlish not to lend a book, will not be surprised at my being obliged to describe it from memory. A fairy of taste might have chosen the form of a gold-fish, but not of a John Dory. If *Jaune Doré* can be connected with *Chat* it may mean tortoiseshell. FITZHOPKINS.

Garick Club.

"LA BELLE SAUVAGE" (4th S. x. 27, 73, 154, 214, 259, 360, 423.)—The will from which I quoted may be seen at Doctors' Commons (Rob. Weston, folio 18, Register "Moone"). The handwriting is so distinct, that there cannot be a shadow of doubt as to the correctness of my reading, which was indeed confirmed by a very able antiquary, whose attention I called to the matter when perusing the will. The *original* wills of the year 1501 are lost, so it is not possible to ascertain whether the contemporary copyist mis-read the word, which, by the way, is repeated.

As to "Belle Savoy" having no rational meaning, perhaps some one better informed on such subjects than myself, will say whether there may have been such a sign as "Belle France" or "Belle Savoy." J. C. C. S.

KILLING NO MURDER (4th S. x. 293, 368, 440.)—The origin of this is the famous tract which bears that title, recommending the assassination of Cromwell. It is in the Harleian Miscellany, and is ascribed to Col. Silas Titus. W. G.

EPITAPH AT SONNING, BERKS (4th S. x. 352, 416.)—In *Ballads from Manuscripts*, i. p. 437 (just published for the Ballad Society), will be found what is, I suppose, the original of the inscription quoted at the first reference above, and as it supplies the missing word, and also suggests whether that inscription has not been incorrectly copied, I venture to give the whole:—

"Yf Lwst & Lykynges myght be bowght
for silver or for golde,
still to Indeever* yt wolde be sowght:
what kynges wold then be olde?

Bwtt all shall pass & sfoulou me,—
this is most sartin trwthe,—
both hyghe and Lowe, & Ieche degre,
the age and Ieke the youthe.

Yf yow be sfound mett or vn-mett
Agynst the dreddfull ower,
As ye be sfound, so shall the swettar,
be served with the sower.

All this is sayd to mender ower harthis,
that shall [it] her or sey,
And then Accordinge to yower partis
to sfoulou dethe with me."†

These stanzas are the last of a much longer piece, entitled "An Epitaph on Gray," whom Mr. FURNIVALL supposes the same with the William Gray mentioned in Puttenham's *Arte of English Poesie*, 1589, lib. i. chap. viii., a famous ballad-writer, and a favourite of the Protector Somerset. Bale, *Scriptor. Illustr.* ii. p. 109 (1557), writing of this Gray, says, "obijt anno Domini 1551" (quoted by Mr. FURNIVALL).

It would be curious if the monument at Sonning should be found to be that of this Gray. Mr. FURNIVALL conceives it possible that the epitaph was written by the *maker* himself. Do the MS. notes in the Royal Institution copy of Bale throw any light on this matter? W. F. (2).

"TWAS IN TRAFALGAR BAY" (4th S. x. 343, 437, 457.)—*Apropos* of the misprint, never corrected,—

"We saw the Frenchmen lay,"
instead of—

"The saucy Frenchmen lay."

I would call attention to Byron's astonishing *lapsus* in the famous address to Ocean, at the end of *Childe Harold*,—

"And dashest him again to earth:—there let him
lay (!)"

But the word *lie* is almost obsolete in modern colloquial English; while Miss Martineau, and other good authors, even write "underlays" for "underlies."

Here is another curious piece of English in Byron, *Corsair*, Canto I. xvi. :—

"But such (kindness) was foreign to his wonted mood,
He cared not what he softened, but subdued;
The evil passions of his youth had made
Him value less who loved—than *what* obeyed."

The supposition that *what* = *who* cannot be entertained for a moment; but the change from active voice *loved* (*qui amarent*), to passive *obeyed*

* Mr. FURNIVALL glosses this word *endure*, but I prefer the line as it stands:—" (It) would still be sought to endeavour it," i. e., the purchase.

† The Epitaph tells us that "a wecked wyfe"
"she was the shortynge of his Lyfe
by many dayes and yeres."

(*quid facesseret*) is very harsh. So also is the other possible construction, according to which *obeyed* remains active, and *what* is of the neuter gender (*what creatures*), to mark contempt for servants as contrasted with friends.

H. ST. JOHN READE.

Beccles, Suffolk.

"HUMBUG" (4th S. x. 331).—If the correspondents of "N. & Q." would "make a note" of the English words wantonly intruded by newspapers into the German and French languages (see "N. & Q.," p. 199), and in time adopted by good writers, an interesting collection might be made. I have not yet begun, but will try. A striking example occurs in the last work of Strauss.—

"Nur das Ergebniss halte ich für meine Pflicht wie für mein Recht, ohne jeglichen Rückhalt hier auszusprechen Historisch genommen, d. h. die ungeheuren Wirkungen dieses Glaubens mit seiner völligen Grundlosigkeit Zusammengehalten, lässt sich die Geschichte von der auferstehung nur als ein welthistorischer Humbug bezeichnen."—Strauss, *Der alte und der neue Glaube*, p. 72. Leipzig, 1872.

Strauss is decorous in his language, and generally reputed a purist in his style. I do not think that he meant imposture, but delusion. Possibly "Tauschung" would have expressed his meaning at least as well. Flügel, in his dictionary, Lond. 1843, marks "Humbug" as "cant." Has it got into use among good writers? H. B. C.

U. U. Club.

SKULL SUPERSTITION (4th S. x. 183, 436).—The farm-house (formerly, I believe, an old manor-house) now called Bettiscombe House, in which the skull remained, or still remains, for aught I know to the contrary, lies in the parish of Bettiscombe, about six miles from Bridport, in Dorsetshire. I cannot ascertain the time when the "ghastly tenant" first took up its abode in the place, but it is tolerably certain it was some considerable time ago. It has, I understand, been pronounced to be that of a negro, and the legend runs that it belonged to a faithful black servant of an early possessor of the property, a Pinney, who, having resided abroad some years, brought home this memento of his humble follower. It is reported that a member of the above family, in recent years, has visited the house, but was unable to give any clue that might assist in clearing up the identity of the skull.

I am not aware of any other similar superstition beyond the one at Chilton Cantelo, Somerset, alluded to by Dr. GOODFORD, and of which I had casually heard some little time back. I may perhaps say that I have not myself seen the before-mentioned skull, but I "know somebody who has."

J. S. UDAL.

Junior Athenæum Club.

ROBERT HARDING 1568, ALDERMAN OF LONDON (4th S. x. 296).—There is a note of this person in

the augmented copy of the *Visitation of London* in 1568, printed by the Harleian Society viz.: "Robert Harding Alderman and sheriff of London had 2 wives." The arms are as described by your correspondent. Humphrey Pakington of London (afterwards of Chaddesley-Corbett, and Harvington, co. Worcester) married "Elizabeth, daughter and heiress of — Harding, of London," and his descendants quartered the above coat without the canton. Was she not Robert's daughter?

H. S. G.

THE DEDICATION NAME OF CHURCHES (4th S. x. 465).—The large majority of the dedication names of churches are to be found in Ecton's *Thesaurus*. To those who consult this book I may mention that several dedications omitted in the body of the work, are supplied in the *Addenda*, and at the end of the Preface (2nd edit.).

If Mr. COLLETT can communicate the dedications which Ecton was unable to give, he will be rendering a service to the readers of "N. & Q."

SUBSCRIBER AB INITIO.

The *Liber Ecclesiasticus* (Hamilton, & Adams, 1835), which was an abridgment from the *Report of the Commissioners appointed to inquire into the Revenues and Patronage of the Established Church*, presented to Parliament in the June of that year, contains the dedication, so far as was known, of every church in England and Wales.

F. E. PAGET.

Elford, Tamworth.

Looking at random into Mr. COLLETT's list, I find one or two discrepancies. Barlaston is given to *S. John*, instead of *S. Peter*; Burton-on-Trent to *SS. Mary and Modwena*, instead of the latter only; Hints, which Mr. COLLETT gives as unknown, is said to be dedicated to *S. Bartholomew*.

MAKROCHEIR.

[Under the circumstances now stated, we must ask all correspondents, interested in the subject, to confine themselves to merely supplementing the works named above.]

OLD INSCRIPTION (4th S. x. 451).—This seems to be "AILMAR FEC. D. O. M. Y." The chief difficulty is "y." If correct, it may perhaps stand for *ydiota*, an unlearned person, a layman. The inscription then is—"Ailmar fecit; Deo Optimo Maximo Ydiota"; Ailmar made this; and he, a layman, dedicated it to the Most Good and Great God. The word *ydiote* occurs in three MSS. of *Piers the Plowman* (B. text, x. 454, foot-note), as another spelling of *idioti* (with the sense of *laymen*) in a quotation from *St Augustine, Confess.*, Lib. viii. c. 8.

WALTER W. SKEAT.

Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

Gesta Romanorum; or, *Entertaining Stories Invented by the Monks as a Fireside Recreation, and Commonly Applied in their Discourses from the Pulpit*. New Edition. With an Introduction by Thomas Wright, F.S.A. (J. Camden Hotten.)

THIS reprint of the *Gesta*, at this season, is very opportune. Mr. Wright has supplied an introduction of about a hundred and fifty pages, which is a little, and most valuable, work in itself. It tells all that need be told, and we refer our readers to it for all information they may require. For our own part, we give the following extract, suitable to the time, and affording an idea (to those who have no acquaintance with this collection) how the folk were taught in the olden time.

"OF THE INCARNATION OF OUR LORD.

"A certain king was remarkable for three qualities. Firstly, he was braver than all men; secondly, he was wiser; and lastly, more beautiful. He lived a long time unmarried; and his counsellors would persuade him to take a wife. 'My friends,' said he, 'it is clear to you that I am rich and powerful enough; and therefore want not wealth. Go, then, through town and country, and seek me out a beautiful and wise virgin; and if ye can find such a one, however poor she may be, I will marry her.' The command was obeyed; they proceeded on their search, until at last they discovered a lady of royal extraction with the qualifications desired. But the king was not so easily satisfied, and determined to put her wisdom to the test. He sent to the lady by a herald a piece of linen cloth, three inches square; and bade her contrive to make for him a shirt exactly fitted to his body. 'Then,' added he, 'she shall be my wife.' The messenger, thus commissioned, departed on his errand, and respectfully presented the cloth, with the request of the king. 'How can I comply with it,' exclaimed the lady, 'when the cloth is but three inches square? It is impossible to make a shirt of that; but bring me a vessel in which I may work, and I promise to make the shirt long enough for the body.' The messenger returned with the reply of the virgin, and the king immediately sent a sumptuous vessel, by means of which she extended the cloth to the required size, and completed the shirt. Whereupon the wise king married her.

"APPLICATION.

"My beloved, the king is God; the virgin, the mother of Christ; who was also the chosen vessel. By the messenger, is meant Gabriel. The cloth, is the Grace of God, which, by proper care and labour, is made sufficient for man's salvation."

The Christmas Number of the Monthly Packet. Edited by the Author of the *Heir of Redclyffe*. Christmas, 1872. (J. & C. Mozley.)

HERE is, what in old-fashioned Christmas time used to be called "a pennyworth!" Fifteen stories told in about two hundred and fifty pages, and all for two shillings! The last is by the late Emily Taylor, whose loss the able editor may well deplore. The proverb given for illustration in the next Christmas number is—

"What snow conceals
The sun reveals."

We suppose anything like Moore's *Eveline's Bower*, in which snow and sun were engaged in the manner indicated above, will not be admitted as an illustration. However, for the best story on the above proverb there will be a prize given, and *honorarium* awarded to the successful competitor.

The Ivy. A Monograph; comprising the History, Uses, Characteristics, and Affinities of the Plant; and a Descriptive List of all the Garden Ivies in Cultivation. By Shirley Hibberd. Illustrated with Coloured Plates and Wood Engravings. (Groombridge & Sons.)

THE above title-page of this clever Monograph relieves us from the necessity of much description; and the name of the author is a guarantee of its good quality. As for the getting up, it is simply admirable. Moreover, Christmas-like as the volume looks, it is suitable for any season, so full is it of instruction as well as amusement. We could not have supposed that ivy could be turned in so many ways to ornamental purposes. If its uses be not so many, Mr. Shirley Hibberd wittily records one. As a preserver of many a pile from dissolution, he calls the ivy "the vegetable keeper of historical records."

BOOKS of the season come, like the compliments, with joyous aspect. Like certain guests of the season, they are more gorgeously arrayed than usual. Not unlike some of the seasonable fare, a little of more than one dish will be found to go a great way. *Present Pastimes of Merrie England* is a mirthful book, in which Mr. F. C. Burnard affects to turn to ancient MSS., and Mr. Rogers illustrates the text "from the quicke." There is something mirth-moving in seeing mediæval people engaged in modern sports; and we are conscious of a feeling of respect for the Shanks-Walken family, whose motto was "*Qualis es talis sum*," and the device a dog addressing a peacock, the legend being Englished, "My Tale's as good as yours any day."

AMONG Christmas books for young people we can recommend A. Romer's *Anecdotal and Descriptive Natural History* (Groombridge & Sons). Its coloured plates and wood-engravings are such as a past generation never saw in similar books. The sixteen chapters of letter-press are agreeably and unpretentiously written, with only such use of technical and scientific terms as is suitable to readers growing out of "children's books." In one chapter we learn that the difficulty of procuring a live Chimpanzee arises from the reluctance of natives to approach them, as they are supposed to have the power of "witching."

Buds and Blossoms (Groombridge & Sons) consists of what may be called "sensible" stories for children. There are ten such stories, and they are as nicely illustrated as they are simply told. *Little Peepy and her Christmas Day* is a very pretty story. Perhaps one might object to the advice given to her when she cried because she could not go in the van, to remember the Child that was put to sleep in a stable because there was no room for Him in the inn.

WE must not omit to mention among the seasonable books the extra Christmas number of *All the Year Round*. Under the title of *Doom's-Day Camp*, half a dozen good stories, with an introduction as good as any of the stories, are told for the delectation of readers or listeners. A good many people are not unlike Mr. Rufus P. Croffat, who says in the prologue, "I ain't good at literatoor and that myself, but I'm death on listening, and like a story, just as a child likes candy."—To those who desire to know what books have been lately published, or are now being, or are about to be published, we cannot point to a better guide than the *Christmas Number of the Publishers' Circular*. (Samson Low & Co.) Its profuse and artistic illustrations give it great additional value. Some of our readers may be pleased to know that in one of the Christmas books noticed in the *Circular* (*The Modern Sphinx*), they will find the Rev. B. Poulter's *Austrian Army Awfully Arrayed*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE LIFE OF BERNARD GILPIN. By George Carleton, Bp. Chichester, London, 1636.

THE LIFE OF THE MOST LEARNED FATHER PAUL, of the Order of the Service, Counsellor of State to the most Serene Republicke of Venice, and Author of the History of the Council of Trent. Translated out of the Italian by a Person of Quality, London, 1631.

FELIX SUMMERLY'S HAMPTON COURT. Original Edition.

C. BARKSDALE'S MEMORIALS. Third Decade, Oxford, 1662.

C. BARKSDALE'S MEMORIALS. Fourth Decade, Oxford, 1663.

THE PRACTICAL CHRISTIAN. By Dr. Sherlock. Sixth Edition, 1712.

Wanted by J. F. Stratsfeld, 15, Upper Brook Street, London, W.

COLLECTIONS OF EPITAPHS.

Wanted by Secretary, Temperance Library, Hull.

A PERFECT LIST of all such persons as by commission under the Great Seal of England are now confirmed Custos Rotulorum, Justices of Oyer and Terminer, Justices of Peace and Quorum, and Justices of Peace, 1630. 8vo.

Wanted by Edward Peacock, Bottesford Manor, Brigg.

HISTORY OF ECTON, CO. YORK. By Mr. Cole of Scarborough. Date ante 1828.

Wanted by D. C. Elwes, Esq., South Bersted, Bognor, Sussex.

Notices to Correspondents.

"DEDICATION NAMES OF CHURCHES."—COL. FISHWICK, WALTHROP, AND OTHER CORRESPONDENTS.—We accept your kind offers, subject, however, to the modification stated in our note on p. 509 of the present number.

W. G. F.—We shall be glad to hear from our Coventry correspondent.

J. R., Aberdeen.—L'Eloge de la Folie, translated from Erasmus, is not a scarce work, but the edition of 1725 may be. The Epitaphia Ioco-Seria is not now to be procured easily.

F. A. S.—We should be tempted to say with Dryden, "This comes of drinking asses' milk and writing."

GEORGE LLOYD.—The information required could be procured by applying at the paper warehouse. The lines on the aged single lady are not worthy of being inquired after.

T. R., Bath.—Why should it be a term of scorn? Abigail is described in Scripture as "a woman of good understanding and of beautiful countenance."

L. L. L.—It is in Juvenal; and "Ego vel Prochyta præpono Suburæ," is as if a man were to say, "I prefer the Isle of Wight to the Haymarket."

STANWIX.—A notice of Lavinia Fenton will be found in any proper history of the Stage. She was the daughter (born in 1708) of a naval Lieutenant, Beswick; but took the name of her mother's second husband, Fenton, proprietor of a Charing Cross coffee-house. At the age of eighteen (1726) she made her debut, at the Haymarket, in tragedy (as Monimia in the Orphan); passed into vivacious comedy (as Cherry, in The Beaux' Stratagem), and in 1728 became famous in opera (as the original Polly, in The Beggars' Opera). At the close of the season, she was taken off the stage by the Duke of Bolton, who ultimately married her.

WOODNOTE should inquire of Arthur Chappell & Co., or any similar firm.

C. CHATTOCK.—A correspondent wishes to know what is the Latin word translated by you "free-land."

M. D. (Cranborne).—We endeavour as far as possible—and our task is a most difficult one—not to give information twice over. Had your communication been received before that referred to by you, the preference would have been given to it. We are not unwilling to believe that our efforts to be thoroughly impartial are generally appreciated.

J. P. (Newbourne).—We are always glad to hear from you.

The letter for "Outis" must be addressed to No. 6' Hôtel Mansfeld, Lausanne.

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E. J. O. should communicate with the dealers in ancient literature. Any one of them could satisfactorily answer.

M.—Vaudeville = Chanson qui court par la ville.—Boisto. Vernacular = vernaculus = native, national.

W. C., Queenstown.—We will endeavour to meet his wishes.

SENEX, Guernsey, will find a letter for him at the Guernsey Post-office.

H. V. B.—Apply to Punch.

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LONDON, SATURDAY, DECEMBER 28, 1872.

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Notes.

NOTES ON FLY-LEAVES: THE BRITISH MUSEUM COPY OF HEYWOOD'S "DIALOGUES."

I am not aware that attention has been called to the manuscript notes appended to a copy of Heywood's *Dialogues* in the British Museum. Of this work eight editions appeared before the close of the sixteenth century, five of which are represented in the national library. The copy of the edition of 1598 alone contains manuscript additions, though from the Catalogue it would appear that the others are similarly embellished. It is, however, no fault of the Museum that the MS. notes mentioned in its Catalogue are often discovered to be after the manner of the sympathetic apprentice, whose annotations, "True," "Stuff," "Turn him out," are so frequently met with in the volumes of the circulating library. I should be interested to know in what way the narrative is connected with the contents of the volume to which it is subjoined. I have failed to perceive the connexion, and must suppose it to be a piece of such whimsical fooling that—

"—he who understands it would be able
To add a story to the Tower of Babel."

JULIAN SHARMAN.

"A Person very proper seemed he for the purpose, of
45 years old, apparelled partly as he usually was; his cap

of his head handsomely rounded in the form of a Priests Tonsure, his hair nicely combed and with a sponge dipped in a little Capons grease finely smoothed to make it shine like a Mallards wing. His beard smoothly shaven, and his shirt after the new Fashion, with Ruffs fair starched, sleeked and glistening like a pair of new shoes, marshalled in good order with a setting stick and a Stout that every Kuff stood up like a wafer; a long gown of Kendal green of the freshness of the present year gathered at the neck with a narrow Gorget fastened before with a white clasp and a keepar close up to the chin, but easily for heat to undo when he list; handsomely girded in a red Girdle of worsted Lace from which a pair of Sheffield knives in a sheath hung on one side: out of his bosom was drawn forth a corner of his neckcloth edged with a blue border and marked with a true love, a hart, and A. D. for Damian: for he was a Bachelor yet.

His Gown had long sleeves down to midleg slit from the Shoulder to the hand, and lined with white cotton; his doublet Sleeves of black worsted, upon them a pair of Poyntes of tawny camel laced along the wrist with a blue threaden lace, a welt towards the hand of Fustian Velvet, a pair of red stockings, a pair of Pumps on his Feet with a cross cut at the Toes for corns; not new indeed, but cleanly blacked with Soot, and shining as a shoing horn. About his neck a red ribbon suited to his Girdle: his Harp in good grace hanging before him, his tuning key tied to a green string and hanging by: under the Gorget of his Gown a fair Flaggon chain of Pewter to resemble silver as a Squire Minstrel of Middlesex that travelled the Country this Summer Season unto Fairs and Worshipfull Mens Houses. From his Chain hung an Escutcheon with metal and colour shining upon his Breast of the ancient Arms of Islington: upon a question whereof he as one that was well schooled and could say his Lesson perfect without Book to answer at full if questions were asked him declared; 'How the Worshipfull Village of Islington in Middlesex, well known to be one of the most ancient and best Towns in England next to London at this day, for the faithful Friendship of long time shewed as well at Cooks Feast in Aldersgate Street yearly upon Holy Rood Day as also at all solemn Brides in the City of London all the year after; in well serving them with Firmity for Pottage, not over boiled till it be too weak: of Milk for their baked Custards not skimmed nor chalked: of cream for their cold custards not frothed or thickened with Flour: and of Butter for their Pasties and Pye Crust not made of well Curds nor gathered of Whey in Summer, nor mingled in Winter with salt Butter watered or washed; did obtain long ago these worshipfull Arms in color and form as you see, which are the Arms, a field Argent, as the field and Ground indeed wherein the Milk-wives of this worthy Town and every Man else in his faculty doth trade for his living. On a fesse tawney three milk Tankards proper. The three Tankards as the proper Vessell wherein the substance and matter of their trade is to and fro transported. The fesse tawney which is a color betokening doubt and suspicion: so as suspicion and good heed taking, as well to their Markets and Servants, as to their Customers that they trust not too far; may bring unto them Plates that is Coined silver; three, that is sufficient and Plenty; for so that number in Heraldry may well signify.

For a Crest upon a Wad of Oat Straw for a Wreath a bowl of Firmity: wheat (as you know) is the most precious gift of Ceres: and in the midst of it sticking a dozen horn spoons in a bunch as the instruments most proper to eat Firmity Porridge withall; a dozen as a number of plenty compleat for full Cheer or a Banquet; and of Horn as a substance more estimable than is made

for a great cost, being neither so churlish in weight as metal nor so hazardous and brittle to manage as stone; nor yet so dirty in use or so rough to the Lips as wood is; but light, pliant, and smooth; that with a little licking will always be kept as clean as a die. With your Patience Gentlemen (quoth the Minstrel) be it said were it not that horns are so plentiful, Horn ware I believe would be more valued than it is, and yet there are in our parts many that will not hesitate to avow that many an honest Man in City or Country hath had his house by horning well upholden, and a daily Friend also at need; and this with your favour I may further affirm, a very ingenious person was he, who for the dignity of the material could thus by spooning advance the horn so near to the head. With great propriety were these horns-poons put to the Wheat, as a token and portion of Cornucopiæ the horn of Achalous which the Maiades did fill with the good Fruits, Corn and grain; and afterwards did consecrate to Abundance and Plenty.

'This Escutcheon is gloriously supported by Beasts, aptly agreeing both to the Arms, and to the Trade of the Bearers. Between a grey Mare (a Beast fittest for carrying of Milk Tankards) her pannel on her back, as always ready for service at every Feast and Bridale at need; her Tail splayed as most Tails are, and her Filley Fole fallow coloured with a flaxen Mane like its Sire.

'In the Scroll placed under (quoth He) there is a proper word an Hermitich well suited to all the rest, taken out of Salerns chapter of things that most nourish mans body: Lac, caseus infans. That is good Milk and young cheese. And thus much, Gentleman, and please you (quoth he) for the Arms of our Worshipfull Town: ' and therewithall made a mannerly leg, and so held his Peace.

As the Company paused and the Minstrel seemed to gape after Praise for his Speech and because he had rendered his Lesson so well: Says a good Fellow of the Company, 'I am sorry to see how much the poor Minstrel mistakes the matter; for indeed the Arms are thus:

Three Milk Tankards proper, in a Field of Clouted Cream, three green cheeses on a sheaf of cake-bread. The Firmity Bowl & horn spoons because their Profit comes all by horned Beasts. Supported by a Mare with a galled Back and therefore still covered with a Pannel, whisking with her Tail for Flies, and her Filly Fole neighing after her Dam for such. The words Lac, caseus infans, that is, fresh Cheese and Cream, the common cry that these Milk-wives make in London streets between Easter and Whitsuntide: and this is the very matter, I know it well enough: ' and so ended his Tale and sate him down again.

Hereat every man laughed a good deal, save the Minstrel; for though the Fool was acquainted that all was but for sport, yet to see himself crossed with a contrary cue that he looked not for he would streight have given over all; waxed very wayward, eager and sour; howbeit, at last, by some entreaty, and many fair words, with sack and sugar, we sweetened him again; and after he became as merry as a Mag-pie. And appeared again in his full Formality with a lovely look: after three lowly curtesies, clearing his Voice with a hem and a hawk and spat out withal; wiped his Lips with the hollow of his hand, for fear of defiling his Neckcloth, tempered a string or two with his Key, and after a little warbling with his harp for a Prelude, came forth with a solemn Song, warranted for story out of King Arthurs Acts, the first Book and 26 Chapter whereof I got a copy and that is this.

Starch was first introduced into England in the year 1564 by Mrs. Dinghen Vander Plas. Women of some Fashion went to her to learn the Art; she took four or five pound to teach it and one pound to teach them to sethe starch."

PARALLEL PASSAGES.

MR. DISRAELI ON CRITICS.—Coleridge is not the only English writer who has anticipated Mr. Disraeli's description of critics in *Lothair*. In the *Essays on Men and Manners* of William Shenstone (1714-1763, 26th Essay, *On Writing and Books*), we read—"LX. A poet that fails in writing becomes often a morose critic. The weak and insipid white-wine makes at length excellent vinegar." V.H.I.L.I.C.I.V.

The idea is not an uncommon one. Captain Marryat puts the following observation in the mouth of one of the characters in *The King's Own* (New ed., Routledge, Warne & Routledge, 1864, p. 142):—

"It is one of the necessary qualifications of a good reviewer that he should have failed as an author; for without the exacerbated feelings arising from disappointment, he would not possess gall sufficient for his task, and his conscience would stand in his way when he was writing against it, if he were not spurred on by the keen probes of envy."

G. P. C.

[We add to the above illustrations by our correspondents, the lines from Pope's *Essay on Criticism*:—

"Some have, at first, for Wits, then Poets past,
Turn'd Critics next, and prov'd plain Fools at last."]

"Heaven tempers the wind to the shorn lamb" is really an old Languedoc proverb; and in *Outlandish Proverbs*, selected by G. H., 1640, we find—"To a close-shorne sheepe God giveth wind by measure." M. T.

The similarity of idea between Keble and Sir W. Scott in the following passages has often struck me forcibly:—

"He only knows, for He can read
The mystery of the wicked heart,
Why vainly oft our arrows speed
When aimed with most unerring art;
While from some rude and powerless arm
A random shaft, in season sent,
Shall light upon some lurking harm,
And work some wonder little meant."

The Christian Year, St. Luke, v. 6, 7.

"O! many a shaft at random sent
Finds mark the archer little meant;
And many a word at random spoken
May soothe or wound a heart that's broken."

Lord of the Isles, c. v. s. 18.

S. M. P.

"Damn with faint praise, assent with civil leer,
And, without sneering, teach the rest to sneer."

Pope's *Epistle to Dr. Arbuthnot*.

"When I am read, thou fain'st a weak applause,
As if thou wert my friend, but lack'st a cause."
Ben Jonson (*Epigram liij.*—"To Censorious Courtling.")
CCCXI.

"WHOM THE GODS LOVE DIE YOUNG."—Among the *Diversorum* ΓΝΩΜΑΙ, I find the following

line, the original, as I should presume, of the above, and of which it is a literal translation—*Ὁν γὰρ φιλεῖ θεός γ', ἀποθνήσκει νέος.*

EDMUND TEW, M.A.

"Whose laughs are hearty, though his jests are coarse:
Who loses you best of all things—but his horse."

Pope.

Compare Tennyson's *Locksley Hall*—

"Something better than his dog, a little dearer than his horse."

HARDRIC MORPHYN.

Lord Houghton and Tennyson seem agreed that—

"'Tis better to have loved and lost
Than never to have loved at all."

Lord Lytton carries the thought a step further when he says (in *Ernest Maltravers*)—

"There is in the affections themselves so much to purify and exalt, that even an *erring love*—conceived without a cold design—and (when its nature is fully understood) wrestled against with a noble spirit, leaves the heart more tolerant and tender, and the mind more settled and enlarged."

M. T.

"We were merry with Corrichatachin on Dr. Johnson's whispering with his wife. She, perceiving this, humorously cried—'I am in love with him. *What is it to live and not to love?*'"

E. YARDLEY.

THE DEBT TO NATURE.—This expression occurs in Francis Quarles (1592-1644):—

"The slender debt to Nature's quickly paid,
Discharg'd, perchance, with greater ease than made."

The above is in the second book of the *Emblems*. Fuller (1608-1661) has words nearly similar in his Sermon, *Life out of Death*:—

"What is thy disease—a consumption? indeed a certain messenger of death; but know, that of all the bayliffs sent to arrest us for the debt of nature, none useth his prisoners with more civility and courtesie."

Gay (1688-1732) caught a faint echo of the sentiment, and annexed it to Macheath's song, before the noble captain was about to go to Tyburn:—

"The charge is prepared, the lawyers are met,
The judges all ranged, a terrible show!
I go undismay'd, for death is a debt,—
A debt on demand,—so take what I owe!"

An anonymous French author has something of the Macheath and Fuller sentiment combined:—

"L'homme est un captif condamné à mort: il doit s'y résigner et profiter du temps que le juge lui laisse."

That this was a common expression at the beginning of this century, may be gathered from a tombstone in the churchyard of St. Budeaux, Devon, from which I have copied the following inscription as embodying, very beautifully, I think, the same sentiment in verse, whilst recording the death of Robert Bond, 1809, *æt. suæ* 78. The courteous readers of "N. & Q." will not think I

overstrain the merit of the lines, though they were written by my father:—

"Soon as we are born poor Nature weeping gives
Her *Bond* to Time for all that breathes and lives,
And He, stern Creditor, has fix'd the day
When each in turn the acknowledged Debt must pay.
Some a long period Time perhaps may trust,
Others so short, He almost seems unjust.
But this Stone's Record doth most plainly show,
Here lies a *Bond* not called for till 'twas due."

COLLINS TRELAWNY.

SHAKSPEARIANA.

"OUTWARD FAVOUR AND INWARD MOTION."—
Shakespeare and Lyly speak of outward favour and inward motion:—

"CASSIUS. I know that virtue to be in you, Brutus,
As well as I do know your *outward favour*."
Julius Caesar, Act I. Scene 2.

"BASTARD. And not alone in habit and device,
Exterior form, outward accoutrement,
But from the *inward motion* to deliver
Sweet, sweet, sweet poison for the age's tooth."

King John, Act I. Scene 1.

"This face were faire, if it were tourned, noting that
the *inward motions* would make the *outward favour* but
counterfeit."—*Euphues*.

"ORLEANS. It is no *hidden vertue* in him."

Henry V., Act III. Scene 7.

"Maydens, be they never so foolyshe, yet beeynge
fayre, they are commonly fortunate: for that men in
these dayes have more respect to the *outwarde show* then
the inward substance, where-in they imitate good Lapid-
daries, who chuse the stones that delght the eye,
measuring the value not by the *hidden vertue*, but by the
outwarde glistering; or wise Painters, who laye their
best colours upon their worst counterfeite."—*Euphues*.

"GIVING AIM."—

"PRO. How! Julia!

JUL. Behold her that *gave aim* to all thy oaths,
And entertain'd 'em deeply in her heart.
How oft hast thou with perjury cleft the root!"

Two Gentlemen of Verona, Act V. Scene 4.

Shakespeare here refers to "aim giving," or "giving aim," an old archery phrase, thus explained by Ascham:—

"PHI. I se well it is no maruell though a man misse
many tymes in shootyng, seing ye wether is so vnconstant
in blowing, but yet there is one thing whiche many
archers vse, yat shall cause a man have lesse nede to
marke the wether, and that is *Ame gyving*."

TOX. Of *gyving Ame*, I can not tel wel, what I shuld
say. For in a strange place it taketh away all occasion
of foule game, which is ye onely prayse of it, yet by my
iudgement, it hindreth the knowlege of shotyng, and
maketh men more negligente: ye which is a disprayse.
Though *Ame* be giuen, yet take hede, for at an other
mans shote you can not wel take *Ame*, nor at your owne
neither, because the wether wil alter, euen in a minute;
and at the one marke and not at the other, and trouble
your shafte in the ayer, when you shal perceyue no
wynde at the ground, as I my selfe haue sene shaftes
tumble a loft, in a very fayer daye."—*Toxophilus*.

W. L. RUSHTON.

Has it ever been decided whether the line on

page 468 ("N. & Q.") should read as in Knight's edition—

"Are of a most select and generous chief in that;"
or, as other editors have it—

"Are most select and generous chief in that?"

To me the word "chief" has always seemed to be =chiefly, or chieflike; and the proper intention of the line to have been—

"Are chiefly (chieflike) most select and generous in that,"
which is self-explanatory. J. BEALE.

KEATS'S COPY OF SHAKESPEARE.—From the quotations from *Troilus and Cressida* given in an article on Keats in the *Athenæum* of November 16, 1872 (p. 634), I find that his copy of Shakespeare was either the first or the second folio. Which was it? It is desirable to know where copies of the original editions of Shakespeare still exist.

JOHN ADDIS.

P.S.—It strikes me that it may be the reprint of the first folio (1807), to which I have no present means of referring.

Rustington, Littlehampton, Sussex.

SHAKESPEARE.—A correspondent some time ago suggested that the family name of Shakespeare might be a corruption of Jacquespierre, baptismal names from two apostles. The surname Jaques is to this day not uncommon in the neighbourhood of Stratford-on-Avon. This fact may appear to some to support the derivation.

A. L. MAYHEW.

Stratford-on-Avon.

SHAKESPEARE'S SILENCE ABOUT CHESS.—It is, I believe, generally considered that there is only a single reference to the game of chess to be found in Shakespeare. I allude to *The Tempest*, Act V. Scene 1, where Ferdinand and Miranda are discovered "playing at chess"; but in truth there is nothing in the text that would not equally apply to any other game that is played between two persons:—

"Mr. Sweet lord, you play me false.

FEE.

No, my dear love,

I would not for the world.

MR. Yes, for a score of kingdoms you should wrangle,
And I would call it fair play."

There is, however, a passage, 2 *Henry VI.* Act III. Scene 1, which appears to contain a distinct and unequivocal reference to chess:—

"And do not stand on quilets how to slay him;

Be it by gins, by snares, by subtlety,

Sleeping or waking, 'tis no matter how,

So he be dead, for that is good deceit,

Which mates him first, that first intends deceit."

I do not see that any other construction can be put on the last line of the above passage than the one I have mentioned; I should nevertheless be obliged to you, Sir, or any Shakespearean contributor to "N. & Q.," who may be disposed to favour me with an opinion on the point.

The reticence of our great dramatist on the subject of chess is very singular. If we consider how close a resemblance this antique game, with its varied nomenclature, its vicissitudes, the joys and sorrows, triumphs and depressions, which accompany its practice, bears to the shifting phases of the greater game of human life, it does seem remarkable that a theme affording such abundant scope for metaphor and comparison, of which many of his contemporaries made use, should have escaped the piercing ken of Shakespeare.

H. A. KENNEDY.

Waterloo Lodge, Reading.

THE NOTATION OF ANCIENT ROLLS OF ACCOUNT.—In a well-considered volume on *The Church Bells of Cambridgeshire*, by J. J. Raven, B.D., head master of Yarmouth Grammar School (8vo. 1869), is printed a very curious account of the expenses incurred in the re-hanging of the six bells of Ely Cathedral, in 19-20, Edw. III. Four of the great bells were re-cast, their weights being as follows:—

Campanam vocatam Jhc	MMMDCC *iiij* xij libr.
" " Johanne	MM DCCiiij libr.
" " Mariam	MMC iiij libr.
" " Walsyngham	vjmcciiij libr.

The roll, as Mr. Raven states, though beautifully written, is not easy to read, from the faded ink and discoloured parchment; and he appends a translation of the account regarding the bells, which he modestly adds, "must be taken at its worth." His translation of the weights above expressed is,—

The bell called Jesus	37 cwt. 52 lb.
" " John	27 cwt. 4 lb.
" " Mary	21 cwt. 4 lb.
" " Walsyngham	18 cwt. 4 lb.

Mr. Raven adds:—

"I have interpreted the weights of the bells called Jesus and Walsyngham to the best of my power; but the notation may have deceived me. In the case of the former, I take every *i* in the row of four which is surmounted by * at the beginning and end of it to indicate 10, and thus I obtain the weight, 37 cwt. 52 lb. In the case of the latter, I suppose *vj* to be placed before *m* by way of subtraction, and the result (18 cwt. 4 lb.) renders it probable that this is right, for the four bells seem to be arranged in the account in descending order of magnitude."

Now, without asserting that, in the former case, Mr. Raven's interpretation is wrong, I beg to inquire whether it is supported by any other ascertained examples of *i** being a notation for 10. With counting *by the score* in former times every one is familiar enough, and I should have read the weight of the Jesus bell as three thousand, seven hundred, fourscore and twelve pounds, *i.e.* 37 cwt. 92 lb.

Perhaps the question may be determined by remarking whether in other documents of the kind, four-score is represented by *iiij* instead of by

iiij^{xx} as we might expect to find it—that is to say, the ^x separated instead of close together. But, in fact, I believe the ^{xx} are usually found actually *above* the figures representing the number of scores.

In regard to the Walsyngham bell, I cannot perceive how Mr. Raven has arrived at the quantity, 18 cwt. 4 lb. I think, from former experience with such documents, that the numeral letters can only mean 6,204 lb. In that case, this bell, instead of being the smallest of the four, was by far the largest. It was named after Alan de Walsingham, then Prior of the Church of Ely, whom his brethren had recently chosen to be Bishop of the See, but his election had been superseded by the authority of the Pope, in favour of Thomas de l'Isle.

This matter is of some interest as regards the particular bells in question; but my object in drawing attention to it is rather to ascertain whether there is any reason for altering my previous ideas in reading such accounts. J. G. N.

AUTOGRAPH OF BARILLON.—I possess an autograph, of which I subjoin a copy, purporting to be written by Barillon to "M. de Feuquières." It is principally in cypher, but an explanatory interlineation has been made by another hand:—

"A Windsor, ce 3 Septembre, 1680.

"J'ay regu, Monsieur, vostre lettre du 17 Juillet, Vous en avez deu recevoir plusieurs des miennes depuis ce tems la [here commence the cyphers, 15. 24. 28. &c.]; J'attends tousjours, que vous m'en excusiez la reception, —Car je crains qu'il ne s'en perde quelques unes. Le tems de la séance du Parlement est fixé pour le 31 Octobre. Il seroit fort difficile de prévoir ce qui arrivera en ce temps là, mais les Esprits ne paroissent pas encores disposez a une reunion. L'affaire de Mons. le Duc d'York devient tous les jours plus difficile. La Nation ne veut pas demeurer exposée au peril d'avoir un Roy d'une religion differente de celle qui est establee par les loix. Le Roy d'Angleterre ne peut ignorer de quelle consequence il luy est de laisser exclure Monsieur Le Duc d'York de la succession. Il n'est pas aisé de trouver sur cela un temperament qui puisse satisfaire les deux partis. La defiance est grande de tous costez et n'est pas facile a restablir. Au travers de toutes difficultez Monsieur de Mommouth croit que sa pretention peut se restablir. Il a este receu dans plusieurs endroits de la campagne d'une maniere qui ne convient point a un particulier. [Here the cyphers cease.] M. le Prince Electoral Palatin est arrivé a Londres, Mais il n'a point encore paru icy, je suis, Monsieur, entierement a Vous.

"BARILLON."

I believe that there is strong internal evidence of the authenticity of this document; but the circumstances, under which it got into English hands, and eventually into mine, are sufficiently singular.

A certain Captain C. T. Cox, who dates from a place called "Damsells, Oct. 15, 1822," and whose letter has the postmark "Gloucester," presented it to a lady of my acquaintance, accompanied with the following statement:—

"The history of it is this. A relation of mine on

joining the 71st Regiment with a detachment, after the battle of Waterloo, was quartered one night at Roze, near which is an old château belonging to the Marquis de Feuquières. My friend, in rambling over the house (the family having recently left, probably on account of the near approach of foreigners), found this letter in a drawer in the library. I trust this mode of gaining possession of it will not induce you to form an uncharitable opinion of soldiers when campaigning; for there was a miniature of the Queen of Prussia, and other valuables in the room, which remained untouched, and I really believe that this is all the plunder either of us possess."

I presume the person to whom Barillon wrote was Antoine de Pas, Marquis de Feuquières, author of *Mémoires sur la Guerre*, one of the Generals of Louis XIV.; but I am entirely ignorant of the history, or habitations of his family in later times, and can only say that this very moderate scrap of "plunder" is at the service of his present representative, if any such should exist, and care to reclaim it. C. W. BINGHAM.

Bingham's Melcombe.

DUKE *versus* DRAKE.—In the third edition of Matt. Carter's *Honor Redivivus, or The Analysis of Honor and Armory*, 1673, p. 214, the following passage occurs:—

"The seventh Table a fesse Wavy Argent, between two Stars of the second, given to that honorable Person Sir Francis Duke, by Queen Elizabeth for his service at Sea."

And the word *Duke* is repeated in *The Table*. Matt. is dead when this Edition is prepared, and the "Courteous Reader" is desired to amend any mistake that "hath happened," which in this instance has been done in the copy before me by a contemporary hand setting down the word "Drake." The mistake may have originated with the printer. If a Scotchman, he might be suspected of an attempt to perpetrate a joke at the expense of Sir Francis. The old story of Douglas will doubtless occur to some readers. For the benefit of others it should perhaps be explained that the Scotch word "duke," or "duik," signifies a duck, whereof the drake is the male. W. M. Edinburgh.

LABORIOUS IDLENESS.—I "made a note" of the following Latin verse, which, by a mere transposition of the order of the words gives two opposite meanings:—

"Prospicimus modo, quod durabunt tempore longo
Fœdera, nec patriæ pax cito diffugiet."

"Diffugiet cito pax patriæ, nec fœdera longo
Tempore durabunt, quod modo prospicimus."

FREDK. RULE.

SHELLEY.—Captain Burton, in his *Zanzibar*, vol. ii. p. 104, has quoted the following two lines from *Queen Mab* of the poet Shelley:—

"The sweeping sword of Time
Has sung its death-dirge o'er the ruin'd fane."

For "sword" I would substitute "chord," that

is, the *harp* of Time—a part for the whole by a common metonymy, and “sweeping,” by the same figure of cause for effect.

Burton, it is to be presumed, quoted from the printed text.

On turning, however, to Rossetti's two-volume edition of Shelley's works (vol. i. p. 39), I find the strophe read thus:—

“Yes! when the sweeping storm of time
Has sung its death-dirge o'er the ruined fanes
And broken altars.”

Here the most recent editor of the poet substitutes “storm” for “sword,” either on manuscript or printed authority, or on the ground of his own shrewd conjecture. It seems a good and natural reading, and, if an emendation, a very happy one. It preserves the alliteration of Burton's quotation, and does all that a poetical storm may be expected to do. At the same time, I surmise something may be urged in favour of “chord,” although I should not think of maintaining it, in opposition to the judgment and critical acumen of W. M. Rossetti.

O. T. D.

ABBEY OF KENNAQUHAIR.—There is a grave derivation of this name at the beginning of the *Monastery*, and the opinion of the learned Mr. Chalmers is quoted. This is a hoax on the antiquaries. It is simply Scotch for “Don't know where.”

W. G.

COWLEY'S “CUTTER OF COLEMAN STREET.”—The original cast of the above comedy, to which reference has been made more than once in “N. & Q.,” was as follows:—Colonel Jolly, Betterton; Cutter, Underhill; Worm, Sandford; Puny, Nokes; Truman, senior, Lovel; Truman, junior, Harris; Parson Soaker, Dacres; Will, Price; Mrs. Aurelia, Mrs. Betterton; Mrs. Lucia, Mrs. Gibbs; Jane, Mrs. Long.

FITZ-GENEST.

AN INSCRIPTION given in John Weever's *Ancient Funerall Monuments*, p. 423, is almost identical with the one N. mentions (p. 352) having seen at Champéry, and is as follows:—

	“ <i>St. Olave's, Hart Street.</i> ”					
Qu	A	D	T	D	P	}
os	nguis	irus	risti	ulcedine	auit.	
H	S	M	Ch	M	L	

WILLIAM WICKHAM.

Athenæum, S.W.

EPITAPH ON KING JOHN.—The subjoined epitaph on John Lackland is certainly the least complimentary *hic jacet* within my knowledge:—

“Anglia sicut adhuc sordet fœtore Johannis,
Sordida fœdatur, fœdante Johanne, gehenna.”

H. A. KENNEDY.

FORENSIC WARFARE.—St. Jerome, in his *Commentary on the Galatians*, ch. ii. v. 11, gives a very

amusing description of the petty and pretended squabbles, and professional fencing of rival advocates in the Roman Courts of Justice, in his own time—a description, almost to the letter, of similar scenes occurring in modern Courts almost daily. In fact, it would serve equally well for a picture of the one as of the other. He tells us:—

“Aliquotiens cum adolescentulus Romæ controversias declamarem, et ad vera certamina fictis me litibus exercere, currebam ad Tribunalia iudicium, et disertissimos oratorum tantâ inter se videbam acerbitate contendere, ut omisiss sæpe negotiis, in proprias contumelias verterentur et joculari se invicem dente morderent.”

For the benefit of your non-classical and lady readers, I subjoin a translation:—

When a youth at Rome, and much taken up with controversial subjects, wishing sometimes to hear how debates on matters of real moment were conducted, I would now and then betake myself to the public courts, when I observed that our most famous orators would attack each other with such asperity, that, leaving the proper business in which they were engaged, they would indulge in abusive personalities, yet in such a jesting strain as to show that their anger was more assumed than real.

EDMUND TEW, M.A.

IRISH FOLK LORE.—As my man, Owen McKeon, was driving me home, in the face of the full moon of November, it occurred to me to ask him, “How came the man into the moon?” when his instant reply was, “The old women does be telling the little children that he was a rogue who took his lantern of a dark night to steal a bush out of his neighbour's gap, and that the Almighty took him and the bush, and stuck them in the moon for a show to the world ever after.”

MEATH.

Queries.

BIBLIOGRAPHY.—In re-arranging my little library, I found some old volumes, and should be glad of information as to their rarity, authorship, and other bibliographical particulars.

Capitula Magne Carte, a small volume, most beautifully printed by old Rychard Pynson, and bearing his well-known mark. Bound in with it, and evidently from the same press, is a curious calendar, “printed in blak and read.” It wants title-page, which I should be obliged to you or your readers to transcribe for me.

The pages of “N. & Q.” have often been opened for the preservation of fly-leaf inscriptions. This book contains the following, in a very old hand:—

“A little grounde well tilled,
A litel house well filled,
And a litel wife well willed,
Would make him live that weare halfe killed.”

“Wordes are alluring wind.
Wishes are vaine thoughts.
Hope deserving humour.
Love is a prettie moris dance.”

"Four things to be much made of.
A horse that will travel well,
A hawke that will flie well,
A servaunte that will waite well,
And a knife that will cut well."

Remains concerning Britaine, but especially England and the Inhabitants thereof, &c., small 4to., has a curious printer's mark, which, in an oval border, has "Hinc lucem et pocula sacra," and in the centre a crowned figure holding a sun in one hand and a cup in the other. Printed at London by John Legatt for Simon Waterton. A most readable book. Is it well known?

The Countryman with his hovshold; Being a familiar conference, concerning Faith towards God and Good works before Men, fitted for the capacitee of the meanest, &c. Written in form of dialogue or catechism, between Pastor, Parent, Child, Seruant, and Scholler. The Peroration or Summe of the whole is composed "in easie and plaine meeter," in Sternhold and Hopkins's vein.

Modus legendi abbreviatur, &c., a black-letter volume, I should suppose of rarity, and certainly of worth to the antiquary, but unfortunately defective. It has a curious printer's mark with the name Demarrief.

THOMAS Q. COUCH, F.S.A.

JOHN GORTON.—He was author of the *Biographical Dictionary*, and the *Topographical Dictionary of England and Wales*. Any information relative to the year and place of his birth, and also of his decease, will be gratefully received by

WILLIAM WRIGHT.

Old Kent Road.

DWARRIS'S "MEMOIRS OF THE BRERETON FAMILY."—Where can I procure this book? I cannot find it in the General Catalogue of the British Museum. Also any information, or indications of sources of information, as to the Irish branch of this family, will be gratefully received by

F. R. M.

REV. JOHN COURTNEY, M.A.—Can any of your readers give me any information about this gentleman, who was rector of Ballinrobe, co. Mayo, some time in the seventeenth century. Y.

ANCIENT MAPS OF THE WORLD.—An admirable fac-simile of the celebrated Hereford *Mappa Mundi* has recently been published, to be followed, at the end of the year, by a volume of descriptive letter-press. The original was the work of Richard de Haldingham, who held a prebendal stall in Hereford Cathedral, 1290 to 1310, and probably executed it during that period.

I wish to know what other maps of the world before the fifteenth century are in existence, either separate, as the valuable Hereford example, or in illuminated MSS.

JOHN PIGGOT, JUN.

MADONNA AND SON.—I remember having seen somewhere an engraving, apparently of some

ecclesiastical painting, representing the Virgin Mary, seated on a throne, holding the Christ, as a grown man, upon her lap. Can any one tell me whether such a painting is known to exist, and who was the artist?

J. H. S.

The Female Dunciad, "London, 1728," contains "Female Worthies, by the Bishop of Peterborough. The whole being a Continuation of the Twickenham Hotch Potch." If any of your readers can give me the name of the author, or furnish any other particulars, I shall be obliged.

JOHN TAYLOR.
Northampton.

"FROM BIRKENHEAD INTO HILBREE

A SQUIRREL MIGHT LEAP FROM TREE TO TREE."

—I find this saying recorded in Hawthorne's *Note-Book*. Is it a local proverb, and is the locality of Hilbree known?

A. S.

OLD SCOTCH CAROL.—

"O my deir Hert, young Jesus sweit
Prepare thy Creddil in my spriet:
And I will rock Thee in my Hert
And never mair from Thee depart."

I lately met with these lines in one of the monthly numbers of the *English (?) Domestic Magazine* for 1861, and should be glad if any of your readers who may know the carol in full will enshrine a copy of it in "N. & Q." Information as to its authorship and date is also desired.

J. MANUEL.

Newcastle-on-Tyne.

CLERK OF THE HANAPER, IRELAND.—When, in the reign of George III., this officer presented himself at the bar of the House of Lords to declare the return of an Irish Representative Peer, what distinctive robe did he wear?

J. J. B.

Sheffield.

"ROSINA."—Can you give me any information as to the authorship of a book entitled *Rosina; or, the Virtuous Country Maid*, which was published some time about the year 1820 or 1822? The only copy I ever saw is the one now in my possession, somewhat mutilated—title-page clean gone.

JNO. PEARSON.

Tichfield Road, Birmingham.

HERALDIC BOOK-PLATES.—I collect these. Will any person make exchanges with me?

F. G. LEE, D.C.L.

6, Lambeth Terrace, London.

SIR NICHOLAS STALLING.—Can any of the readers of "N. & Q." furnish me with information relative to Sir Nicholas Stalling of Yatton-com-Somerset? I want particulars of his birth, parentage, and descendants. He died on the 10th of January, 1605, and is stated on his monument in Kenn Church to have been "gentleman usher daily waiter" to Queen Elizabeth and James I.

According to Collinson, p. 617, vol. iii., he bought the manor of Yatton, 9 Oct., 1598, from Richard Lewkenor, but he left it by will to his wife, through whom, I believe, it passed into the family of the Poulets; and his children appear to have left the neighbourhood, no records of them being to be found. **BULKELEY BANDINEL.**

RIPON CATHEDRAL LIBRARY.—Beriah Botfield, in *Notes on the Cathedral Libraries*, mentions having seen at Ripon a small volume, in smooth russia, $5\frac{1}{2}$ by $2\frac{1}{2}$ inches, the *Magna Charta*, with Index and Colophon, Londini per Ricardus (*sic*) Pynson, &c. 1514. This is not now forthcoming. Can any one give a clue to its discovery? **J. T. F. Durham.**

SWIFT'S WORKS.—I see on p. 293 of "N. & Q.," under the heading of "Sweetness and Light," an extract from an edition of Swift's *Works*, dated 1870. I am seeking a good recent well-edited copy of Swift. Can you inform me as to publisher and price of edition mentioned above? **W. M. Biggleswade.**

"HUMPHRY CLINKER."—Who was the gentleman mentioned in *Humphry Clinker* as having paid his respects to the Jupiter on the Capitol of Rome? The initials are H—t. **J. R. H.**

REV. WILLIAM AINSWORTH, M.A., of Lightcliffe, near Halifax, Hooton Paynel and South Kirkby, near Doncaster, Chester, and Hull; died 1671. Is anything more known of him than is to be found in Watson's *Halifax*, 1775, p. 445, 453; Wright's *Halifax*, 1738, p. 170; Hadley's *Hull*; Tickell's *Hull*; *Gent. Mag.*, 1827, i. 599; 1829, ii. 290, 498, 600; Chalmers's *Biog. Dict.*, 1812, i. 264; Hunter's *South Yorkshire*, ii. 146, 449? **W. C. B.**

ST. SIMON AND ST. JUDE'S DAY.—I inquired last year without success for proverbs in connexion with the popular superstition which expects a storm about the season of this day. **A. S.**

H.M.S. "LEOPARD."—Captain Burton, in his *Zanzibar*, writes thus of a ship so-called:—

"In February, 1799, Captain Bissel, R.N., commanding H.M.'s ship 'Orestes,' with the 'Leopard' carrying Admiral Blankett's flag, touched at the island (Zanzebar)."

Can any of your correspondents inform me if this vessel was the "Leopard," fifty-gun ship, which was totally lost off the island of Anticosti in the year 1814? **NAUTA.**

IZAACK WALTON.—At Shallowford, near Norton Bridge, Staffordshire, there is a small half-timbered house, now used as a cottage, which is believed by some local authorities to be the birthplace of Izaak Walton. Is there any ground for this supposition? **R. H. BLEASDALE.**

[Of the early life of this uncanonized patron saint of

anglers little is known beyond the fact that he was born at Stafford on August 9, 1593, and was baptized at St. Mary's church in that town. Walton's birthplace, as well as his residence in Clerkenwell between 1650 and 1661, have hitherto baffled the researches of local antiquaries. Can our valued correspondent, Mr. T. Westwood, of Brussels, whose love of this venerable man is so well known, assist us on these obscure points of his personal history?]

BARTHRAM'S DIRGE.—I have a photograph of a painting by Maclise, representing a knight reclining on the steps of an altar; a lady leans over him, with her hand resting on his brow; he appears to be dying, or dead, and there are two attendants—a youth with curled locks, apparently a forester, with an axe in his girdle; the other male attendant appears to be absorbed in grief. On the picture are photographed the words, "Barthram's Dirge." Can any of your readers inform me from what legend or history the picture has been painted? **CECIL ARTHUR.**

Scarcroft.

POYNTZ FAMILY.—Who was Gabriel Poyntz, about 1540, and are any persons now living of that surname? **HENRY T. WAKE.**

Cockermouth.

[Gabriel Poyntz was of South Okendon, in Essex, and there is an account of his family in Morant's *Essex*. He was descended from the family of Poyntz, of Tockington, in Gloucestershire. Consult Atkyns's *Gloucestershire*, and "N. & Q." 1st S. viii. 440.]

JEREMIAH HORROCKS, THE ASTRONOMER.—Can any of your correspondents say whether this person, who was born at Toxteth, near Liverpool, 1619, was related to Thomas Horrocks, rector of Broughton-in-Craven, Yorkshire, in 1557; Alexander Horrocks, vicar of Keldwick, 1571; John Horrocks, rector of Kirkby Malham Dale Craven, 1602; James Horrocks, minister of Chapel-in-Hoghton, Lancashire, who died in 1650; Alexander Horrocks, of Dean (one of the Westminster divines in 1646); Rev. John Horrocks, vicar of Colne, Lancashire, who died 1667; Rev. John Horrocks, rector of Gisburne, Yorkshire, 1686; Rev. Thomas Horrocks, son of Christopher Horrocks, of Bolton-le-Moors, entered at St. John's Cambridge, in about 1632 (afterwards vicar of Malden, Essex, and in his old age instructed the sons of the Bolingbroke family at Battersea)? And if Jeremiah Horrocks, the astronomer, was related to any one of these—how? **G.**

WILLIAM MILLER.—The *Daily News* of Aug. 24th contains an announcement of the death of William Miller, the Scottish Nursery Poet, and author of *Wee Willie Winkie*. Can any correspondent give me an account of him, or refer me to any book or periodical containing the same, with the exact date of his death? There are a few particulars concerning him in the *Literary World* of April 26th, page 264, in which it is

stated that some of his friends and admirers were getting up a testimonial to him.

F. A. EDWARDS.

[William Miller, familiarly known as the "Nursery Poet," from the success that attended his poetical pieces for children, was born in Parkhead in August, 1810, and died at Glasgow, August 20, 1872. The first of his pieces was *Wee Willie Winkie*, which obtained the favourable notice of Mr. Ballantine, of Edinburgh, and brought its author before the public, and to a personal acquaintance with Lord Jeffery. His volume of *Nursery Songs and other Poems*, published in 1863, has had a great success in Scotland, equal to that bestowed in this country on the poems written for and about children by Mr. W. C. Bennett. In *St. Pauls Magazine* for last July, there was a notice of William Miller, written by Robert Buchanan. Other poems of his that have obtained great popularity, are *Gree, Bairnies, gree; Wonderful Wean*; and *Lady Summer*, which are well known on the other side of the Atlantic, and in every part of the world where the Doric Scotch is understood and loved.]

"YOU CAN'T GET FEATHERS OFF A FROG."—I should like to know whether this be a recorded proverb, or an original saying of the rather peculiar individual from whom I heard it. "Se non è vero, è ben trovato."

HERMENTRUDE.

Replies.

MAS: LAMMAS.

(4th S. x. 295, 342, 397, 481.)

After working for many years at English etymology, I am well aware of the doubtfulness of many derivations that have been proposed. But of the derivation of Lammas no one who cares to look at the authorities can have the slightest doubt; it is merely the modernised spelling of the A.S. *hlæf-mæsse*, and its sense is *Loaf-mass*. The difficulty of supposing that first-fruits should have been offered on the 1st of August vanishes on examination. A couple of loaves made of new corn could as easily be made *before* the general harvest as after it; it would not be necessary that they should be eatable loaves, and they may have been made of any small quantity of new corn that could be obtained, whether properly ripened or not. But, however this may have been, the testimony of our old authors is most express. Not only was the 1st of August called *hlæf-mæssan dæg*, but the 7th was actually named "Harvest," irrespective of the fact that the real harvest must frequently have been much later. This we know on the best possible authority, viz., the so-called *Menologium*, or Metrical Calendar of the Months, wherein we read that "bringeth Agustus yrmen-theódum hlæf-mæssan dæg; Swa thaes hærfest cymth ymb other swyle butan anre wánan wlitig wæstmum hladen; wela byth gepped fægere on foldan," i.e. "August brings to all men the *loaf-mass day*; so too, *harvest* comes about another such space (of seven days) later, wanting one day; fair harvest, laden with fruits; abundance is fairly manifested upon the

earth." In the next sentence, by way of making sure that Lammas-day is the *first*, and "Harvest" the *seventh* of the month, we are told that three days later is Lawrence's day; and this we know to be the *tenth*. See Grein, *Bibliothek der Angelsächsischen Poesie*, vol. ii. p. 4.

The word also occurs in Ælfred's translation of *Orosius*, where we are told that Octavianus defeated Antonius and Cleopatra "on there tide [Calendas] Agustus, and on tham dæge the he hatath *hlæf-mæssan*;" i.e. on the Calends of August, on the day which we call *loaf-mass*; where *Calendas* is a reading taken from the older, or Lauderdale MS. This battle, by the way, is not the sea-fight of Actium; for that is mentioned in the next sentence, and we know that it occurred on the 2nd of September, B.C. 31. See Dr. Bosworth's edition of *Orosius*, p. 113.

But in the A.S. Chronicles, under the date A.D. 1009, we get various spellings of the word in the MSS. Where two of them have *after laf-mæssan*, a third has *after hlammæssan*, which enables us to state confidently that the internal change from *fm* to *mm* must have been made before the time of Stephen, as this MS. ends with the year 1154, and the events of Stephen's reign seem to have been written down at the time. In later authors the word occurs more than once; see the quotations given for *lammasse* from Robert of Gloucester and Robert of Brunne in Richardson's *Dictionary*. The word occurs also in many later authors.

To show that harvest was expected to take place by Lammas-time, I need but quote a well-known passage in *Piers the Plowman*, B. text, vi. 291:—

"And bi this lyfode we mot lyne til lammasse tyme,
And, bi that, I hope to haue heruest in my croft."

It is thus clearly traced from early times through the successive spellings *hlæfmasse*, *lafmæsse*, *hlammæsse*, *lammasse*, down to *lammas*. It were to be wished that all our English words could be traced as easily. See the article on *Lammas* in Chambers's *Book of Days*.

The suggestion that *lammas* is from *Vinculamass* is obviously a guess, and nothing more. I have never seen the latter expression in any old English MS., and should be much surprised to meet with it. I may add, that *harvest* was not generally used in so restricted a sense as it is in the *Menologium*.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

There being no doubt, after MR. SKEAT's explanation, what the meaning of Lammas is, I have to observe, in reply to MR. BLENKINSOPP, that this popular, but not ecclesiastical, name does not express a "festival of first-fruits," and does not require the Anglo-Saxon farming to have concluded the harvest by the 1st of August. The mass indicated by the word *Lammas* was said at

that time of the year with the intention of asking for the blessing of Almighty God on the harvest which was about to *begin*. I quote such documents in "N. & Q." with the utmost reluctance; but the following collect, one of those in the *Missa pro Conservatione Fructuum*, will speak for itself, and will disclose the intention and action of the Church:—

"Deus, fragilitatis humanæ mirificus consolator, et largifluus bonorum omnium distributor, præsta familiæ Tuæ, quam alimentis spiritualibus reficere dignatus es, fructus quoque terræ quos Te auctore protulit, *jam viventes*, tua pietate durare illesos, ac celestis maturitate perfectos tuis fidelibus elargiri: ut his auxiliis sufficienter adjuti Te semper ferventius laudent, diligant et adorent. Per Dominum Nostrum," &c.

D. P.

Stuarts Lodge, Malvern Wells.

May not this be simply *Mensa*? The officers' mess and Benjamin's mess are surely only *mensa*. And in old Scotch writers, especially of colloquial verse, *Mess-John* was synonymous with Mass-Priest.

V. H. I. L. I. C. I. V.

THE "STAGE PARSON" IN THE SIXTEENTH CENTURY (4th S. x. 385, 453.)—It can scarcely be doubted that Macaulay (or rather the authorities whom he cites for his picture) obtained the first sketch of the "Young Levite" from the subjoined instructions for his governance in service which were laid down for John Price by his haughty master Sir John Wynne ap Merydd, who built Gwydir House, Caernarvonshire, in 1556:—

"First—you shall have the chamber I shewed you in my gate, private to yourself, with lock and key and all necessities. In the morning, I expect you should rise and say prayers in my hall to my household below, before they go to work, and when come in at nygt; that you call before you all the workmen, especially the yowth, and take account of them of their belief, and of what Sir Meredith taught them. I beg you to continue for the more part in the lower house, you are to have" [1] "only what is done there, that you may inform me of any misorder there. There is a baylyf of husbandry and a porter who will be commanded by you.

"The morninge after you be up and have said prayers as afore, I would you to bestow in study or any commendable exercise of your body.

"Before dinner you are to com up and attend grace or prayers if there be any publicke, and to set up, if there be not greater strangers, above the chyl dren who you are to teach in your own chamber. When the table from half downwards is taken up, then you are to rise and to walk in the alleys near at hand until grace time, and to come in then for that purpose. After dinner, if I be busy, you may go to bowles, shuffel bord, or any other honest decent recreation, until I go abroad. If you see me void of business and go to ride abroad, you shall command a gelding to be made ready by the grooms of the stable, and to go with me. If I go to bowles or shuffel bord, I shall lyke of your company if the place be not made up with strangers. I would have you go every Sunday in the year to some church hereabouts to preache, giving warnynge to the parish to bring the yowths at afternoon to the church to be catekysed, in

which point is my greatest care you should be painful and diligent.

"Avoid the aiehouse to sytt and keepe drunkards company, ther being the greatest discredit your function can have."

Although the order that he should rise from the table when it was taken up from half downwards certainly ranged the young Levite with the eaters of "umble" pie, I read it rather as evidence that he was expected to refrain from unduly lengthened potations than as proof that he was denied a fair share in the pippins and cheesecakes any more than were the children of the family above whom he sat at table.

The minute account of the happy and honourable years (ranging from 1608 to 1679) which Thomas Hobbes spent in the household of two Earls of Devonshire is sufficient proof that, when noblemen in the seventeenth century discovered philosophers in their tutors, they were not incapable of treating them as they deserved. Still, we are told that—

"The Earl for his whole life entertained Mr. Hobbes in his family as his old tutor rather than as his friend or confidant; he let him live under his roof in ease and plenty and his own way, without making use of him in any public or so much as domestick affairs. He would often express an abhorrence of some of his principles in policy & religion; and both he and his lady would frequently put off the mention of his name and say, 'He was an humourist, and that nobody could account for him.'"

The truth of Macaulay's sketch of the position in Sir William Temple's family of that "eccentric, uncouth, disagreeable young Irishman," his amanuensis, is corroborated by a tradition in my family that, on passing through his kitchen one evening, my great-great-grandfather, a beneficed clergyman in the north of Ireland, found his young neighbour the Rev. Jonathan Swift humbly and in silence taking a rest there. CALCUTTENSIS.

When I first read Macaulay's *Caricature of the Gentry and Clergy of the Seventeenth Century* (2nd edit., vol. i. p. 319, &c.), I laid the book down with the remark that he might have visited exclusively among the old nobility and the new rich, but that he must be *very ignorant of the mansions* of the real gentry of old family. Would the boors he describes have gone to Vandeyck and Lely and Kneller for their family pictures? Would they even have heard of them, for there was no Royal Academy in those days? Would they have written the manly, kindly, business-like letters which crop up from time to time from muniment-rooms and cabinet drawers? And would the inventories attached to their wills indicate the sort of belongings which they do? Literature and libraries in our sense of the words we do not expect; but Russell Smith & Co. can furnish plenty of seventeenth century books, and some of these must have found their way to the gentry and the

country clergy. Charles II.'s time is, I believe, considered the most elaborate for English gardening, and Queen Anne's the best for plate. These would be imported tastes, but still they were tastes that "took." I may add that my experience has been gathered in the North of England, where the civilizing influence of London would be least felt.

As to the stage parson, it must be remembered that the Church and the Theatre have seldom been on very loving terms. It is true the clergyman's daughter was frequently "my lady's" waiting woman; but here the playwright himself comes to the rescue, for the stage "waiting woman" is continually represented as the *confidante* and friend of her mistress,—much more, indeed, what we now call a "companion" than a lady's maid. It is no disgrace at present for a clergyman's or officer's daughter to be companion to a lady, nor would her marriage to the curate be such a degradation to him as the historian would infer.

My inference is not that there were no such squires and parsons as Macaulay writes of, but that he has selected unusually degraded and offensive specimens as fair and honestly selected samples of the class.

P. P.

ARRANGEMENTS OF BOOKS IN THE SEVENTEENTH CENTURY (4th S. x. 451).—The following description of the Library of the Escorial illustrates the practice of turning the fore-edges of books outwards on their shelves:—

"For five years this mass of learning lay in dust and darkness, and being forgotten by the invaders, was returned in due time to the Escorial, the MSS. to their proper chamber, and the printed volumes to display, according to the fashion of the place, their gilt edges to the visitor of the library, a fashion noted with praise by an Italian traveller * in 1650, as making the walls seem 'clothed with gold from floor to roof.'"—*Cornhill Magazine*, November, 1872, p. 613, article "The Vicissitudes of the Escorial."

T. W. C.

There is an article on the Escorial, and bearing on this subject, in *Chambers's Journal* for 30th November last.

G. P. C.

Levisham.

If ST. SWITHIN will turn up William Cartwright's *Poems and Plays* (1651, 8vo.), he will find that his portrait (by Lombart) represents him as in his library, and that the books are arranged as in Frewen's "effigy."

A. B. GROSART.

Blackburn, Lancashire.

I may add, that a great number of the books bequeathed to Ripon Minster by Dean Higgin in 1624 have or have had green silk strings, and their names neatly inscribed on the fore-edges them-

selves. One or two seem to have been so written on early in the fifteenth century. Book-strings (the simpler form of clasps) are thus referred to in commendatory verses by Crashaw to George Herbert's *Temple*:—

"When your hands untie these strings,
Think you've an angel by the wings."

J. T. F.

Hatfield Hall, Durham.

[See "N. & Q." 4th S. i. 577; ii. 44, 214, under head of "Books placed edgewise in Old Libraries."]

"DUMBFOUNDED" or "DUMBOUNDED" (4th S. x. 451).—The two forms seem to be used about equally, but *dum-*, not *dumb-*, is perhaps the better way of spelling.

The first part of the word is no doubt equivalent to the Danish *dum*, German *dumm*. The second is from the French *fondre*, which, from its primary signification of "to melt," comes to mean "to fall," and "to make to fall, to swoop down upon."

Dictionaries call it "a low phrase," which I do not quite see.

JOHN ADDIS.

Rustington, Littlehampton.

"Dumbfounded" appears to be the more correct. Originally a cant word, it was first used by Addison in the *Spectator*, November 5, 1714:—

"They (the mob) had like to have *dumbfounded* the justice; and his clerk came in to his assistance, and took them all down in black and white."

In this number may be found most of the slang phrases then current. "Dumbfounded" seems to be the Scotch form of the word. Horace Smith, in his *Tin Trumpet*, defines

"*Dumbfounder*—a verbal checkmate which incapacitates your adversary from making another move of his jaws."

S. H. W.

"JOHN DORY" (4th S. x. 126, 199, 507).—The name of the John Dory in French is *St. Pierre*, i.e. the tribute money fish.

D.

*BORROWED DAYS (4th S. x. 448).—The following is the rhyme in Scotland:—

"March borrowed frae April
Three days when they were ill;
The first o' them was snaw and sleet,
The next o' them was wind and weet,
The third ane it was sic a freeze
As froze the birds' nebs to the trees."

J. H.

[See 1st S. v. 278, 342; 3rd S. iii. 288; viii. 176.]

"CHEAT NOT YOURSELVES," &c. (4th S. x. 472).—Who wrote the lines beginning thus, I do not know; but the second couplet is (in prose) a well-known saying, attributed to Quesnel. See Isaac Williams on *The Passion*, p. 325. LYTTELTON.

"HOLLOWING BOTTLE" (4th S. x. 408).—Having been brought up in an agricultural part of Hampshire, I have a perfect remembrance of the lines

* *Le Reali Grandezze dell' Escuriale di Spagna*, compilete dal R. P. D. Ilario Mazzolari. Bologna, 1650, 4to, p. 132.

given by your correspondent; and as it is forty years since I left the county, his recollection and mine must be referred to about the same period. If he lived at or near Andover, we are probably old acquaintances. My version is as follows:—

"Well ploughed—well zowed,
Well rip'd—well mowed,
Well carried in the barn,
And nar a load drowed."

Rip'd = reaped; nar = ne'er; drowed = thrown. It was understood that if one load or more had been overthrown, the last line was altered to suit the circumstances.

A. E.

Almondbury, Yorkshire.

TENNYSON'S POEM, "GARETH AND LYNETTE" (4th S. x. 452).—The Gelt is a tributary of the Irthing, which latter is a tributary of the Eden, one of the three streams at whose confluence Carlisle stands. A little higher than the skew bridge which crosses the ravine of the Gelt are the Written Rocks, on which inscriptions were cut by the soldiers of Agricola's legion. See Bradshaw's *Hand-book for Tourists*, S. iii. p. 65.

W. H. K.

Burnage, Withington.

THE DUMFRIESSHIRE JOHNSTONES (4th S. x. 432).—It may possibly be unnecessary to draw the attention of B. R. to the original charter of James III., 24th July, 1486, granting Elshieshields to Gawin Johnstoun of Esby and Elshischillis:—

"Rex concessit Cartam Gawin Johnstoun de Esby &c. terras suas 12 Merkl. de Esby . . . 1 Merkl. de Elchischillis, A.E. . . . Testibus Mich. Ramsay de Ramnaurhalis (Rammerskales), Hug. Branide de Hal-lachis (Halleaths), W. Johnstoun de Marioribank, Gul. Henrison burg. de Lochmaben, Phil. de Marioribank de eodem, John. Makome, Rect. de Castlymyk. Not. Pub. John Johnstoun et Gal. Berry, apud maner, de Elchischillis."

C. T. RAMAGE.

SIGISMUND "SUPER GRAMMATICAM" (4th S. x. 471).—The following passage from Carlyle's *Life of Frederick the Great*, vol. i. chap. xiv. p. 187, will answer CHURCHDOWN'S inquiries as to the "well-known sentence" of the Emperor Sigismund:—

"But this passage of his opening speech (at the Council of Constance) is what I recollect best of him (Sigismund) there: 'Right Reverend Fathers, date operam ut illa nefanda schisma eradicetur,' exclaims Sigismund, intent on having the Bohemian Schism well dealt with—which he reckons to be of the feminine gender. To which a Cardinal mildly replying, 'Domine, schisma est generis neutrius' (Schisma is neuter, your Majesty)—Sigismund loftily replies, 'Ego sum Rex Romanus et super Grammaticam' (I am king of the Romans and above grammar). 'For which reason,' adds Carlyle, 'I call him in my Notebooks *Sigismund super Grammaticam*, to distinguish him in the imbrogllo of Kaisers,'"

T. R. GRUNDY.

Paignton, S. Devon.

The anecdote referred to may be found in Menzel's *History of Germany* (Bohn's translation),

ii. 153; and also in Carlyle's *Frederick*, ii. ed. 1858, i. 187. CHURCHDOWN quotes the parody of this as "rex verborum," and this probably arose from reading "rex Romanorum" for "rex Romanus," the former according to Professor Bryce (*Holy Roman Empire*, new edit. p. 404), being the correct form.

W. A. B. C.

SIGN OF "THE THREE FISHES" (4th S. x. 472).—This sign occurs at Turvey, in Bedfordshire. I am not certain that in this case the fish are not specifically pike or pickerell.

ALWYNE COMPTON.

Though I know of no instance of this sign in the south-west of England, the "Three Pilchards" occurs at Polpero, in Cornwall.

WM. PENGELLY.

Torquay.

There is a public-house in Shrewsbury with the sign of "The Three Fishes"; it is situated in Fish Street, where once was a fish market, and which was probably the origin of the sign. There is also another "Three Fishes" at Bayston Hill, about two and a half miles from Shrewsbury, on the road to Ludlow. I never met with any others.

W. H.

Shrewsbury.

GEOFFREY = GREY FRIAR (4th S. x. 429).—In answer to this astounding derivation, it is sufficient to say that Grey Friars did not exist till 1209, when St. Francis drew up their rule, whereas Geoffry was a common name at the Conquest.

W. G.

York.

There is no reason to suppose that the names Godfrey, Geoffry, and Humphrey mean respectively "God's peace," "joyful," "domestic peace," nor that a vocable signifying "peace," "joyful," or "domestic," enters into composition of any of these names.

R. S. CHARNOCK.

Gray's Inn.

BEES (4th S. x. 408).—In Jesse's *Gleanings in Natural History*, vol. i. p. 161, edit. 1838, are several instances (some of which are taken from Loudon) of superstitions concerning bees. Can any one give the cause of the popular credulity that bees die when a death has occurred in the family of their owner which has not been made known to them?

GEORGE R. JESSE.

Henbury, Cheshire.

JAMES GRANT OF CARRON (4th S. x. 166).—A memoir of the family of Grant, written by Mr. James Chapman, minister of Cromdale, in 1729, is preserved in the Macfarlane Collections, in the Advocates' Library, Edinburgh. My authority is a note in Chambers's *Dom. Annals of Scotland*, 1858, vol. i. p. 235.

J. MANUEL.

Newcastle-upon-Tyne.

HALLOW E'EN AT OSWESTRY (4th S. x. 409.)—I was unable to supply the full text of the doggerel sung on the borders of Wales on All Saints' Eve when I wrote, but it has since been supplied to the "Bye-gones" column of the *Oswestry Advertiser*, as follows:—

"Wissel wassel, bread and possel,
Cwrw da, plas yma:
Apple or a pear, plum or a cherry,
Any good thing that would make us merry.
Go down to your cellar, and draw some beer,
And we won't come here till next year.

Sol cakes, sol cakes,
I pray you good missis, a sol cake;
One for Peter, and two for Paul,
And three for the man that made us all.

God bless the master of this house,
Likewise the mistress too,
And all the little children,
Around the table too.

Their pockets lined with silver,
Their barrels filled with beer,
Their pantry full of pork pies,
I wish I had some here.

The roads are very dirty,
My shoes are very thin,
I've got a little pocket,
To put a penny in.
Up with the kettle, and down with the pan,
Give us an answer, and we'll be gone."

It would appear from this as if we had yet Christmas Carols mixed up with our Hallow E'en ditties. Ritson gives

"God bless the master of this house,
The mistress also,
And all the little children
That round the table go,"

as a Christmas carol of the time of James I., and some of the other lines remind one of the carols that made their appearance after the Restoration.

A. R.

Croeswylan, Oswestry.

"AS HONEST, THRIFTY MATTIE GREY," &c. (4th S. x. 472.)—I. S. will find these lines in *The Royal Scottish Minstrel*, Leith, 1824. It is made up of the loyal effusions occasioned by George IV.'s visit to Scotland; that required is entitled "*The King's Welcome to Edin.*" by a Country Shepherd, his Wife and Daughter, a True Tale by R. Howden," and occupies from p. 117 to 151 of the volume!

A. G

"FIRST IN THE WOOD, AND LAST IN THE BOG" (4th S. x. 79.)—In your "Notices to Correspondents" the explanation you give is wholly different from that understood in Ireland by the expression. The person who goes first through a wood, where the underwood is thick, escapes the numerous and severe slaps in the face from the twigs, which spring back as he moves forward, and which his immediate follower receives, as I know right well from experience. In a bog the first person runs

the risk of sinking in a quagmire, or falling into a boghole full of water, but wherever he can find a safe footing his follower is pretty certain of being able to stand.

Y. S. M.

HANGING IN CHAINS (4th S. x. 382, 459.)—I am surprised to find any doubt expressed as to the practice of "hanging" criminals "in chains" to die of exposure and starvation. There must be abundant evidence of the fact, and probably some statute abolishing the practice. For example, Bishop Gauden in his *Petitionary Remonstrance* to Cromwell against the starvation to which he condemned the clergy, compares their fate to that of Prometheus, "bound alive with fatal chains to the mountain Caucasus," and then adds that they are "only suffered to survive their miseries as men hung aloft in chains." Gauden's *Petitionary Remonstrance*, 4.

That criminals were put to death before being "hung in chains" in recent times I happen to know from a friend who is son to a late governor of a county gaol, and who was present as a boy when the last criminal so treated was being measured before his death for the "chains" in which his dead body was afterwards suspended from a gibbet in the midst of Jarrow Slake, a bay of the Tyne. After exposure for a few hours the body was stolen by the deceased man's friends, but I remember the post of the gibbet standing within the last twenty years.

J. H. B.

"I TOO IN ARCADIA" (4th S. x. 432, 479.)—If your correspondents who have written concerning this expression, would refer to "N. & Q." 4th S. i. 509, 561, they would find some interesting information on the subject. The phrase, "et in Arcadia ego" obviously has reference to those blemishes which mar the fairest scenes, and which Lucretius thus beautifully alludes to:—

—"medio de fonte leporum

Surgit amari aliquid."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE REBEL MARQUIS OF TULLIBARDINE (4th S. x. 161, 303, 363, 462.)—Lord James Murray, second son of the first Duke of Atholl, was a Captain and Lieutenant-Colonel of a company of Grenadiers in the First Regiment of Foot Guards in 1712, and two years later was promoted to the command as Lieutenant-Colonel of the First Royal Scots Regiment of Foot, at that time quartered in Ireland. He was Member of Parliament for Perth in 1715. His eldest brother having proclaimed himself an adherent of the House of Stuart, his father obtained an Act of Parliament, 1 Geo. I. c. 1, vesting the honours and estates in James Murray, Esq., commonly called Lord James Murray, and a subsequent Act confirmed this first one. Lord James therefore succeeded to the Duke-

dom on his father's death in 1724. In 1732 he was a representative Peer, and held the office of Lord Privy Seal. In 1746 he accompanied the Duke of Cumberland to Scotland, and going north published a declaration at Dunkeld, requiring all his vassals to attend at Dunkeld and Kirkmichael and join the King's troops. In 1763 he held the Great Seal of Scotland, and died in 1764.

HENRY F. PONSONBY.

THE DE QUINCIS, EARLS OF WINTON (4th S. x. 366, 455).—The fact that Roger became second Earl of Winchester, has not been deemed conclusive as to Robert de Quinci having predeceased his father. He was with Earl Seher in the Holy Land, and his younger brother is said to have seized upon his inheritance in his absence. I cannot consult Dugdale here, but the story is referred to in Burke's *Extinct Peerage*, and in Courthope's *Historic Peerage*. The latter quotes a charter which seems to be the grant of the Earldom; but it is dated 13 March, 1207, whilst in the grant of Duglyn which ANGLO-SCOTUS describes as of 1200, Seher styles himself "Comes Wintonie."

The name is spelt Quenci by the author of the Anglo-Norman poem on the conquest of Ireland, whom Sir G. Carew erroneously believed to have been King Dermot's secretary, but who must have been contemporary with Earl Seher. Robert de Quenci, either an original companion of the Earl of Pembroke, or one of those knights who came to Ireland with Henry II., married Strongbow's daughter, and was made Constable and Standard-bearer of Leinster. After relating the king's departure and his return to England, the poet says that Strongbow, "Ricard, li quens preisè" (the prized, or respected Earl?),—

"Vers Fernan turnat la citè,
Sa fille i ad marie,
A Robert de Quenci l'ad donè,
Iloc esteit le mariage,
Veant tut le barnage:
A Robert la donat de Quenci
E tut le Duffir altresì,
Le conotable de Leynestere
E l'ensegne e la banere."

See p. 130 in Pickering's edition. He then tells us that the Earl, O'Dempsey, proudly refusing either to deliver hostages to the English or make terms with them, departed to plunder his territory of Offaly:—

"Pur preer e pur rober
O'Dymesì."

The foray was successful, and the army was returning to Kildare, the Earl leading the van, and the Constable commanding the rear-guard, when the latter were fiercely attacked by the Irish, and many killed.—

"Le jor enfin esteit occis
De Quenci Robert li[gen]tis
Que tut l'enseigne e le penun
De Leynestere la regiun

A qui li quens avait done
La conestablerie en herite.
Mult fut depleint, sachez de fi,
Le barun Robert de Quenci,
E mult esteit en grant tristor,
Par sa mort sun bon seigneur."

The hereditary constablership descended to Maude de Quenci, the only child of Robert; but during her minority it was given to Raymond le Gros, with Basilia de Clare. The references to this marriage make it likely that Basilia was the widow of De Quenci; yet one is generally called sister, the other daughter of Earl Strongbow. Eventually, Maude de Quenci married Philip de Prendergast, whose eldest son, Gerald, leaving daughters only, "le Duffin," the territory of Duffren in Wexford, and I suppose the constablership also, passed with them to the families of Cogan and Rochford. The heiress of the Rochfords undoubtedly married Gerald, fifth Earl of Kildare; and it is possible that the Cogans heirship was also vested in that noble house, though their pedigree is not clear on that point. GORT.

The roll of Battel Abbey was lost at the suppression of the monastery, and the copies extant are, according to Dugdale, very incorrect.

In Horsfield's *History and Antiquities of Sussex*, 1835, vol. i. p. 536, two lists of surnames are given, in one of which the name Quincy appears, and the other is a copy of Stowe's, in which the word is spelt Quinsi. The list may also be found in Lower's *English Surnames*, 3rd edit. vol. ii., the *Sussex Collection*, vi. p. 1, and in the first tome of Leland's *Collectanea*. JNO. A. FOWLER.

Brighton.

ORIGIN OF THE BALL-FLOWER IN ARCHITECTURE (4th S. x. 328, 397, 462).—This ornament was probably copied from the round bell with which the collars of pack-horses were ornamented, and which is still used in the Alps for this purpose, and called in French *grelot*. The open bell is called *sonnette*. When roads were narrow, it was of great use in warning those who were meeting a convoy of these beasts of burden. They are appended to the pack-saddle in rows. R. C. A. PRIOR.

"TURE," "CHEWRE," OR "CHARE" (4th S. x. 413, 476).—In Newcastle-upon-Tyne the narrow alleys leading from the quay are called chares, as Grindon Chare, Trinity Chare, Broad Chare, and in the upper part of the town there is Denton Chare, Pudding Chare, corresponding to the Scotch *Wynds*. A curious story is told relating to those chares. Many years ago, a case was tried at the assizes, which caused much amusement in court. A witness who was called swore:—

"I remember the great flood; * I knew the prisoner before the flood; his name is Adam; he was then a

* The great flood was when the old bridge was carried away, with all the houses upon it, in 1771.

gardener at Paradise (the name of a place two miles west of Newcastle); he bore a good character, but I heard there was something *wrong*, for he had left Paradise. I was on the key-side (quay) such a day, and I *seed* this man and a woman come out o' the foot of a chare—"

The judge, on this statement, indignantly stopped the case. He observed:—

"I cannot allow the Court to be trifled with by a lunatic, as this witness must be. He tells us that he knew Adam before the Flood, when he was in Paradise, and finishes up by swearing that he saw Adam and a woman—who I suppose must be Eve—come out of the foot of a chair! He next will tell us that he saw Noah come out of the ark, saw him plant his vineyard, and partook of his wine; *there may be some truth in the latter*, for the witness must be either drunk or mad."

The examining counsel, who knew the town, explained to his lordship, who was much amused at the mistake, and allowed the case to proceed.

There are some strange names for places in this old town, anciently in the Roman occupation, called PONS ÆLII, afterwards Monkchester, and then Newcastle, on the building of the Castle by Robert, Duke of Normandy, which commands the bridge. We have "the head of the side," Wall Knoll, Javil Groop, an alley leading to the river; "the Close," which formerly contained many good mansions, amongst others the "Mansion House," "Dog-loup-stairs," "Amen Corner," "The Forth," a square walk, planted with trees, "Painter Heugh" in Dean Street, stairs leading to Pilgrim Street, where rings were inserted, to which "boats' painters" could be attached, the tide then flowing up to this place in the old Dene. I think there may be some evidence of the land being raised since this period. The low bridge and the high bridge formerly spanned the old Dene, whose site is now filled up, and forms Dean Street and Grey Street, the handsomest street in the new town. On the opposite side of the Tyne we have Gateshead; the narrow street leading west by the river is called Pipewellgate, and the eastern Hillgate. The ancient gate formerly stood on the bridge, one third of the breadth of the river from the Gateshead side; from this circumstance, probably, the place took its name, *Gates-side*, so pronounced by many of the inhabitants.

J. B. P.

Worcester.

HERALDRY OF SMITH (4th S. x. 348, 456.)—I beg leave to tender my hearty thanks to F. M. S. for his valuable supplement to my little book.

May I, however, remind him that Berry is not my only authority for the coat he numbers 24. He will find on reference to my book, p. 102, that it was borne by "Smith of London, stationer in Milk Street," circa 1664. Probably, therefore, it is an *English* grant. H. S. GRAZEBROOK.

Stourbridge.

THE GOLDEN FRONTAL AT MILAN (4th S. x. 432, 478.)—The artificer was one Wulfin, an honest

Lombard, and not an Anglo-Saxon, as supposed by Mr. PIGGOT.

A. CUTBILL.

SURNAMES (4th S. x. 431, 477.)—"Blue" is used as a patronymic. I find two names in the Glasgow *Post-Office Directory* for 1872. The name was probably adopted in Scotland after the Rebellion, for the purpose of escaping persecution by members of a proscribed clan; and this view is strengthened by the fact that the "Blues" all claim highland origin.

Alexander Wilson, the ornithologist, has immortalized the name in his *Watty and Meg*:—

"Keen the frosty winds were blawing,
Deep the snaw had wreathed the ploughs,
Watty weary'd a' day sawing,
Daunert doun to Mungo Blue's."

That this Mungo was no imaginary personage is more than probable, as in Paisley there was a family of Blues until a very recent period. I cannot find the word "yellow" used in a similar way, but in Berwickshire the patronymic Yellowlees is to be met with.

G. W.

Maxwell Street, Paisley.

In reply to your correspondent, he will find in Burke's *General Armory* two distinct families of Red, and one in Hertfordshire of Redd. Besides these we have Reddish, Redman, Redhead, &c. From the Saxon *read* and *rud* we have Read, Reed, Rede, Rudd, Rode, &c. From the German *roth* we have Roth (see Burk, two distinct families), Rute, Ruth, Rutt, Rutter. From *röd* we have Rodd (three distinct families), Rode (three distinct families), Rodie. There are other varieties.

The name Blue is almost as common. Thus from the Saxon *bleo*, *bleow*, we have Blew, Blewet and Blewett, Blewit and Blewitt, Blow and Blower (see Burk, two families). From the German *blau* we have Blaw (Castlehill, Scotland), Blawa, Bloa, and Bleay. From the old French *blai* we have Blois, and from modern French *bleu* we get Blee. From Old Norse *blár* we have Blare. This list might be greatly extended.

In regard to yellow, Burk gives Yellowley, Yelley, and Yellen; but the Saxon is *gealew*, whence Gallyay (Bath, Somersetshire), Gallie (Scotland), Gally. Danish *geel* gives us Gell, Gellie (Blackford), Jelly and Jelley. We have also Gully (*gul*, yellow), Flavel (*flavus*), and many more.

E. COBHAM BREWER.

Lavant, Chichester.

"STUDDY" (4th S. x. 452, 481.)—I am not sure that the lines quoted are the correct version of what I knew in my youth as a bit of a nursery rhyme; but, however this may be, the word "studdy" is common Scottish for "steady." In Galloway, at least, a "steady fellow" appears as a "studdy fallow." The particular use of the word, as a noun, in the lines, describes the block on

which, for the sake of steadiness, the anvil in a blacksmith's forge is placed. G. J. C. S.

Ayr, N.B.

These lines will be found in Chambers's *Pop. Rhymes of Scotland*, 1870, p. 155. They are well known all over Scotland, and are said to refer to the founder of the family of Callender of Craighforth, who was a blacksmith. W. F. (2).

The lines quoted are not the same as those I heard seventy-five years ago—repeated by an old woman in Berwickshire—which are the original, and much more expressive:—

"When I was a youn man chappin' at the studdy
I had a pair o' blue breeks, and they were a' duddie !
As I chappit they waggit, like a lamb's tailie, O !
But now I'm turned a gentleman, my wife she wears a
rouleaux!"

PAX.

HONE'S MSS. AND CORRESPONDENCE (4th S. x. 351, 399).—I think that about 1865 Mr. Hotten announced a volume, collected from Hone's MSS., to be uniform with the *Every Day Book*. I know that in later years the item has frequently appeared in that publisher's catalogues as in preparation; but during 1872 it seems to have dropped out. Has it gone into the limbo of projects never to be born, like Hone's long-announced *History of Parody*, for which he had collected much material, some of which came to light, and was further scattered at the sale of the late George Smith? I append the only notice I can find of the *Scrap Book*, which I cut from Mr. Hotten's catalogue for 1869:—

"Hone's Scrap Book. A Supplementary Volume to the 'Every Day Book,' the 'Year-Book,' and the 'Table-Book.' From the MSS. of the late WILLIAM HONE, with upwards of One Hundred and Fifty engravings of curious or eccentric objects. Thick 8vo., uniform with 'Year-Book,' pp. 800. In preparation."

J. B. MURDOCH.

Glasgow.

KISSING THE BOOK (4th S. x. 186, 238, 282, 315, 382, 460).—MARS DENIQUE, in endeavouring to correct F. H., has himself fallen into error, probably from the fact of his information having been derived from obsolete forms in books, and not from actual recent experience or observation. F. H. is quite accurate in giving the form of Oath in Scotland in the first person, and in his use of the word "Almighty." The words, "so far as you shall know or be asked at in this cause," are never now added. The purging from malice and partial counsel is a thing of the past; and Peers now take no Oath at their Elections, eminent Counsel having given an Opinion that such an Oath is unnecessary. W. M.

Edinburgh.

I am obliged to MR. STREET for correcting my mistake. I was speaking rather of the adminis-

tration of judicial oaths in former times—of which I had read—than of the ceremony in present times, of which, out of England, I know nothing.

I may observe though that if a Frenchman is sworn in England, he is sworn in the usual way, on the Gospels; and he would certainly find a difficulty in turning his right hand towards the picture of the Crucifixion in any English Court of Law. CCCXI.

THE REV. RANN KENNEDY (4th S. x. 451, 477.)—This excellent clergyman and ripe scholar was for more than fifty years incumbent of St. Paul's Chapel, Birmingham, where he died on January 2, 1851, in the seventy-ninth year of his age. He was an exceedingly good classical scholar, and published a translation of Virgil, with an admirable essay on Versification as an Introduction. In addition to his poem on the Death of Princess Charlotte, quoted by Washington Irving, he wrote several occasional pieces, which have been published. He took a very active part in the religious, charitable, and educational work of the town, and rendered important help both with his tongue and pen. In 1812, Mr. De Lys, an eminent surgeon, suggested the forming of a general institution for the instruction of Deaf and Dumb Children. It was warmly supported by Mr. Kennedy, who was a member of the first Committee. In 1814, Mr. Macready (father of the great tragedian) gave the Theatre Royal for the benefit of the new institution, and Mr. Kennedy wrote an address, which was delivered by Mrs. Edwin. The performance took place on August 28, before the Duke of Devonshire, President, and the play selected for presentation was not inappropriately the drama of *Deaf and Dumb*. An incorrect copy of this address was published in the London *Morning Post* on September 6, and in a corrected form in *Aris's Birmingham Gazette* on the 12th.

George IV. was crowned on July 19, 1821, and Birmingham, as well as many other towns, gave herself to delirious enthusiasm. Mr. Kennedy came to their help, and wrote a loyal address, which Mr. Vandenhoff, the well-known actor, recited at a loyal dinner "in a highly impressive manner." This address has also been published.

His poem on the Death of the Princess Charlotte was published almost immediately after her death, which mournful event took place on November 6, 1817. It is in blank verse, and is a "glowing tribute to the many virtues of the royal lady, whose early death was mourned by the whole nation." In 1827, Mr. Kennedy published *A Tribute in Verse to the Character of the late Right Hon. George Canning*, that eminent statesman having died on August 8, in the same year.

In noticing Mr. Kennedy's death, a contemporary said of him:—

"He was for upwards of half a century one of the

most useful and eloquent preachers of this community, and singularly guileless, benevolent and upright in private life. His religious teaching was always entirely free from bigotry and intolerance, and it caused him to be loved and honoured by good men of all persuasions through the whole of his long and exemplary career. He was a man of great and varied powers of mind—an elegant poet, and accomplished classical scholar. It may be truly said of him, as of Playfair, that, independent of his high attainments, he was one of the most amiable and estimable of men,—upon whose perfect honour and generosity his friends might rely with the most implicit confidence,—and of whom it was equally impossible that, under any circumstances, he should ever perform a mean or questionable action, as that his body should cease to gravitate or his soul to love.”

J. A. LANGFORD, LL.D.

Birmingham.

I have heard that the poem referred to was originally composed on the death of one of the author's own children, but altered, and in fact remodelled, to suit the melancholy event which it ostensibly commemorates.

The poem (which to my mind is very beautiful) commences thus:—

“Hath song a balm for grief? Can warbled dirge
Console the living as they fondly pray
A bootless tribute to th’ unheeding dead?
Can the sad spirit teach the voice a charm
For a brief interval to cheat itself?
Then will I seize the Lyre whose random strains
Could conjure up wild dreams to please my youth,
And though a heaviness weighs on my heart,
Though my hand trembles as I touch the chords,
Their deepest sorrows* will I aim to strike
In unison with that deep solemn knell
Which now is rung upon a nation's ear.”

H. S. G.

Stourbridge.

MNEMONIC LINES ON THE OLD AND NEW TESTAMENTS (4th S. x. 293, 357, 462.)—The following lines have been familiar to me for many years. I believe I had them from an usher at my first school. Your readers will see the Gospels and Acts are omitted, probably because it is assumed that their order is known from other familiar lines:—

“Rom., Cor., Cor., Gal., Ephes., Phil., Col., Thes., Thes-
salo., Tim., Tim.,
Tit., Phil., He., Ja., Pet., Pet., John, John, John, Jude,
Revelation.”

Here is a similar help towards remembering the order of the prophetic Books of the Old Testament (the lines form an elegiac couplet):—

“Is., Jere., Ez., Dan., Hosea, Joel, Amos, Obadi., Jonah,
Micah, Na., Hab., Zephani., Haggai, Zechari., Mal.”

ALWYNE COMPTON.

“ORIEL” (4th S. v. 577; x. 256, 360, 413, 480.)

“The oriel window, in Gothic architecture, was undoubtedly so called,” says Donaldson, in his *Varronianus* (1852, p. 427), “from its projecting like the human ear from the side of a building. The old spelling shows this.

* “Struck the deep sorrows of his lyre.”—Gray.

Thus we find in an ancient MS., ‘The Lords always eat in Gothick Halls, at the high table or *oreille* (which is a little room at the upper end of the hall, where stands a table), with the folks at the side tables;’ in accordance with which we find in Matthew of Paris (*Ap. Ducang. s. v.*), ‘Ut non in infirmaria, sed seorsim in *oriolo*, monachi infirmi carnem comederent.’ Now, it is well known that *oreille* is a representative of *auriculus*. So that the *oriolum* or ‘*oriel*’ is the ‘ear-window’ or projecting chamber used for privacy and retirement.”

T. F. THISELTON DYER.

WRECK OF H.M.S. “BOREAS” (4th S. x. 452.)

—There is a short account of the loss of this vessel in Lindridge's *Shipwrecks and Adventures at Sea* (4to. 948 pp., 1846), from which I extract the following particulars, in addition to those supplied by the Rev. T. L. O. Davies in his inquiry. The “Boreas” ran upon the Hannonis rocks in a gale of wind, at 6 o'clock in the evening of Nov. 28, 1807. Several vessels went to her assistance, but, on the tide flowing, the ship overset and became a complete wreck at 2 o'clock on the following morning; a number of the crew escaped in the gig and cutter, but these boats on returning to the vessel were lost on nearing it; about thirty men were taken off the rocks, by the boats sent by Capt. Saumarez to assist, at daylight. Captain Scott and the greater part of his crew were lost. He had been long on the station, and was a zealous and able commander; his courage and skill were particularly shown during the perilous scenes of that awful night.

WM. GEO. FRETTON.

88, Little Park Street, Coventry.

ST. WALERIC (4th S. x. 452.)—St. Waleric, St. Valeric, St. Valery, of the Gallican Martyrology, is alluded to by Hugh Cressy, in his *Church History of Brittany*, book 35, chap. 34, as a disciple of St. Columban, who passed out of Brittany (England) with twelve disciples, in the reign of King Ethelric, having previously left the monastery of Beuchin, in Ireland. In the *Anglo-Saxon Chron.* of Bede, Ethelric, King of Northumbria, is mentioned as having reigned five years after Ælle, who died A.D. 588. The appeal to the intercession of St. Valeric by the Norman conqueror, and its supposed efficacy, is well known to every school-boy.

I mention here that the manuscript alluded to by Anthony à Wood, vol. iii., p. 1015, in his notice of Hugh Cressy, as bringing down his History to the reign of King Richard II., now lies in the French National Library at Douay, where I saw it two years ago. It is a well and clearly written manuscript. It has never been printed. Who will undertake to produce it in type? E. W. T.

Saint Waleric, or rather Saint Valeric, was an abbot in Picardie, who flourished about 619. An account of him may be seen in Surius, under 1 April, in the *Acta Sanctorum*, vol. i. for April, and in Mabillon's *Acta Sanctorum ordinis Sancti Benedicti*, ii. 77-90. I take the above informa-

tion from the *Bibliotheca Historica Medii Aevi*, of August Potthast, p. 928. EDWARD PEACOCK.
Bottesford Manor, Brigg.

"BEAUTY" (4th S. x. 470).—I do not understand what connexion there can be between Agnes Sorel and the introduction of the word *beauty* into England. The word occurs in *William of Palerne*, a poem of A.D. 1350, written a clear half-century before the lady was born. And all the readers of Chaucer remember the portrait of Constance:—

"In hir is heigh *beautee*, withoute pride."

WALTER W. SKEAT.

Cambridge.

That Agnes Sorel was called *La Demoiselle de Beauté* from the circumstance chronicled by the ancestor of MR. RANDOLPH is quite possible; but this cannot have been "the origin of the word *beauty*," either in France or England. *Beauté* is the substantive form of *Beau*, before a vowel, *Bel*, and feminine *Belle*; all coming from the Latin *Bellus*. CCCXI.

WELSH WORDS (4th S. x. 452).—I am not acquainted with the Pali language, but I know enough about it to assure CAMBER that there is no part of the East in which it is spoken. Pali is as dead as Chaldee.

If "Pali cats" still survive in Cambria, each of their eight lives already gone must have averaged 250 years—and the last must now be on the point of expiring.

H. H. A. S.

"PRAISES ON STONES" &c. (4th S. x. 430).—Here is another version of the lines. I copied them from a tomb in the fine old parish church of Yatton, Somersetshire:—

"Praises on tombs are troubles vainly spent,
A man's good name is his own monument."

The stone was, if I remember rightly, more than a hundred years old.

S. H. WILLIAMS.

GILRAY'S CARICATURES (4th S. x. 449).—No such work as that described by E. B. G. is to be found in the nearly complete and very extensive collection of Gilray's productions in the Print Room, British Museum. Neither is anything answering to the description of *A Flogging at Westminster*, catalogued in Wright and Evans's *Historical and Descriptive Account of the Caricatures of James Gilray*, 1851. Probably E. B. G. has mistaken the name of the artist; if he will furnish a detailed description of the design, &c., I will endeavour to answer his question. Q.

BENJAMIN STILLINGFLEET (4th S. x. 472).—In Beeton's *British Biography* he is said to have been an English naturalist and poet, grandson of the learned English prelate, Edward Stillingfleet, educated at Cambridge. He wrote *The Calendar of Flora*, *Miscellaneous Travels*, *The Principles and*

Powers of Harmony, and *Poems in Dodsley's Collection*. He was born 1702; died, in London, 1771. FREDK. RULE.
Ashford.

PASSAMONTI (4th S. x. 472).—Can it be that this name is an Italianized rendering of Passavant? There was a Johann David Passavant, a German painter and writer on art, born 1787, died 1861. He published a work, 1839, *Rafael von Urbino*, and in 1860, *Le Peintre Graveur*. C. A. W.
Mayfair.

"GIVE CHLOE," &c. (4th S. x. 471).—I have seen this piece in several publications without the author's name being given. It was a popular song in most of the London music-halls in the years 1777 and 1778. I believe it was first published in the *London Magazine* for 1777. Mr. Fairholt, in his work *Costume in England*, gives this piece in full at p. 391; it is also given in full at p. 260 in *Satirical Songs and Poems on Costume*, published by the Percy Society, and edited by Mr. Fairholt. The rejoinder which this piece called forth, and which was published the same year in the *Universal Magazine*, will be found in *Satirical Songs and Poems*, p. 261. CUMEC O'LYNN.

HOMONYMS (4th S. x. 390, 457).—MR. ADDIS will do well to place less implicit confidence in Wedgwood's *Dictionary*. True to his anomatopoetic, or as Max Müller rudely termed it, his *bow-wow* theory, Mr. Wedgwood attaches, in my opinion, far too great importance to similarity of sound, that bugbear of etymologists. This is what has led him, no doubt, to assert a connexion between the Lat. *gelidus*, cold, and *calidus*, hot. But that any such connexion has really been ascertained to exist, I cannot discover the very smallest reason for believing. *Gelidus* is generally connected with the Sanskr. *jala*, water and also frost = the Lat. *gelu*; and a Lat. *g* regularly corresponds to a Sanskr. *j*. But *calidus* has not yet been successfully traced beyond the Latin language, and till it has been, it is idle to talk of a connexion between it and *gelidus*. Conjectures, footing upon nothing but a mere resemblance of sound, are the bane of etymology.

At the same time, I am perfectly willing to admit, and have long been aware, that there is much apparent resemblance in certain of the effects produced by heat and cold, and that the same verbs have been applied to the action of both. Thus Milton says (*Par. Lost*, ii. 595):—

"the parching air

Burns froze, and cold performs the effect of fire."

And so I find in Bescherelle, "*La neige brûle les souliers, la gelée a brûlé la racine des arbres*." The leaves of trees, again, are browned and shrivelled up by cold as they are by heat. The application of snow too makes the hands *burn*, though here

the burning is only indirect and secondary, due to the reaction consequent upon the primary cold, whilst the heat produced in the hands by a fire is primary and direct, and not due in the first instance to an increased influx of blood.

F. CHANCE.

Sydenham Hill.

FUNERAL CUSTOM (4th S. x. 471.)—Killing a chieftain's horse at his funeral:—

"Struem rogi nec vestibus, nec odoribus, cumulant; sua cuique arma, quorundam igni et equis adjicitur."—*Tacitus, De Situ, Moribus et Populis Germaniæ*, cap. xxvii.

According to Herodotus, a similar custom obtained among the Scythians, who are by some supposed to have been the progenitors of the Germans:—
ἐπεὶ ἂν σφί ἀποθανῇ ὁ βασιλεὺς, ὄρυγμα γῆς μέγα ὀρύσσουσι τετραγύμενον . . . ἐν δὲ τῇ λοιπῇ εὐρυχωρίῃ τῆς θήκης, τῶν παλλακέων τε μίαν ἀποπνέξαντες θάπτονται, καὶ τὸν οἶνοχόον, καὶ μάγειρον, καὶ ἵπποκόμον, καὶ δῆκονον, καὶ ἀγγεληφόρον, καὶ ἱππὸν, καὶ τῶν ἄλλων πάντων ἀπαρχὰς, καὶ φιάλας χρυσέας.—*Melpomene*, c. 71.

In the sepulchre of King Chilperic was found, together with some arms, a horse's head, with some golden ornaments.—*S. Montf.* tom. i. p. 10, and following. CCCXI.

As the horse was not known in America until it was taken there after the discovery of the New World by Columbus, it is obvious that the practice of the Chippewa tribe of killing the dead chief's favourite horse is not of very great antiquity. Did the Chippewas adopt it from the Europeans, or have they substituted the horse for some other animal slain in earlier times? WM. PENGELLY.

Torquay.

THE WALLACE SWORD (4th S. x. 371, 421.)—MR. MANUEL has studied the Newcastle editor's chapter of Kings somewhat hastily. If "Edward the Fifth" took Chester in his way from Ludlow to London,—the only journey which the ill-fated boy-king ever took, except to his grave,—it must have been in 1483, not in 1475, when his father, Edward IV., was living.

The War-Secretary had sufficient reason, I doubt not, for considering the Dumbarton sword two centuries later in its form than the period of the Scottish chieftain, from whom Major Wallace's unquestioned descent authenticated the actual *Wallace Sword*, his contribution to the Worthing Exhibition in 1855 or 1856, when I had the opportunity of seeing and handling it. E. L. S.

SURNAMES (4th S. x. 431.)—The surname "Reed" is a form of the old English "Rede," red; the first owner having originally had the name from the ruddiness of his complexion, or the colour of his hair.

Again, "Blew" is not unknown as an English

surname; whether the resemblance is only accidental, it is impossible, perhaps, to say; but "blew" was the old English form for the word now known as "blue."

H. T. RILEY.

Miscellaneous.

NOTES ON BOOKS, ETC.

Old and New London, Illustrated. A Narrative of its History, its People, and its Places. By Walter Thornbury. (Cassell & Co.)

We can only at present notify the appearance of the first number of this work. It is written in lively style, and is profusely illustrated with woodcuts. We do not yet sufficiently see the plan on which the whole work will be written, but it involves a labour which half-a-dozen men, historians, antiquarians, and scholars, could hardly accomplish, with a still more richly-endowed editor at the head of such a staff. We trust that Mr. Thornbury is thus aided, or he will be overweighted, and, in such case, publishers' economy will prove dearest in the end. Mr. Thornbury's method is thus foreshadowed: "Roman London, Saxon London, Norman London, Elizabethan London, Stuart London, Queen Anne's London, we shall in turn rife to fill our museum, on whose shelves the Roman lamp and the vessel full of tears will stand side by side with Vanessa's fan; the sword-knot of Rochester by the note-book of Goldsmith." *Floreat!*

A List of the Roman Catholics in the County of York in 1604. Transcribed from the original MSS. in the Bodleian Library. Edited, with Genealogical Notes, by Edward Peacock, F.S.A. (Hotten.)

The title so far speaks for itself. The first words of the preface more perfectly describe the book as a list of the Recusants and Nonconformists in Yorkshire in 1604, copied from the Rawlinson MSS. in the Bodleian. We need not speak of the utility of such a work, but we are bound to commend the admirable editing of it. Added to it is a full index, for help in which very important matter, Mr. Peacock says, "I am indebted to my daughters Florence and Edith"—to whom all readers are equally indebted. The list shows, to quote Mr. Peacock's words, that "the inquisitorial proceedings of the Government Commissioners were not confined . . . to persons who, from their high position, had it in their power factiously to oppose the Government in Church and State, but that poor farm-labourers, servant-maids, tailors, and fishermen, were, as much as their social superiors, the objects of strict scrutiny." Referring to the opposing historians of our religious changes, Mr. Peacock sees no truth or honesty on either side.

Nannia Cornubia: a Descriptive Essay, illustrative of the Sepulchres and Funereal Customs of the Early Inhabitants of the County of Cornwall. By Wm. Copeland Borlase, F.S.A. (London, Longmans; Truro, Nether-ton.)

MR. BORLASE's volume belongs altogether to Cornwall, however universal may be the interest connected with its subject. The author bears an honoured Cornish name. He is a young, yet well-advanced antiquarian, generally; but more particularly devoted to research in the antiquities of Cornwall. The volume, moreover, issues from a Cornish press; and it is only due to the Truro press of J. R. Nether-ton to say, that no metropolitan press could send forth a volume that could do it more credit. Mr. Borlase shows us the old dwelling-places, the last sleeping-places, and other memorials of an extinct race, and these are accompanied by well-executed woodcuts. It was time to produce such a book, for the memorials are disappearing. Until lately, even Cornish discoverers did not

care to preserve what they collected. Thousands of barrows have been opened out of curiosity, and no record made of them—relics have been placed in museums and lost. "Added to all this, the recent reclamation of waste lands, and the ever-fluctuating mineral interests, which literally turn the surface of the county inside out for miles together, have combined to obliterate those traces of the ancient inhabitants which, when duly recorded and fitted together, like a Chinese puzzle, make up the sum-total of all that can ever be known about them." We cannot too warmly recommend this most useful volume.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

HISTORY OF EGTON, CO. YORK. By Mr. Cole, of Scarborough. Edit. ante 1828.

Wanted by D. C. Ktzes, Esq., South Bersted, Bognor, Sussex.

MONUMENTAL HISTORY OF EGYPT. By Osburn. Pub. by Binns & Goodwin.

THE BOOK OF THE DEAD. Translated by Birch.

GRAMMAR OF HIEROGLYPHICS.

LIBER CURÆ COCORUM, circa 1440. Reprint, edited for Philological Society. By R. Morris. 1865.

PARIS UNDER THE COMMUNE. By Leighton. Bradbury & Evans, 1871.

COLLINS ON CARVING.

SKETCHES IN THE HOUSE OF COMMONS. By a Silent Member.

THE HOMES OF OTHER DAYS.

THE BOOK OF COSTUME. By COLLINS.

Wanted by Capt. Bush, 21, Ashley Place, Victoria Street, S.W.

DR. OLIVER'S HISTORY OF THE COLLEGIATE CHURCH OF S. PETER, Wolverhampton. 8vo.

Wanted by Rev. E. Collett, Langton, Staffordshire.

Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

I. That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

II. That Quotations should be verified by precise references to edition, chapter, and page; and references to "N. & Q." by series, volume, and page.

III. Correspondents who reply to Queries would add to their obligation by precise reference to volume and page where such Queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omission.

NOTES AND QUERIES of Saturday next will contain, among other interesting articles—

Notes on "Poems of Affairs of State." Wm. J. Thoms.

New Year's Gifts. The Editor.

A Calendar for 1873. Walter W. Skeat.

"Le Theatre des Bons Engins." Sir W. Stirling Maxwell.

Croquet.

Birthplace of Numa Pompilius.

James I. of England and the Marriage of Charles, Prince of Wales.

Ceylonese Superstition.

DEDICATION NAMES OF CHURCHES.—We must again beg our correspondents to confine themselves to merely supplementing the works already existing on the subject.

H. M. is referred to Hannay, Oxford Street, on the subject of the old almanack.

J. S. H.—According to the Post-Office Directory it is Folkstone.

T. R. H. suggests that "*Et ego in Arcadia*" may be tantamount to "*I see Yorkshire too!*" There is a story that George III. discovered the true meaning of the words when he first saw them on the tomb in Poussin's Arcadian Landscape. He said, that "*happy as the place is, yet Death is there also.*"

KINGDOM OF KERRY.—What Thady Quirk really said (see Miss Edgeworth's *Castle Rackrent*), was, "*Where's the use of telling lies about the things which everybody knows as well as I do.*" It was Sir Condy Rackrent who made no figure at the bar, "*for want of a fee and being unable to speak in public.*"

Q. S.—

"Has Dickens turned his hinge

A pinch upon the fingers of the great?"

—is a query in *Aurora Leigh*.

"SHAMUS O'BRIEN," p. 449, is printed in the *Dublin University Magazine*, Vol. 36, p. 109; and also in a small pamphlet by John Heywood, Manchester, 1867. See "*N. & Q.*" 4th S. iii. 60, 138.

"CIVANTICK," p. 498. See "*N. & Q.*" 4th S. vi. 5, 64.

NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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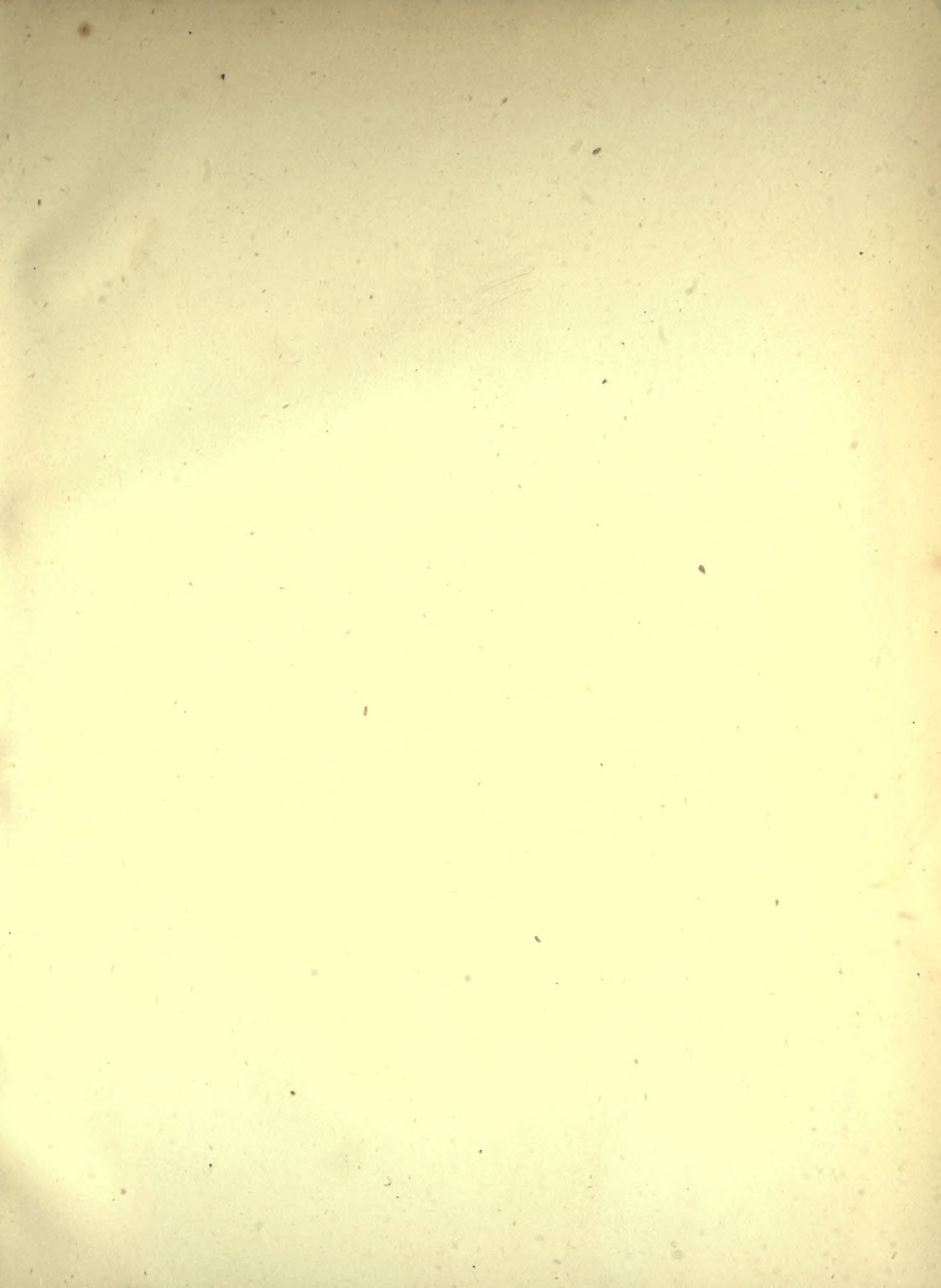
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